

*Imman Laid - 4/*  
*Anne Cotton's 1734*  
*Peter A Coffin's 1747*

# COMMENTARY,

OR,

## EXPOSITION

Upon

The XII. Minor Prophets.

Wherein the Text is explained, some Controversies are discussed, sundry Cases of Conscience are cleared, and many remarkable matters hinted, that had by former Interpreters been pretermitted,

Hereunto is added, a Treatise called, *The Righteous Mans Recompence*, Or, *A true Christian characterized and encouraged*, out of Malachi Chap. 3. Vers. 16, 17, 18.

In all which diverse other Texts of Scripture, which occasionally occur, are fully opened: and the whole so intermixed with pertinent Histories, as will yeeld both pleasure and profit, to the judicious Reader.

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By **John Trapp** M. A. once of Christ-Church in Oxford, now Pastor of Weston upon Avon in Gloucester-shire.

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Acts 7. 42.

*As it is written in the Book of the Prophets.*

The XII. Minor Prophets were conjoynd in one Volume, or Book, lest by their littleness they should be scattered or perish. *River.*

March 1<sup>th</sup>. 1652.

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LONDON,

Printed by R. N for Philemon Stephens, at the Gilded Lion in St. Pauls Church-yard. 1654.





Viro Eruditione juxtâ ac Pietate præstantissimo,

IOANNI OWENO, *SS. Th. D.*

Ædis Christi Decano dignissimo, & Academia  
*Oxonienfis* jam secundùm *Procancellario*  
vigilantissimo.

Lucubrationes hæc suas quales quales, in animi  
devotissimi testimonium ac monumen-  
tum, L. M. Q. D. D. D.

IOANNES TRAPPVS

Ejusdem Ædis Christi, annis abhinc  
triginta, Alumnus.

*The Preface to the Reader.*



*Truly Light is sweet, and a pleasant thing it is for the eyes to behold the Sunne; O but much more pleasant for the eye of faith to see the Sun of righteousness: that light of life. Blessed, may we say, are our eyes which see this Sun shine so gloriously from the Gospel; and though through glasses, yet such as are, and will be kept from breaking by that presence of Christ promised his Ministers of the Gospel to the end of the World, whom he calls, the light of the world. Happy art thou, O England, where it hath been day-light these hundred years, and God-forbid that wee should expose our selves to that the condemnation; in loving darknesse rather then light. If we shorten this our day, certainly it will be our death. An evil generation therefore is that, whose hellish principles prompt them utterly to extinguish all our burning and shining Lamps, by draining out all their oil; and so are those children of the night, whose hellish practises attempt the blowing out of these lights that do discover their deeds of darknesse, and because they cannot (no more then becken the Sunne from the skie) their breath is spent in cursing them as freely, and fiercely, as the Ethiopians do the Sun for scorching them. If this continue, sad are our fears, lest our Sun be not far from setting; and we take up that lamentation with Jeremy, Wo unto us for the day goeth away, for the shadows of the evening are stretched out.*

Neither are the Symptomes of this onely in the professed disavowing of the Ministry, by men of corrupt minds, reprobate concerning the faith, and who have put away a good conscience; but also in the dark lives of many of those who seem to affect Gospel-light, and yet walk not honestly as in the day: rejoyce in the light, yet walk not as children of the light. Nay amongst the best, are not notions prosecuted more then practise? and our light like the Moon's without heat? yea, and whereas the Father of lights hath set up his Candlestick amongst us, that we might do his work; we rather do our own, making our selves, and not him our end. The good Lord in mercy make all his to face about towards himself; & so face one another, as the Cherubims over the Mercy-seat.

Reader, our advice to thee is, to do thy duty, though many others neglect theirs: Bless God there are so many windows to let in light unto thee, & pray that they may be yet clearer, to give in dayly new light (thou knowest we speake not in a fanaticke

## The Preface to the Reader.

fanatick Dialect) we mean, fresh, and fuller discoveries of Gospel-mysteries; whereunto thou wilt finde this Authour hath made no small contribution, by these his Annotations upon the small Prophets, from before which few have drawn the curtain so far as he; open therefore the Casement in reading, and much light may be let into thy mind to understand things that have been hid from thine eyes, or seen but dimly.

We need not commend the Authour, all his works speak him to be a *workman that needeth not to be ashamed, an Interpreter one among a thousand*: we may say of him, as Cyprian to Cald. *Adeo exercitatus & in Scripturis peritus, ut cautè omnia, & consultò gerat.* Origen speaking of the Prophets, calls them Bees, and their Tropheies honey-combes, this Expositor God hath made skilfull both in hiving and expressing.

This friend of the Spoule, presents her here with more *new borders of gold, enameld and set out with spangles of silver*, wrought upon a precious part of holy Writ, which he hath beautified with variety of humane Learning. And lest thy heart should rise against this expression; give us leave to tell thee, that though many in these last, and worst, and wofull dayes; scoffe at the learned Languages, and Arts and Sciences, as the Fox in the Greek Epigram, disparag'd the fair and ripe grapes, because they were out of his reach; yet there is a necessity of them, for the right dividing the word of truth which is evinced by a man approved; who between derogating from the al-sufficiency of Scripture (which is sacriledge, and blasphemy) on the one side, and detracting from the worth of University Learning (which is an Anabaptistical frenzy) on the other side; layes down the truth in the middle, in this *Aphorisme: Scripture is of it self abundantly sufficient for us, but we are not sufficient for it, without the help of Arts and Liberall Sciences*: we cannot sufficiently conceive or declare the works of God without *naturall Philosophy*, nor Law of God without *morall*, nor his Attributes without *Metaphysicks*, nor the dimensions of the Ark, and Temple without the *Mathematicks*, nor the songs of Sion without *Musick* and *Poetry*: wee cannot Interpret the text without *Grammer*, analize it without *Logick*, presse and apply it without *Rhetorick*. These it hath seemed good to the holy Ghost to use in the Penning of Scriptures, to shew their usefulness in their opening; and who can understand, or expound Propheies already fulfilled, and to be accomplish't, without insight into prophane History. As for knowledge

Dr. Featly  
tree of  
sav. kn.



## *The Preface to the Reader.*

knowledge in the Tongues, he deserves to have his tongue cut out that dares but mutter a word against it: *dulcius ex ipso fonte.*

There are indeed divers Cautions, and Directions, given by the ancient holy Fathers, in the use of humane Learning, which this learned, godly Writer hath exactly observed: For he hath purg'd and cleans'd it, cut off the bond-womans hair, pared her nayles, and washed her with Sope; his chief care being not *τεχνολογείν*, but *θεολογείν*; as it is not only *ἑρδοτομείν*, but also *ἑρδοποδείν*. *In him* (to use the words of that divine Poet) *doctrine and life, colours and light combine and mingle.* He doth moreover subject and make humane Learning subservient to Divine. And finally useth it moderately, without affectation; and modestly without ostentation.

If we should now work an Embleme of this giver in his gift, brought unto the Spouse of Christ, as that reverend, learned, pious Doctor did upon his four Preachers, and apply all his images and motto's to this Author, they that know him, and have heard him, and seen his constant conversation, would (we presume) justifie our judgement: but we forbear; onely taking leave (before we take leave of thee) to super-adde thus much to our thoughts of this Book: That though in his former Commentaries he hath done excellently, yet this excelleth them all; as in other things, so in this especially, that the Text is expounded more largely, and large satisfaction given to the Reader in the sense of the word; which well becommeth a work of this nature. So that here is not onely work for the studies of young Divines, but the gravest may ask counsell of this *Élibu*, who is so full of matter, the Spirit of God within him constraining him thus to lay out himself for the good of the Church. Private men also if they please to take the pains, here may find what will very much both profit and delight. Let us request a concurrence of thine, with ours, and the prayers of many, for this Reverend and worthy Author, that hee may live long, and long a burning and shining light, and bee enabled (by the influence of Divine beams) before his eyes be closed, to open the rest of holy Scripture; which we hope is his purpose, and are sure is the earnest desire, and expectation of his fellow-brethren: And *that his path may bee as the shining light that shineth more and more unto the perfect day.*

His and thine in the service of Christ,  
Coventry, August 29<sup>th</sup>. 1654.

John Bryan.  
Obadiah Grew.

*Christian Reader,*

**T**Hough an Attestation from me to this work, is but to light a candle to the Sun, the Authour being so well known, and approved of in the Church of Christ by his former labours: yet out of my respect to the Authour, and desire of thy profit, I thought fit to tell thee, that besides the golden Eloquence, sweet Similitudes, and fitly applied Histories, which thou shalt find interwoven thorow all this Work, thou shalt meet with more for Exposition and opening of the difficult Texts in this, then in most of his former Commentaries: And there is no Verse thorow all these twelve Prophets, upon which he hath not said something. And that which may make this Work more desirable is, that there is very little in *English*, written upon this portion of Scripture: Besides the Authour is now grown Aged, and so better experienced in this kind of writing then formerly. In the latter part of this Book, thou shalt meet with a Treatise, called *The Righteous mans Recompence*, upon *Mal. 3. 16.* &c. which therefore is fitly annexed to the former. The subject is most Divine, Comfortable, and Necessary, full of practicall Divinity, and matter of daily use for every Christian. The manner of handling it, exceeding delightfull, concerning which I may say with the Poet,

*Omne tulit punctum qui miscuit utile dulci.*

I presume that I shall need to adde no more, but to request thee, to joyne thy prayers with mine to the God of heaven, that he would prolong the Authors life, that he may go over the rest of the Bible, as he hath already begun, and to subscribe my self

*From my study in Threedneedle  
street July 27<sup>th</sup> 1654.*

*Thine in the Lord,  
Sa: Clarke.*

**IOHN TRAP**

*Anagr.*

**HARP ON IT.**

*So sweet is Scripture Harmony, that we  
Bring it to argue it's Divinity.  
But yet we understand the Musick better  
When you HARP ON IT, both by note & letter.  
We think you finger't well, and if you will,  
We shall entreat you to HARP ON IT still.*

*S. Clarke. A. M.*

*To the Reverend. Mr. J. Trap, upon his  
Commentary, &c.*

*To the Reverend Mr. J. Trap, upon his  
Commentary, &c.*

John Trap { *Angr.* } *Oh! in part.*  
John Trappe { *Engl.* } *Part in hope.*

*And was I so mistrustfull as to fear  
There would no more of Trap in Print appear?  
Oh! now I see 'twas but IN PART, in pledge;  
What we received before, was but to edge  
Our appetites, So't hath. We like and wish  
We might feast every day on such a dish.  
May you live to complete this work: for we  
Love that good fruit should ripen on the tree.  
I'll fear no more, but that while heavens favor  
Lends you to us, you'll freely give your labor.  
'Tis our new treasure, though't be your old store.  
Farewell: but yet I PART IN HOPE of more.*

*J. Clark: A. M.*

## In Eruditum Autorem.

Livelaus ille magnus, qui lustris abhinc  
*Quatuordecim* Lingua Professor Sănita erat  
*Academiarum* in altera nostratium,  
 Et partum capitis inter masculos  
 Scitōsque factus, luce Lucem quam attulit  
 Donavit, O si ( gens tegera sapius  
 Ardentiūque vota fundi cœlia )  
 Non cœlium ante copias hinc emigrans  
 Auxisset, istam quam Prophetis omnibus,  
 Saltem minoribus, suam caliginem  
 Sic prorsus exemisset Interpres sacer.

Quibus ille tantoperè suo merito placet,  
 Accipe, TRAPPI has paginas evoluite;  
 Acque futuras eruditis omnibus  
 Paque gratas atque Livelaui fuit  
 Ommentum verè aureum quo pauculos  
 Ex his Prophetis clariōres reddidit.  
 Livelaus alter TRAPPUS; Autor Vividus:  
 Ut Liberis sic & Libris felix suis:  
 Utriusque plurimis, piis, elegantibus,  
 Ecclesiāque plurimum ditantibus.  
 Mori necesse est alteris, suo ut Patri:  
 At alteris, divinis sic pandentibus  
 Oracula, sic docentibus, sic entheis,  
 Actus futura est quanta Vivacissimis.

Thomas Dugard. A.M.R.B.

Περὶ τοῦ κυρίου Ἰωάννου Τραπεζῆ, τῶν ἐλασμάτων  
 Προφητῶν ἀξιωματικῶς ἐξηγητῆς.

Ἰδὲ, ἐαυτῶν εἰς πολλῶν μέγας  
 Περιφῆται οἱ ἐλάσματος χαλόμενοι.  
 Καὶ μὴ ἔστιν αἰὲν οἱ ἐλάσματος.  
 Μικρὸς ὃ μὴδαμῶς ἀπ' ἀρτὸς λείπονται.  
 Χεῖρ Τραπεζῆ μεγαλοπρεπὴς, δὲ χρυσῆ,  
 Πινυτὴ, ἀειδομένη, ἀμύμων, εὐφροῦς,  
 Ἀγαπᾷ, (ὅτι ταῦτα, καὶ ἐπὶ πλείονα,  
 Ἀγαπᾷ τὸ πᾶν ὅτι καὶ χεῖρ Τραπεζῆ)  
 Τόσας ἐλάσματος πιπτοῖκε μεγάλας.  
 Πόσας ποιήσει τέσσαρας τὰς μέγας,  
 Ἀυτῶν ὁμοίως ὅτε σκαδᾷ τὸν σκότον,  
 Καὶ πολυμαθεῖς ἀρίστες προσθήσῃ λόγους;  
 Θείῳ γὰρ ἔρσαι θεμελίῳ χαιρέματα  
 Καὶ ἀνδρόντα πύρκα χαλκώματα.

Tho. Dugard. A.M.R.B.

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A COM-

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*Dr. Owen*, *Hardwick*, &c. 40
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St. Augustines gate in Watling street London, viz. A Cate-  
chisticall Treatise, wherein the chiefe Principles of Religion  
are 1 Propounded. 2 Expounded. 3 Applied, with three  
Sermons on Psal. 19. 12. Mark 3. 45. 46. Psal. 31. 5.  
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A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Of the Propheſie of  
H O S E A.

C H A P. I.

Verſe 1.



<sup>A</sup> *THE Word of the Lord*] Not cunningly devised fables, or humane testimonies, that can make but a humane faith; but the word of the everliving God, the Scripture that cannot be broken, John 10. 35. the very heart and soul of God, as Gregory calls it.

*That came unto Hosea*] The Lord is said to come to Laban, Abimelech, Balaam, &c. But he never concredited his word to any such profane

1 Pet. 1. 16.

1 Theſ. 2. 13.

Cor & anima Dei.

Luke 1.

1 Tim. 4. 16.

Luke 1. 77.

wretches, as he did to the holy Prophets which have been since the world began; of whom it is said, as here, *The Word of the Lord came to Hosea*. His name signifieth a Saviour: a fit name for a Minister, whose work it is to save himself and them that bear him. To save them if he can, Obad. 21. to deliver their souls from going into the pit, Job 33. 24. to pull them, if possible, out of the fire, Jude 23. to give them the knowledge of salvation by the remission of sin: to give it I say, not by infusion (for that he cannot do) but by instruction; and that he must endeavour to do, as this Prophet did: then whom few Ministers ever ran so long a race without cessation, or ceſpitation, so constantly, so courageously, so unweariably. For he continued prophesying sixty five years at least, saith Paresu; seventy, saith Occolampadius; it is very probable fourscore years, saith Mr Burroughes. The Hebrews say ninety years, *quibus multa dixit quae non scripsit*, wherein he uttered much more than he wrote. This we may easily believe: for we have but the short Notes or heads of his Sermons, and larger Discourses, which he seems also to have set down for the use of the Church in his extream old age, whereof they carry a smack in the shortness of his speech, applied, as much as might be, to the measure of his breath. Hence Hierom fitly calleth him, *commaticum*, & quasi



*per sententias loquentem*, concise and sententious. *Amputatas loquitur sententias* & *Verba ante expectatum cadentia*, as one saith of *Salust*; *Multo est verbis quam sensu*, *restricior atque concisior*, as another saith of *Livy*; He speaketh much in few; and seems to have more sentences then sayings. The offer you read him, the more you may get by him: & *nunquam tamen dimittat te sine siti*; and yet the more you get, the more you covet. Obscure he is (as delivering things briefly) and such as will not be easily acquainted with you, but upon further suit: Hence that *Epiphonema* in the perclose of his prophesie, *Who is wise, and he shall understand these things? prudent and he shall know them?* But this must waken and not weaken our more diligent search, not being content with the first oar that offereth it self to our view, but digging deeper and deeper, till we become owner of the whole treasure, which will sufficiently pay for the pains. Wherefore search the *Scripture*, follow on to know the Lord; get all the dimensions of knowledge, which (now in the great abundance of the means we have) doth even bow down to us, as trees do that are laden with fruit, so that a child may gather from them.

*the son of Beeri*] That is, of a well that hath pure and clear water in it, and that never faileth; *living water*, as the Scripture calleth it, and not mixt with mud. Ministers should be the children of *Beeri*, of a well digged by the direction of the *law-giver*, Numb. 21. 17. whence people should draw waters with joy, the pure waters of life, the unadulterated milk of Gods word; not troubled, brackish, and sowerish doctrines, such as the Popish Clergy (called therefore *the Sea*, Rev. 12. 12.) do set abroach, which rather brings barrenesse to their hearers, and gnaws their entrails, then quench their thirst, or cause fruit. These and all false teachers, make Gods flock drink that which they have fouled with their feet, *Ezek. 34. 19.* yea, impoisoned with their hands: as the malicious Jews once cast bags of poison into many wells here, to do mischief, and were therefore banished the Countrey. False doctrine is like a filthy pond, wherein fish die soon, and frogs live long: it is like the dead Sea, or the great falling-star, called *Wormwood*, which made the third part of the waters become wormwood, so that many men died of the waters because they were made bitter by that son of perdition, who was himself the gall of bitterness, and bond of perdition. Who this *Beeri* was, it appears not in Scripture. It seems he was a man famous in those dayes among the Israelites (and is here named *honoris gratia*, for honour sake to the Prophet) as *Alexander* and *Rufus* the sons of *Simon the Cyrenian*, were men famously known in the Church of the New Testament: and are therefore but named only by *S. Mark* ch. 15. 21. The Jews have a tradition, that whensoever a Prophets father is named, that father was likewise a Prophet as well as the son. And *Beeri* might be *binominis*, and have some other name of more note: like as *Pethuel* the father of the Prophet *Joel*, is thought by some to have been *Samuel*, and to have been called *Pethuel*, that is a persuader of God, because what he asked of God, he obtained.

Joel 1. 1.  
Alsted.

Lib. 4.

*in the dayes of Uziah, Jotham, Abaz, &c.*] A young Prophet he must needs be (especially if he prophesied fourscore years: See the the note above.) Haply he began as early as did *Samuel*, *Jeremy*, *Timothy*, *Origer*, or *Cornelius Mus*: of whom *Sixtus Senensis* testifieth, that he was an admirable preacher at twelve years old. *Uziah, Jotham, Abaz, Hezekiah*] The Throne of *Judah* had some enterchanges of good Princes: *Israel* none at all. The same justice therefore that made *Israel* a scourge to *Judah*, made *Assyria* a scorpion to *Israel*; as is here set forth under the type of *Hosea's* two last children *Lo-rubamah*, and *Lo-ammi*; whereof in their place. Mean-while, this Prophet went through variety of conditions under so many several Kings reigns (as did likewise *Athanasius* and *Latimer*) *Jeroboams*, (especially) the second of that name, and here only named, when six other Kings of *Israel* (in whose time *Hosea* prophesied) are not once mentioned, but lie wrapt up in the sheet of shame, because wicked idolaters, such as God took no delight in, and hath therefore written them in the earth. And in the dayes of *Jeroboam* the son of *Joash*] Not the son of *Nebat*, that ringleader of the ten Tribes revolt from the house of *Dauid*; but another little better, and yet very prosperous and victorious, *2 King. 14. 25, 28.* He reigned also fourty one years, and did great exploits: yet is *Hosea* sent to contest with him, to declaim against his sin and wickednesse, and to proclaim heavy judgements against him and his people. This the Prophet did for

for a long while together with all fidelity and fortitude; when the King was triumphing over his enemies, and the people were not only drunk, but even mad again, by reason of their extraordinary prosperity, as Calvin expresseth it. Now that so young a Prophet should so sharply contend with so fierce a people, in the ruffe of their pride and jollity: that he should so rouse and repple up these drunkards of Ephraim with their crown of pride, *Esay* 28. 1. this shews him to have been of an heroical spirit. *Jonah* his contemporary flinched when sent against *Nineveh*. *Micah* the *Morasthite* (another of *Hosea's* contemporaries) prophesied in the dayes of *Hezekiah* King of *Judah*, and spake to all the people of *Judah*, saying, *Thus saith the Lord of Hosts, Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house, the high places of a forest.* Yet did not *Hezekiah* King of *Judah*, and all *Judah* put him at all to death, &c. *Jer.* 26. 18, 19. He and *Hosea*, though they prevailed little with the people they preached to, yet they were better dealt with then the Prophet *Esay* (their contemporary too) of whom *Hieron* tells us, out of the Rabbines, that he was sawn asunder, because he said he had seen the Lord: and secondly, because he called the great ones of *Judah*, *Princes of Sodom*, and rulers of *Gomorrhah*, *Isaiah* 1. 10.

Non tantum temulentum erant sed etiam prorsus insani. Calvin.

Hieron. in Isa. 1.

*Verse 2.* The beginning of the word of the Lord by *Hosea*]. *Heb.* In *Hosea*: to note, that the Lord was both in his mind and mouth, in his spirit and speech. God spake in him, before he spake out to the people. His prophesie must therefore needs be divine and deep. That's the best discourse that's digged out of a mans own breast, that comes a corde ad cor, from the heart to the heart: And blessed are the people (saith one) that have such Ministers, that shall speak nothing to them but what hath been first spoken by God in them: saying with *David* and *Paul*, *We believe, therefore have we spoken: we also believe, and therefore speak: we have experimented what we deliver: we believe and are sure, that God is in us of a truth, and that we preach cum gratia & privilegio.* The beginning.] Hence some gather, that *Hosea* was the first Prophet: *Hoseas videtur tempore & majestate aliis prior*, saith *O Ecolampadius*. Certain it is he began before *Esay* (because he prophesied in the dayes of *Jeroboam*, who was before *Uzziah*) whether before *Amos* or no, is not so certain. *Eusebius* tells us there was no Greek History extant before *Hosea's* time. Well therefore might that ancient priest of *Egypt* say to *Solon*, You Grecians are all boyes and babies in matters of Antiquity: neither is there one old man amongst you. *Samuel* is counted the first Prophet, *Acts* 3. 24. but *Hosea* was the first of those that lived in these Kings dayes, and likely held out longest (see the Note on *Verse* 1.) as did father *Latimer*, preaching twice every sabbath day, though of a very great age: and rising to his study winter and summer at two of the clock in the morning. Others read the words thus, *At the beginning when the Lord spake by Hosea, he said to Hosea himself, Go take unto thee, &c.* An uncouth precept, and a rough beginning for a young preacher, whose youth might be despised, and whose sharpnesse might be disgusted. But truth must be spoken, however it be taken: and a preacher should take the same liberty to cry down sin, that men take to commit sin, *Esay* 58. 1. *Hieron* was called *fulmen Ecclesiasticum*, the Church thunder-bolt: And our Mr *Perkins* applied the word so close to the consciences of his hearers, that he was able to make their hearts fall down, and their hairs almost to stand upright. But in old age he was more milde, and delighted much to preach mercy; as did also our Prophet *Hosea*, whose prophesie is *comminatory* in the fore-part, *consolatory* in the latter part. And the Lord said to *Hosea*]. This is now the third time inculcated for more authority sake, which the people so rubb'd and menaced would be apt enough to question. He therefore shews them his commission, and that he hath good ground for what he saith; that they may have no cause to cavil, but reply as that good Dutch Divine did (if God would give them a heart so to do) *Veniat, veniat, verbum Domini, & submittemus ei, sexcenta si nobis essent colla:* Let the word of the Lord come, yea, let it come, and we will submit there unto, though we had six hundred lives to lose for so doing.

2 Cor. 4. 13.

Di. præp. Evang. l. 20. c. ult.

Plato in Timæo.

AR. & Mon.

Mr Fullers Holy State.

Melch. Ad.

*Go take unto thee a wife of whoredoms*]. An arrant whore, a stinking strumpet, *Calvin.* *scortum obsolecitur*, a known and trite harlot; such as were *Thais*, *Lais*, *Phryne*, &c. yea, and such a one as, after marriage with a former husband at least, went astray after other sweet-hearts; for so the application of the figure to the subject, *Chap.* 2.

requireth it to be understood: Whereby it appears (saith *Diodate*) that all this was done in a vision. Others infer as much from that phrase in this verse, *The beginning of the word of the Lord in Hosea*, that is, (saith *Polanus*) appearing and speaking to him by an inward vision, as it were in an *extasie*. Besides, in the third chapter, and three first verses, the Prophet is bidden to marry another harlot, to buy her for his own use, and to keep her at his house for a time. Now *scimus hoc non fuisse completum*, saith *Calvin*; we know that this was never really done. It follows therefore that this figure was only proposed to the people, that they might perceive in the looking-glasse of this allegory; first, their duty toward God, second, their *disloyalty*, thirdly, their *penalty* for the same. It is not an historical narration, but a Prophetic vision. *Children of fornication, a bastardly brood*: such as this *evil and adulterous generation is*; sons of the *rebellious whorish woman, children of transgression, a seed of falsehood*, Esay 57. 4. The Hebrews call such children *brambles*, such as *Abimelech* was, who grew in the hedge-row of an harlot: they call them also *Mamzer*, as ye would say, a *strange blot*: And *Shtaruki*, or *silent*, because when others are praising their parents, such must hold their peace, and hold down their heads with shame enough, because *by-blows*.

*Petrus, Satyr.* for the land hath committed great whoredoms] *Fornicando fornicata est*, i. e. *frequentissime & fadissime*, most frequently and most filthily: See *Ezek. 23*. throughout. *Aholah*, (that is, *Israel*) plaid the harlot when she was mine, *verse 5*. In her youth they lay with her, *verse 8*. so that she might say with that impudent strumpet *Quartilla* in *Petronius*, that she could never remember her self a virgin: Yea, she grew old in her adulteries, *verse 43*. opened her feet to every passenger, and multiplied her whoredoms, *Ezek. 16. 25*. *Meretrices scilicet hoc est meretricissima*. Such a common *prostitutum* is the whore of *Rome*. whom her followers call *piam matrem, qua gremium claudat nemini*. *Joan of Naples* was a saint to her. Idolatry is spiritual whoredome in many respects. It defiles the soul, Gods *bridal-bed*. It breaks the marriage-knot, and discovenants. It enrageth God, who in this case will take no ransom. It subjecteth men to Gods deepest displeasure: It besots them and unmans them: they that make idols are like unto them, so are all they that trust in them.

*Psal. 115.*

*Manuan.* Lastly, idolatry is seldom without adultery, in a proper sense; as appears in the old Heathens, at their feasts of *Priapus*, *Lupercalia*, &c. the Canaanites had filled the Land from one end to another with their uncleanness, *Ezra 9. 11*. and in the Papists at this day, who reckon fornication a venial sin, have their Stews allowed them; yea, among the very Indians, who abhor their most loathsome living: And for *Rome* it self — *tota est jam Roma lupanar*, it is become a great brothel-house, and her stench is come up to heaven, as *Matthew Paris* (one of her sons) long since said. *Departing from the Lord*] In whom all amiables and admirables are concentrated. This did exceedingly aggravate the unkindness.

*John 6. 60.*

*Verse 3. So he went*] He said not, *This is a hard saying, who can hear it? Dura mihi precipit, & pœne terret*. He doth not reason but run, dispute but dispatch. God must be obeyed, though we see no sense for it. And took *Gomer*] which signifieth both *consummation* and *consumption*, to shew that she was *consummata meretrix*, a compleat whore, had all the tricks of a whore; and brings her paramours to final consumption, utter extermination.

*the daughter of Diblaim*] Not *quasi de Belaim*, a place so called, as *Hago* dreameth: though there was a wilderness of this name, whereto some think the Prophet here alludeth, to shew the Churches wretched beginning in its own nature: as *Cant. 3: 6. Ezek. 16. 7*. But *Diblaim* is by some taken for *Gomers* father: by more, for her mother, which is also held to be an harlot, according to that *Ezek. 16. 44. As is the mother, so is the daughter*. *Diblaim* signifieth bunches of dried figs, that were the delicacies of those times. Gluttony is the gallery that lechery walketh thorough. *Sine Cerere & Libero friget Venus*. Concupiscence (as *Plato* saith) hath the lowest places, and is *alligata ventri*, as one would tie an horse or an asse to the manger. *Jeremy* not unfitly compareth sensualists to fed horses, neighing after their neighbours wives: Saturity breeds security, which is the sure fore-runner of destruction. *Est ergo hic gnome*, saith *à Lapide*. i. e. Here we have then an elegant sentence, *Gomer* is the daughter of *Diblaim*, that is, rottenness of sensuality:

*Jer. 5. 8.*



sensuality: for as the worm that grows in the fruit, devoureth it; so doth grief, the pleasure of sin. This Observation we have from the Cabbalists.

Verse 4. *Call his name Jezreel* ] For the honourable name of Israel is too good, for this people; call them therefore *Jezreel*, a people devoted to dispersion, and such as I will scatter into the four windes of heaven, as the seeds-man scattereth his seed. Thus *Jeconiah* is called *Coniah*, (for a judgement upon him) *Bethel*, *Beth-aven*, *Har*, *Hammischa*, the mount Oliver, or of Unction, *Har hammaschith*, the mount of corruption, 2 King. 23. 13. And this is not unusuall amongst men; so when they would disgrace a man, to clip or play upon his name: as when they spitefully called *Athanasius Sathanasius*, *Cyprian Coprian*, (as if all his excellent works were but dung) *Calvine*, *Cain*, &c. This people, saith God here, are more like *Ahab* then *Jacob*. Call them therefore *Jezreel* (*Ahabs Court*) that is, a den of thieves and murderers, where innocent *Naboth* cannot be master of the vineyard that he was born to. *Micah* (who prophesied also much about these times) hath a saying much to the same purpose, Chap. 2. ver. 7. *O thou that art named, the house of Jacob, is the spirit of the Lord straitned? are these his doings? q. d. Ye that boast of Jacob to be your father, do you tread in his steps? are ye of his spirit, of his practise? was there such vile prophanenesse found in him, as is openly found in you? David describeth the generation of such as seek God, as seek his face, and then subjoyneth, This is Jacob, these are Israelites indeed, these are Jews inwardly: and all others are degenerate plants, and are the worse for their outward priviledges: sith tribulation and anguish shall be upon every soul of man that doth evil, but of the Jew first, and then also of the Gentile, Rom. 2. 9.*

for yet a little while ] And yet this little was a long while, through Gods gracious forbearance. As bad as this people were, they should not perish without warning; yea, though the Lord foreknew they would make no good use of it. *Φιλει δ Θεος αρεσπουαυειν*, saith the Heathen Historian: God loves to foresignifie, and premonish. But there is nothing more dangerous and dismall, then these still revenges; as when God suddenly brake out in wrath upon *Nadab* and *Abihu*, upon *Nebuchadnezzar*, *Herod*, *Pharaoh* at the Red-Sea, when he would not beware. It is a just both desert and presage of ruine, not to be warned. See this in *Nineveh*, spared at first, but after a little while revolting, soundly paid for the new and old faults, *Nahum*. 3. 19. *Nun consurget iterum afflictio*, saith the same Prophet, chap. 1. 9. Affliction shall not rise up the second time: God will not make two doings of it: but when he begins, he will also make an end, 1 Sam. 3. 12. that is, as sure as he begins, so sure will he make an end: and though it may be some time ere he begin, yet a little while (for he is slow to wrath, and of great kindnesse) yet assuredly he will *avenge the blood of Jezreel*, ] i. e. the executions done by *Iehu* upon the house of *Ahab*, as so many murders: see 1 King. 16. 7. This God did not presently, but that's nothing. *Nullum tempus occurrit Regi, nedum Deo*. He is slow, but sure, *Et tarditatem supplicij gravitate compensat*, as the Heathen could say, the longer he holds, the harder he strikes: and visits *Iehu's* house for by-past sins, that they made little reckoning of. Sin may sleep a long time, like a sleeping debt, not called for of many yeers: As *Saul's* sin in slaying the *Gibeonites*, not punished till fourty yeers after: as *Ioabs* killing of *Abner*, slept all *Dauids* dayes: as *Amalec* perished, for their ill usage of *Israel*, many hundred yeers after. It is ill angring the *Ancient of dayes*. He that saith, *Vengeance is mine, I will repay it*, takes his own time for the doing of it: and who shall prescribe to him? It is dangerous offending him whose displeasure is everlasting. Vapours, that ascend invisibly, come down again in stormes and showers. A sinner of an hundred yeers shall be accursed, and made to possesse the sins of his youth. It is not the last sand that exhausts the hour-glasse, nor the last stroak that fells the Oak. *Iehu's* house is visited, and his progeny extinguished in the fourth generation, for *Iehu's* offences. Gods work must be done truly, that there be no halting, and totally, that there be no halving. But *Iehu*, as he had not that true heart spoken of by the Apostle, *Hebr.* 10. 22. but was double minded, *Iames* 1. 8. & 4. 8. (like that mad *Neapolitan* that said, he had two hearts, one for God, and another for him that would:) so he fulfilled not after God, or he followed not God fully, as *Caleb* did, *Numb.* 14. 24. he did not all Gods wills as *David*, *Acts* 13. he served him not with a perfect



fect heart, as *Asa*, 2 *Chron.* 15. 17. He reformed the State, but not the Church; or if he did something toward it, yet he was not thorow in it. He had a *dispenfatory* conscience: for though he rooted out *Baals-worship*, yet the golden Calves must continue; piety must give place to policy. It was a just complaint of *Chennitijs*, *Principes regionem potius quam religionem quarunt: pauperes panem potius quam Christum.* All men seek their own, but not the things of *Iesus Christ*, *Phil.* 2. 21. And yet piety hath ever proved to be the best policie: and the very Philosopher in his Politicks gives this golden Rule. *αρετων δελ δειον εμυλεις.* First take care of Divine things. *Iehu* seemed at first to be as zealous a Reformer, as *Iehosaphat*: but though his fleece was fair, his liver was rotten. *In parabola ovīs capras suas quarebat*; he was like the Eagle which soareth aloft, not for any love of heaven: her eye is, all the while, upon the prey; which by this means she spies sooner, and seizeth upon better. He seems to have been of *Machiavels* minde, viz. that vertue it self should not be sought after, but onely the appearance: because the credit is a help, the u'e a cumber. Finally, of *Iehu* it may he said, as *Marcellinus* saith of *Iulian*, that by his hypocrisie and double-dealing, *Obnubilabat glorie multiplices cursus*, he stained his many praise-worthy practises. Or as *Camden* saith of King *Henry* the eight; *Fuerunt quidem in eo rege, &c.* There were in that King great vertues, and so lesse vices mingled, or rather jumbled together. Or lastly, as *Folietus Galeazzo* reporteth of *Sfortia Duke of Millain*, that he was a very monster, made up, and compact of vertue and vice. See more verse 5. *And I will cause to cease the Kingdom.* This fell out after 76 years; which God counts and calls here, but a little while: A thousand years with him are but as one day. What is our life but a spot of time betwixt two eternities? *It is even a vapour*, saith *S. Iames*, *that appeareth for a little time, and then vanisheth away.* Let us therefore fear, lest a promise being left us, (and a door now opened) of entering into Gods rest, any of us should seem to come short, or to come lag, and late, as did *Eſau*, the foolish virgins, those that come a day after the fair, an hour after the feast; Agree with your adversary quickly, prepare to meet thy God, O *Israel*, *Currat pœnitentia, ne præcurrat sententia*: Repent a day before death, (and that may be this day, before the next) make Gods judgements present in conceit, ere they come in the event, prevision is the likeliest way of prevention, the surest means of mitigation: whereas coming on the sudden, they finde weak mindes secure, make them miserable, leave them desperate.

Verse 5. *I will break the bowe of Israel*] though it may seem to have a back of steel, and though it be drawn by *Iehu* himself, with his full strength, as once against *Iehoram*, to the piercing of his heart, 2 *King.* 9. 24. He means, God will blast all the power of their Ammunition, defeat their likeliest projects, and practises, and make the strongest sinew in the arm of flesh to crack. He breaketh the bowe, and cutteth the spear in sunder, &c. *Psal.* 46. 9. He rendreth the weapons vain, or successfull, *Isai.* 54. 17. *Ierem.* 50. 9. as he did when the Rats and Mice were sent into *Sennacheribs* Army in great abundance, to gnaw and devour their quivers, bowe-strings, belts, bridles, shields, (as *Herodotus* relates) to shew that the shields of the earth belong to the Lord, that the Militia of the World is his, that he orders the Ammunition, *Ier.* 50. 25. And the like was done by this Lord of Hosts, or Armies, when the winde and weather fought for *Theodosius*, in that famous battle against the tyrant *Maximus*, celebrated by *Claudian*: As also when the Spanish Armado was defeated and discomfited by the English in 88. That was very remarkable and for our purpose apposite, which fell out in the battle between *Edward* the third of England, and *Philip* of France. *Philip* enraged with a defeat, resolves presently to revenge it; and hardly had patience to stay in *Abbeville* one day, while the Bridge to passe over his Army was repaying. And with this precipitation and fury, into the field he marcheth, elevated with an assured hope of triumphant Victory. But it fell out otherwise; for there fell at the instant of the Battle a piercing shower of rain, which dissolved their strings, and made their bowes unusefull. *In the valley of Iezreel*] A city neer to *Maximinianopolis*, saith *Hierom.* Of the valley wherein this City was scituate, see *Iosh.* 17. 16. *Iudg.* 6. 33. It was in the tribe of *Manasseh*, and bordered upon *Issachar*, *Iosh.* 19. 18. It was ten miles long, and two miles over; being called also, the plain of *Galilee*, and was fit for a fight, for a pitch battle. Here it was, saith *Adrichomius*, that

Gideon

Arist. pol. l. 7.  
c. 8.Am. Marcel.  
Confuso quodam temperamento mixta.  
Camd.

Jam. 4. 14.

Heb. 4. 1.

Chrysol.

Herod. l. 2.

Aug. de civ.  
Dei. l. 5.Daniels Works.  
237.

Gideon fought the Midianites Judg. 6. 7. Saul the Philistines. 1 Sam. 31. Ahab the Syrians 1 King. 20. And here Zachary (the last of Jehu's line) was slain, and with him the kingdom of Israel received such a wound, that it could never rise again. Monarchies have their times and their turns, their rise and their ruine. Junius renders it *Propter Vallem Jericho*, I will break the bow of Israel, because of the wall of Jezreel: that is, saith he, because of the slaughter of Ababs house there made by Jehu 2 King. 10. Jehu's Tent in that execution was rewarded as an Act of Justice, *quoad substantiam operis*, and yet punished as an Act of policy *quoad modum* for the perverse end, *Finibus non officijs a vitijs discernuntur virtutes* saith Augustine. By the ends and not by the works done, are vertues distinguished from vices. Two things make a good Christian, and declare him so, good Actions and good Aimes. And although a good aime doth not make a bad Action good (as in Uzza) yet a bad aime makes a good action bad, as here in Jehu. There may be then, we see, *malum opus in bona materia*, a work materially good, which yet may never prove so formally and eventually: sc. when there is a fail either *quoad fontem*, or *quoad finem*. A thing which I see in the night may shine: and that shining proceed from nothing but rottenness. Blazing comets (though but comets) as long as they keep aloft, shine bright. But when they begin to decline from their pitch, they fall to the earth, and infect the Air. So when *illuminates* forsake the Lord, and minde onely earthly things, being all for self, they lose their light, and go out in a snuffe. Jehu's golden calves made an end of him and his, though he made an end of Ababs house and Baals worship. His rooting out of Ababs race was but to settle the crown better upon his own head. Like unto him was our Richard the third, who well knowing (saith the Historian) it was no pollicy to play the villaine by half-deal is resolved to leave never a rub to lie in the way, that might hinder the true running of his bowle. Like unto him also (saith Master Calvin upon this text) was our king Henry the eighth, who cast off some degree of Popery, so farre as would serve his own turn: but there were the six Articles in force (that whip with six cords, as that Martyr called it) for which many suffered at that time. And whereas (like Sylla) he commanded others, under great penalties, to be no Papists, himself was either Papist or Athiest, jearing at some for their old *Mumpsimus*, and at others for their new *Sumpsimus*, as he profanely called the Reformation: hanging Papists on the one side of the hedge, for denying his Supremacy, and burning Protestants on the other side thereof, for denying Transubstantiation, &c. And hence it may be thought, is that dreadfull and dismall ruine that is now (in these our dayes, and in the fourth generation or succession) befall the royall family. The house of Jehu saith the worse for Jehu. Offa king of East-Saxons lived in the time of Charles the great, and was a potent Prince. But the many injuries he did, and the murder he committed in his house upon Eithelbert king of East-Angles, coming to him under a publike faith, and a suitor to his daughter, were justly revenged upon his posterity, which, after him, declining, in the end lost all. But to return to Jehu: we shall find 2 Kin. 10. 30. that God said, that because Jehu had shed the blood of Ahab in Jezreel, that he would reward him for it: and that his children to the fourth generation should sit upon the throne of Israel, and govern that Kingdom. And yet, for miscarriage in the manner, justly plagueth his posterity. As Xerxes crowned his Steerfman in the morning, and yet hanged him in the afternoon of the same day. And as Marescal de Thermas the French Generall, first Knighted a French souldier in Scotland who first mounted a besieged Fort (by that means taken) and then hanged him within an hour after, for doing it without order. See more of this in the Note upon the former verse.

Daniels hist.  
218.

ABs & Mor.

Daniels hist.  
p. 111.

Verse 6. And she conceived againe ] To shew, in a continued allegory, the weak and wofull estate of the ten tribes, when the Assyrian took from them all the land of Gilead and Galilee, together with all the land of Nephtali, and carried them captive, subduing in a manner five tribes of Israel: to wit those without Jordan (who as they had first their inheritance given them, so they were now first carried captives) and the tribes of Zabulon and Nephtali who were seated in the land of Galilee, And this was the first captivity of Israel: see 2 Kings 15. 29, Esay. 9. 1. And bare a daughter. This age is compared to a daughter, because from that time forward, after the bow of Israel was so broken, as Verse 5. they should be no more able to defend themselves, than if they were a common-wealth of women:

Vt de Cran-  
mer Melc Ad.

Hom: Fl. sic.  
Virg: Phrygi-  
æ, neque enim  
Phryges.

*Sculter: Annal.*

Esa. 1. 9.  
Zeph. 2. 9.

*Ezek. 7. 5.*

men. Their spirits should be to be cowed out and emasculated, their backs to be bowed down with unsupportable burdens and bondages, that there was scarcely place left of a worse condition, nor hope of a better. Like them were those we read of *Esay* 51. 23. that yielded to such as would but say to them, *Bow down that we may go over you.* Or as those in *Nahum*, 3. 13. *Their men shall be as women* Ἀνδρες ὡς γυναῖκες Ἀχχίοι, timorous and cowardly, like *Issachar's* Affe *Gen* : 49. 15. [whole lot fell in *Galilee*, *Iosb* : 19. 18.] or those fugitives of *Ephraim* *Iudg*. 12. 4. that therefore bare a brand of dishonour, because they would not rather die bravely, then live basely: Of such it may be said as of Harts and Stags, they have great horns and strength, but do nothing with them, *quia deest animus*, because their spirits are imbed: as the Israelites in *Egypt* were of old by *Pharaoh*, and as the Grecians are at this day by the Turk. *call her name Loruhamah*,] When God once calls a people or a person by this name, we may well write upon their dores (if any place be yet left for prayer, any good to be done by it) *Lord have mercy upon them*: their condition is deplorable, if not desperate. *Vade frater in Cellam et dic, Misereere mei, Deus*, Brother go into thy Cell and say, Lord have mercy upon me, said *Cranzins* to *Luther*, when he began to declaim against the Pope, for he looked upon him as an undone man, and yet he was not. But those are doubly undone, to whom God shall say as here to *Israel*, *I will no more have mercy*] *Heb* : *I will add no more to show mercy*: but my so oft abused mercy shall turn into fury. That it is not so yet with this sinful nation, that we are not yet a *Loruhamah*, an *Acheldama*, that we are not already as *Sodom*, and like unto *Gomorrhah*, even a place of nettles and salt pits, a perpetuall desolation, as another prophet hath it, we may well cry out, *O the depth*, the fathomlesse depth of Gods dear love to England. Certain it is that we have hitherto subsisted by a miracle of his mercy, and by a prop of his extraordinary patience. Certain it is that God hath not dealt with England according to his ordinary rule, but according to his prerogative royall, England (if one may so speak with reverence) is a *paradox* to the Bible. God grant that being lifted up to heaven with *Capernaum* in the abundance of blessings be not brought down to hell by the abuse of them; that God set not that sad impression of *Loruhamah* (worse then any black *Theta*) upon her, and make her know the worth of his undervalued favours by the want of them: why should it be said of us as once, *Anglica gens est optima flens, et pessima ridens*? why should we provoke the Lord so long till he shall resolve upon an evill, an onely evill, *i. e.* without mixture of mercy; till the decree bring forth, *Zeph*. 2. 2. and God pronounceth that fatal sentence against us that he did once against the old world, *Fiat iustitia, ruat mundus*, Let justice be done though the world be thereby undone. "Of all Gods Attributes he can least abide an abuse in his mercy, Gods, "mercy is precious (saith one) and he will not let it run out to wast; he will not "be prodigall of it: There is a time wherein God will say, now I have done, I "have even done with this people, mercy hath had her turn &c. I will not alwayes serve them for a sinning-stock, but will take another course with them: I will take my own and be gone: and *woe be unto them when I depart from them*. When the sun is eclipsed, all creatures fade and flag here below, *Thou hiddest thy face, Lord, and I was troubled*, *Psal*. 30. 7. *David* could not live but in the light of Gods countenance: he begs for mercy every where, as for life, never did poor prisoner at the bar beg harder for a *psalm* of mercy then he doth, *Psal*. 51. 1. and other where. Neither would common mercies content him, he must have such as are proper and peculiar to Gods own people, even the *sure mercies* of *David*. Oh make sure of mercy, what ever you go without. And the rather because there are a race of *Loruhamahs*, a sort of such amongst men as are excluded from mercy. God is not mercifull to any wicked transgressours *Psal*. 59. 5. that go on in their trespasses *Psal*. 68. 21. that allow them and mallow in them. That last letter in Gods name had need to be well remembered *Exod*. 32. 7. *He will by no means clear the guilty*. And that terrible text should never be forgotten by those that are obstinate in an evill course, and blese themselves when God curseth them, *Deut*. 29. 19. 20. See the note there. Gods mercy goes oft-times in Scripture bounded by his truth: and as the same fire hath burning heat and cheerfull light, so hath God



God plagues for the obstinate, and mercy for the penitent. Surely as he is *pater miserationum* the father of mercies: so he is *Deus ultionum* the God of vengeance: as he hath *ubera*, so he hath *verbera*, treasures of punishments for those especially that kick at his bowels, that despise his long-sufferance, that argue from love to liberty, which is the Devils logick. *Cavete a Melampygo.*

But I will utterly take them away.] *Tollendo tollam.* So Calvin renders it: and further tells us that some render it *Comburem*, I will burn them: and indeed war is fitly compared to fire that cruel element, and to extream famine *Isaia. 9. 19. 20.* The vulgar latine translate it *Obliviscendo obliviscar*, I will utterly forget them: and that's punishment enough: as when one carried himself insolently toward the State of Rome, a grave Senator gave this counsel, *Let us forget him and he will soon remember himself.* Woe be to those to whom Christ shall say, *Verily I know you not*, I have utterly forgot you. Mercer rendreth it, *Levabo, id est, projiciam*, I will lift them up, that I may throw them down againe with the greater poise. The Seventy hath I will set my self against them in battell array. Now the Lord is a man of war *Exod. 15. 4.* yea he is the Lord and Victor of wars, as the Chaldee there paraphraseth. But what meant the Chaldee here to render this text by *Parcam eis*, Sparing I will spare them: is not this point-blank against *Lerubamah*? How much better *Tremellius*, *ut nullo pacto condonem istis*, that I should any way forgive them. Have I not pardoned them enough already? may I not well by this time be weary of repenting? I will even break off my patience, and forbear to punish no longer, I have long time holden my peace, I have been still and refrained my self: now will I cry like a travelling woman (who bites in her paine as long as she is able) I will destroy and devour at once: I will, I will. The ten tribes never returned out of captivity, unless it were some few of them that came up with the other two tribes out of Babylon, *Ezr. 2.* by the appointment of Cyrus: and some others that fled home when *Nineveh* (where they were held captive) was destroyed: But for the generality of them, whether they abide in *China* or *Tartary*, or *West-Indies*, I cannot tell you. Pareus rendreth it, *Nam tolerando toleravi eos*, for I have a long while born with their evil manners. And surely *Subito tollitur, qui Ang. din toleratur*, as an Ancient saith, Gods patience will not alwayes hold &c. *Isa. 42. 14.*

*Verf. 7.* But I will have mercy upon the house of Judah.] The Ark and the mercy seate were never separated. Judah had not utterly cast off God, as Israel had: but worshipped God in the Temple, (how corruptly soever) therefore they shall have mercy because they kept the right way of worship. See the Churches plea for mercy to this purpose *Jer. 14. 9.* Again, Judah was now in a very great straight having been lately beaten and plundered by Israel *2. King. 4. 12.* therefore they shall have mercy. God heard *Hagar's* affliction and relieved her. I have seen, I have seen, the sufferings of my people in Egypt, saith God, and am come to ease them. *Because they have called thee an outcast, saying, This is Zion whom no man looketh after, therefore I will restore health unto thee, and I will heale thee of thy wounds, saith the Lord Jer. 30. 17.* He will repent for his people when he seeth their power is gone, *Deut. 32. 36.* when there is *dignus vindice nodus*, an extremity fit for divine power to interpose. He knowes that mercy is never so seasonable and sweet, as when misery weighs down, and nothing but mercy turns the scale: therefore Judah shall have mercy, when Israel shall have none. True it is, that Judah was not at this time much better then Israel, *Aholibah* then *Aholah*: they were scarce free from *Sodomy* and many such like foul abominations. But what of that? if God come with a *non obstante* as *Psal 106. 8.* Neverthelesse he saved them for his names sake &c. who shall gainstand him: If he will shew mercy for his names sake, what people is there so wicked whom he may not save? See *Esay 57. 17. Ezek. 20. 8. 14. 22. 44.* Add hereunto that Israel and Syria were confederate against Judah, & thought to have made but a breakfast of them, *Isay. 7. 5. &c.* but God here promiseth Judah mercy: and lets them know to their comfort, that there is more mercy for them in heaven, then there can be misery in earth, or malice in hell against them. True it is, that even after this gracious promise made to Judah, it went very hard with them, See *2. Chron. 28. 6.* there 120000. of them were slain in one battle and 200000. of them carried captive: yea, and all this by these Israelites here rejected from that mercy that Judah is promised; besides abundance

Psal. 23. 4.  
Mat. 8. 11.

עֵשׂוֹן מִיָּד  
מִלֵּשׁ.

Psal. 44. 3. 5.

Esa. 66. 11.

Luk. 20. 16.

abundance more misery that befell them by Edomites. Ver. 17. Philistines. 18. Assyrians. 20. &c. Ecclesia hares Crucis faith Luther, The Church as she is heire of the promises, so is she of the Crofs: and the promises are alwayes to be understood with condition of the crofs. The palsy-man in the Gospel healed by our Saviour heard, *Son be of good cheere, thy sins are forgiven thee*, and yet he was not presently free'd of his disease, till after a dispute held with the Pharises (which must needs take up some time) and the case cleared, Jesus said, *Arise take up thy bed and walk*, and so shew thy self a sound man. But to go on: Judah shall be saved, and not Israel, that envied Judah, and maliciously sought their ruine. David looketh upon it as a sweet mercy, that God had spread him a table in the presence, and maugre the malice of his enemies. And the children of the kingdome (so the Jewes are called) shall gnash their teeth, and be even ready to eat their nailes: at the reception of the Gentiles. This was it that put the men of Nazareth into an anger, and our Saviour into a danger, Luk. 4. 25. 26. *By the Lord their God* that i, by the Lord Christ by *Messiah their Prince*, by the word of the Lord their God, with the Chaldee here, that word essentiall John. 1. 1. that true *Zaphnath Paaneach* (tho it is Saviour of the world, as Hierome interprets it) whereof Joseph was but a type. His horn of salvation, or mighty Saviour (able to save them to the utmost that come unto God by him, Heb. 7. 25.) God raised up for these unworthy Jewes, and even thrust him upon them, whether they would or no, *Isay. 7. 13. 14.* that all might appear to be of free grace. Well might God say, *I will have mercy upon the house of Judah*, matchlesse mercy indeed: mercy that rejoiced against judgment. Mans perverseness breaketh not off the course of Gods goodness; Judah shall be saved by the Lord their God who is *Alius* from his Father, but not *Alud*, a distinct person, nota distinct thing. This Angel of Gods presence saved them, in his love, and in his pity he redeemed them &c. *Isay. 63. 9.* even the Angel that had redeemed their father Jacob from all evill Gen. 48. 16. and that soon after this prophesie, destroyed so many thousands in *Senacheribs* army, *Not by bow nor by battle* &c. but by his own bare hand immediatly and miraculously 2. King. 19. where we may see that when *Senacherib* (after the example of his father *Salmanser*, who had captivated the ten tribes) came up against Judah, having already devoured Jerusalem in his hopes, and thinking to cut them off at a blow, as if they had all had but one neck, they were saved by *Jehovah* their God: the Virgin daughter of Zion knew well the worth and valour of Christ her champion, and that made her so confident *Esay. 37. 22.* She knew whom she had trusted, not with her outward condition onely, but with her inward and everlasting, with her precious soul, saying with David *I am thine, save me: for I have sought thy precepts.* Psal. 119. 94. *I will not trust in my bow, neither shall mine arme save me: but thy right hand and thine arme, and the light of thy countenance: for thou hast a favour unto me.* See the Note on Zach. 4. 6. and on 14. 3. 5. That's an excellent passage Psal. 21. 13. Be thou exalted O Lord in thine own strength: so will we sing and praise thy power.

Verf. 9. *Now when she had weaned Lo-rubamah*] That is, after that the patience of God had waited and long looked for their conversion; but all in vane, he resolved upon their utter rejection. And first he sent for his love tokens back againe: he weanes them and takes them off from those *breasts of consolation*, the holy Ordinances, deprived them of those dugs (better then wine, Cant. 1. 4.) that they had despised, carried them far away from that good land that abounded with milk and hony: the men of the East should be sent in upon them to eat their *fruit and drink their milk*, Ezek. 25. 4. This nation (saith a Divine) is sick of *a spirituall plurisie*: we begin to surfet on the bread of life, the unadulterated *milk of Gods word*, and to spill it. Now when God seeth his mercies lying under table, 'tis just with him to call to the enemy to take away. Say not here with those in the Gospel threatened with this judgment, *God forbid*. Think it not a thing impossible, that England should be thus visited. The Sea is not so calme in summer, but it may be troubled with a storme: the mountain so firme, but may be moved with an earthquake. We have seen as fair Suns as ours fall from the midst of heaven, for our instance, *Lege historiam, ne fias historia*. Surely except we repent and reforme a little better then we have done yet; a removall of our Candlestick

Candlestick, a totall eclipse of our Sun, may be as certainly foreseen and foretold, as if visions and letters were sent us from heaven, as once to the seven Churches of Asia, who sinned away their light, &c. And bare a sonne, ] Not a daughter as before, but a sonne, because under Hosea, the last King of Israel, that Kingdom began a little to lift up the head, and to stand it out against the Assyrian. But this was but *extremus visus regni*, the last sprunting of that dying State. For soon after, Samaria the chief City was close besieged: and although it held out three whole yeers, with a Masculine resolution, yet at length it was sacked, and all the people of the land carried captive, young and old, naked and barefoot, even with their buttocks uncovered, &c. as it is said of their confederates the Egyptians, Esay 20. 4. and as it shall be done at length to that purple whore of Rome, who shall be stript naked, broild and eaten, Revel. 17. 16. A cold sweat stands already upon her limbs: and, for a presage of her future ruine, it is observed, that Rome, since it became Papall, was never besieged by any, but it was taken; As for their late Masculine attempts and atchievements (if any) it is but as here in the Kingdom of Israel, a lightning before death, as the blaze of a candle a little afore it goes out, the bulging of a wall that's ready to come down, or as it was said of Carthage, a little afore it was taken, *Morientium bestiarum violentiores esse morsus*, dying beasts bite cruelly.

Verse 9. Call his name Loammī ] *Nomen extremum & deploratum*, saith Pareus, the last and most lamentable name of all, containing a most heavy, but spiritual, and therefore lesse sensible punishment, viz. an utter abjection and abdication from the covenant, from grace, from God, from life eternall. For ye are not my people ] But, being totally cashiered, and discovenanted; Are ye not as the children of the Ethiopians unto me, O children of Israel, saith the Lord? Have not I brought up Israel out of the land of Egypt, and the Philistims from Caphtor, and the Syrians from Kir? q. d. True it is, I have brought you up out of Egypt (and therein you greatly glory) but have I not done as much as all this, for those profane Nations here mentioned? with and amongst whom, henceforward I shall reckon you, for you are no people of mine, but discarded, and dispeopled? Till the Covenant made with Abraham, all Nations were suffered to walk in their own wayes, as fishes passe at liberty thorow the pathis of the Seas, Psal. 8. 8. One person was no more respected then another. But as soon as it was said, I will be thy God, and the God of thy seed after thee, the Church became as fish cast into a Pond for peculiar use: and was divided from other Nations, no otherwise then light was from darknesse in the first creation, or then Goshen was from Egypt, in that wonderfull separation. But here God seems to rescind his own act, to cast off the people of his purchase, and utterly to disown them; as once before he also did, when he fathered them upon Moses, saying, Thy people, which thou hast brought out of Egypt, &c. Exod. 32. 7. But this (we must know) is no other then *mutatio rei non Dei*, effectus non affectus, facti non consilij, not a change of Gods will, but onely of his works. For hath God indeed cast away his people? God forbid. God hath not cast away his people, whom he foreknew. Thus saith the Lord God, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. And albeit (by an angry Apopopesis) he say here, I will not be your God, (The word God, is not in the Original, *ab irato omittitur*, saith Mercer) yet to shew that he is Bagnal Chemah, One that can rule his wrath, as Neb. 1. 2. he subjoyneth here, verse 10.

Verse 10. Yet the number of the children of Israel ] i. e. of the Israel of God, those Jews inwardly the Circumcision indeed, which worship God in the spirit, and rejoyce in Christ Jesus, putting no confidence in the flesh, Phil. 3. 3. but saying each for himself as that good Father did, *Horreo quicquid de meo est, ut sim meus*; All my care is to be found in Christ (sc. when sought for by the justice of God) not having mine own righteousnesse which is of the law, but that which is through the faith of Christ, the righteousnesse which is of God by faith. Lo, to such Israelites indeed, and of such it is here promised (the Lord in Judgement remembering Mercy) that they shall be the sand of the sea which cannot be measured nor numbered; This was first promised to Abraham; and afterwards confirmed with an oath, Gen. 22. 16. It began to be fulfilled; when, by the preaching of the Apostles, so

Amos 9.7.

Act. 14. 16.

Rom. 11. 1, 2.

Jer. 31. 37.

Bern.

Bez.

Phil. 3. 9.

many



many of both Jews and Gentiles came in and were converted to the faith of the true Messiah, as *S. Paul* expoundeth this text, *Rom. 9. 24, 25.* and he had the mind of *Christ*. It shall have its full accomplishment, when the fulnesse of the Gentiles shall come in, and all *Israel* shall be saved, *Rom. 11. 26.* Then the Church shall be as the stone that smote the Image, it shall become a great mountain, and fill the whole earth. Though the beginning of it be small, yet the later end of it shall greatly increase, *Job 8. 7.* for all the earth shall be filled with the glory of *Christ*: he shall have dominion from sea to sea, and from the river to the ends of the earth, *Psal. 72. 8, 11, 17.* Great is the paucity of Gods people for present: but let us, by the help of this promise, get above that stumbling block. Cosmographers tell us, that if we divide all the known world into thirty parts, the Heathens part is as nineteen of this thirty: the Mahometans as six, the Christians as five only: And of those five, more then the one half is held by idolatrous Papists. But let not this discourage us; it will be otherwise one day, for the *Scripture cannot be broken.* And although God may seem utterly to have abandoned his ancient people the Jews (the ten Tribes especially) yet they, as well as the rest, shall be vouchsafed this honour to be called to the participation of *Christ*, *Ezek. 37. 16, 19. Jer. 3. 12, 13, &c. Esay 11. 12, 13. Obad. 20. Zach. 10. 6. Rom. 11. 26.* If God after so dreadful a threatening come in with his *non-obstante* (as he doth likewise *Psal. 106. 8.* and elsewhere) and say, yet the number of the children of *Israel* shall be, &c. who shall gainsay him? Their interpretation is too narrow, that understand this text of the increase of this people in all their dispersions, until the time of their conversion. And that of Rabbi *Ezra* is pretty though not proper; that as the sand keeps the waves of the sea from breaking in and drowning the world: so doth *Israel* preserve man-kind from perishing by the waves of Gods wrath. It should have been considered by him and the rest of those refractory Rabbines, that at that general conversion of the Jews (here plainly foretold) there shall be some stubborn spirits that will not even then stoop to *Christ*; but will be filled with envy, as those cankered Pharisees their fore-fathers were (*Acts 13. 44, 45.*) to see almost the whole City come together to hear *Christ*; Yea, they will be ready to say, as *John 12. 19.* perceive ye how ye prevail nothing? behold, the whole world follows him. Now against these spiritual spirits, the wrath of God shall be revealed from heaven, *Rev. 21. 8. Dan. 12. 2. Esay. 65. 11, 12, 13, 14, 15, 16, 17.*

and it shall come to passe, that in the place where it was said unto them] As if God did now even repent, and would make them a full amends: make them glad according to the time, and in that very place when and where they had seen evil. *Jerusalem* shall be inhabited again in *Jerusalem*, *Zech. 12. 6.* The Jews (it is thought) shall dwell in their own Countrey, *Jer. 3. 18. & 23. 8. Ezek. 37. 11, 12. Amos 9. 14, 15.* and God have a very glorious Church in the Land of *Canaan*. But that's not all; The Gentiles, who shall be made a spiritual *Israel*, though in time past they were not a people, yet now are they the people of God; and which had not obtained mercy, but now have obtained mercy, *1 Pet. 2. 10.* yea, such a signal mercy as *S. John* cannot look on without an *Ecce admirantis*; Behold, saith he, what manner of Love the Father hath bestowed upon us, that we should be called the sons of God: *1 John 3. 1.* Yes, the sons of the living God] who as he lives, so he gives us all things richly to enjoy; and is therefore to be trusted, *1 Tim. 6. 17.* And that we should not only be Gods people, but his sons (reconciled, but adopted) and not only be so, but be called so, have the name and the note, the credit and the comfort. Well might the Apostle say, that the grace of God herein had abounded, even to an overflow, *1 Tim. 1. 14.* Well may *Oecolampadius* say as he doth upon this very Text, *Vide ut major gratia quam peccatum*, Behold, how as sin abounded, grace superabounded. Well might *Leo* say, *Omnia dona excedit hoc donum*, &c. This is a gift of God, that exceedeth all gifts, that man should call God Father, and God call a man his sonne; this is a greater dignity then to be called an Angel, Archangel, Cherubim, Seraphim, &c. See more of this in my *Righteous mans Recompense. part. 2. doct. 5.* *Calvin* upon this verse noteth, that there is an emphasis in these words, *It was said*, and *It shall be said*, The latter sheweth, that till the Lord speak peace to his people, and say to their souls that he is their salvation, they cannot have the comfortable assurance of their Adoption, and acceptation into his fa-

vour

Psal. 90. 15.

Qualem &  
quantum.  
As 2 Pet. 3. 11.

ἡ περισσεύου-  
σα.

Serm. 6. de  
Nativit.

vour, Eph. 1. 13. *After that ye heard the word of truth, the Gospel of your salvation; ye believed and were sealed with that holy spirit of promise.* Again, if God by his Prophets have said to any, *ye are not my people, &c.* he will effect it. God heweth men by his Prophets, and slayeth them by the words of his mouth, Hosea 6. 5. *Elisba* hath his sword, as well as *Jehu* and *Hazael*, 1 Kings 19. 17. *Ezekiel* besiegeth *Jerusalem*, and overthroweth it. *Jeremy* is set over nations and kingdoms to root out and pull down, &c. Chap. 1. 10. *S. Paul* hath vengeance ready for the disobedient. And what Gods Ministers do on earth, he ratifies in heaven, Mat. 16. 19. and 18. 18.

*Verse 11. Then shall the children of Judah, and the children of Israel be gathered together*] i. e. they shall unite into one body, and one religion, and shall all make one entire Kingdome, Ezek. 37. 22, 24. Christ once lifted up, shall draw all things to himself: and wherever this carcase is, there will the spiritual Eagles be also. Caiaphas, like another Balaam, prophesied that Jesus should die for that Nation: And not for that Nation only, but that also he should gather together in one the children of God that were scattered abroad. This is the gathering together here mentioned: Christ shall be one amongst his people, and his name one, Zech. 14. 9. (See the Note there) they shall serve the Lord with one shoulder: It seems to be a Metaphor taken from Oxen that are yoked together, and that set their shoulders joynly to the work. Surely, the more the Gospel prevaleth, the more peace there will be. They shall be gathered together in that day: So when Christ shall be preached, and obedience yielded to his government, Esay 9. 7. then shall there be a blessed harmony of hearts: then shall they flie in flocks to the ordinances, as the doves to their windows: then shall they come to the Lords house upon horses, and in charrets, and in litters, Esay 66. 20.

2 Cor. 10. 6.

John 12.

Mat. 24.

John 11. 51,

52.

Zeph. 3. 9.

and appoint themselves one head] The Lord Christ, called *David their King*, chap. 3. 5. A multitude gathered under this one Head, and united to him is a Church. This head is indeed appointed, and set up over the Church by God, Psal. 2. 6. Eph. 1. 22. But the Saints are said to appoint Christ their head, and indeed, to set the Crown upon his head, as Cant. 3. 11. when they chuse him and embrace him for their Sovereign, when with highest estimations, most vigorous affections, and utmost endeavours of unfained obedience, they set him up in their hearts, and serve him in their lives; giving him the preheminance, and holding all in Capite in Christ: yea, holding of the head, as the Apostles expression is, Col. 2. 19. not of Paul, or Apollo, or Cephas. That Popish Buzzard was utterly out, who said that he had found in the Dictionaries, that *Cephas* signifieth an Head, and that therefore Peter was head of the Church. For neither doth *Cephas* signifie an Head, but a Stone or Rock: nor, if it did, would that prove, what he alledgeth it for. *Judah* and *Israel* shall appoint to themselves one head, not more then one. The Church is not *bellua multorum capitum*: neither is there any need of a ministerial head of the Church: Indeed there is a contradiction in the very mention of it (as one well observeth) a Ministerial Head; it is absurd to speak it.

and they shall come up out of the land] i. e. They shall be gathered into the heavenly *Jerusalem*, saith *Oecolampadius*; They shall come up from their miserable life, saith *Luther*: from their earthly affections, saith *Hierom*. Rather, from *Chaldea*, or where ever they lie captivated and dispersed, to *Jerusalem*; there to joyn in the same way of worship (as once the twelve Tribes did before the schism under *Jeroboam*) with the Christian Church, and so go on the way to the kingdom of heaven.

for great is the day of Jezreel] i. e. of Christ (saith *Hierom*) who is Gods seed, and shall see his seed; and so prolong his dayes by a succession of Saints, Esay 53. 10. for whom God also will do great things in that day of his power, Psal. 100. 3. when there shall be a marvellous increase of his Church, which he shall sow with the seed of men and of beasts, revealing his arm (another etymologie of the word *Jezreel*) for the ingathering of his Elect. Sic, *Ostogessimus octavus mirabilis*

Jer. 31. 37.  
Ezech. 36. 38.

ammm.

## CHAP. II.

Verse 1. *Say unto your brethren Ammi*] Besides the publike preaching of this gracious promise, chap. 1. 10. *There it shall be said unto them &c.* charge is here given that this be the subject of their more private discourse also: and that they that fear the Lord speak often one to another, we that were not a people, are now a people: we that had not obtained mercy, have now obtained mercy.

*Mercer.* *Jubet per Prophetam ne hac vox in ecclesia taceatur.* God commands by the prophet that these sweet words *Ammi Rubamah*, be tossed and talked of at every friendly meeting; I will not leave you fatherlesse: In me the fatherlesse findeth mercy: I will never leave thee, I will *not, not, not* forsake thee: so many Notes, *not, not, not*.

*Heb. 13. 5.* there are in the Originall for more assurance, God would have such precious passages as these, to be rehearsed (even in the *places of drawing water Judg. 5. 11.* where the maids met to fetch water, or do other ordinary chares) for mutuall encouragement, and for the praise of his name. O the matchles mercy of our God! O the never-enough adored depth of his free grace! who would not fear thee O King of Nations! who would not be telling of thy goodnesse in the morning, and of thy faithfulness every night? Read that triumphant *Psal. 145. per totum*; and be you ever chaunting out, (as they of old at their daily employments) *aliquid Davidicum*; so building up one another with Psalms and hymns and spirituall songs. Think but on these two words in the text, and you cannot want matter. Is it nothing to be in covenant with God, and to be under mercy? O blessed are the people that have the Lord for their God, saith David. But I obtained mercy saith Paul. 1 *Tim. 1. 16.* and that was his *μεγαλυνμα* his confident boasting, where ever he came, being a constant preacher of Gods free grace: (as was likewise *Austin*, which makes him hardly censured by the Semipelagian papists and Arminians as an enemy to nature, because so high a friend to grace.) Neither is he forgetfull to tell his Ephesians and others to whom he writeth, that they were once dead in sins and trespasses, but now, *quickened together with Christ &c.* They were forreiners, but now fellow-citizens with the Saints: they were darknesse, but now light in the Lord, and should therefore walk as children of light, and talk of his praises, who had drawn them out of dreadfull darknesse, into marvelous light. Come, saith David, and I will tell you what God hath done for my soul. The Lord hath done great things for us, saith the Church, whereat we are glad. He which is mighty hath done to me great things: and holy is his name, saith the blessed Virgin. Say ye unto your brethren *Ammi*, and to your sisters *Rubamah*. Say it, say it, to brethren and to sisters, upon every opportunity, and with the utmost importunity, that it may take impression upon their spirits, and not be as a seale set upon the water, nor as raine falling upon a rock that leaves no signe behind it. The Grecians being delivered out of servitude by *Flamininus* the Roman General, rang out *Soter, Soter*, that is Saviour, Saviour, with such a courage, that the very birds of the ayre, astonished thereat, fell to the earth. The people of Israel gave such a loud shout at the return of the Ark, that the earth rang againe. A drowning man being pulled out of the water by *Alphonfus* King of Arragon, and rescued from so great a death, cryed out (as soon as he came again to himself) by way of thankfulness *Arragon, Arragon*. let us cry as loud *Ammi, Rubamah, ki- therto God hath helped us*, who were lately (with those Israelites in the wilderness) *talking of our graves*. Say therefore with the Psalmist, *Because thou hast delivered my soul from death, mine eyes from tears, my feet from falling, I will walk before the Lord in the land of the living &c.*

*Plutark.*

*Valer. Max. Christian. p. 41*

*1. Sam. 7. 12*

*Psal. 116. 8.*

Verse 2. *Plead with your mother, plead*] Here of right begins the second chapter (the former verse being not so fitly separated from the former chapter) and it is nothing else but a commentary upon the first, as Pareus well noteth. For the Prophet here proceedeth in accusing the people of disloyalty and ingratitude: whereupon he denounceth a divorce and punishment: and then foretelleth their repentance and return into favour with God under the kingdom of the *Messiah*. Now the end wherefore both the accusation and the promise is here reiterated, is not to much to confirm what had been before affirmed as to set forth the means whereby this



this off-cast people was to be at length reduced unto the Church: viz. Partly by externall meanes (as sharp Sermons and sore afflictions) and partly by the internall grace of the Spirit of God, and good affiance of his love sealed up to them, by sundry spirituall and temporall favours conferred upon them; as so many *love-tokens*. Come we now to the words of this verse; where *Oecolampadius* begins the chapter: *Plead with your mother, plead* ] It is *verbum forense*, saith *Mercer*. An expression borrowed from pleaders at the bar. *q.d.* Be in good earnest with her, rebuke her roundly and openly, according to the nature of her offence: that she may be found in the faith, and ashamed of her perfidiousness. What though she be your mother, and in that respect to be honoured by you, yet she is a *perverse rebellious woman*, as *Saul* once said of his son *Jonathans* mother (how truly I enquire not: malice little regards truth, so it may *gall* or *kill*) and therefore to be barely and boldly told her own. Besides, we cannot better shew our respect to Parents, then by seeking their souls health: and by dealing fairly but freely with them therein. Not as *Walter Muges* (sometimes Arch-deacon of Oxford) did by his mother Church of Rome: For relating the grosse simony of the Pope in confirming the election of *Reginald* ballard son of *Jocelin* Bishop of Sarum into the sea of *Bath*, he thus concludes his narration, *Sit tamen Domina materq; nostra Roma baculus in aqua fractus: & absit credere quæ vidimus*: yet let our Lady, and mother Rome be as a stick put into the water, which seems to be broken, but is not so: and far be it from us, to beleave our own eyes against her. Was this charity? or stupidity rather? Charity may be ingenuous, but not servile and blockish. It is not love but hatred (if *Moses* may judge) to suffer sin in a dearest friend to passe uncontroulled. Good *Asha* deposed his own mother for her idolatry: and our *Edward* the sixth would not be drawn by any perswasion of friends or fear of enemies, to indulge his sister, the Lady *Mary*, to have Masse said in her house. The truth is, those *Ammi's* and *Rubamah's* that have found mercy from God, they have their hearts so fired up thereby with a holy zeal for him, that they cannot endure to see him dishonoured, but must appear and plead for him against any in the world. Again, as any one is more assured of his own salvation by Christ, the more he thirsteth after the salvation of others; as we see evidently in *Saint Paul* that vessel of mercy. *I am perswaded*, saith He, or *I am sure*, that neither life nor death, &c. shall ever separate me from Gods love in Christ. And what followes in the very next word; but this, *I say the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost; That I have great heaviness and continuall sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh, who are Israelites, &c.* And how effectually and convincingly he pleadeth with them to draw them to Christ and hold them close to him, that golden Epistle to the *Hebrewes* will well witness to the worlds end.

1 Sam. 21.30.

Levit. 19.17.

Alt. & Mon.

Rom. 8.38, 39.  
Rom. 9.1, 2, 3, 4.

*For she is not my wife* ] For I have put her away by a bill of divorcement, *Isai. 50.1.* with a *Habe tibi quæ tua sunt* (which was the form of divorce among the *Romanes*) Take thine own things and be gone. Now the Jewish Synagogue had nothing she could properly call her own, but sin and misery: when God first took her, she had not a rag to her back, *Ezek. 16.10.* nor any kind of comeliness. But what he was pleased to put upon her, verse 14. But she (foolish woman and unwise, *Deut. 32.5.*) trusting in her borrowed beauty plaid the harlot, & poured out her fornication on every one that passed by: his it was verse 15. The Synagogue of Rome is such another meretricious *meretriciosissima quæ gremium claudit nemini*, as her own sons say of her, by way of commendation. *Saint John* calleth her the whore, the great whore, *Rev. 17.1.* 15. and further telleth us, that she sitteth upon her paramours in a base manner, in an unseemly sort, she sitteth upon their very consciences, and keeps them under by force: whereas *Stephen King* of Polony (one of her sons, but not altogether so obsequious) was wont to say, that God had required three things to himself, *sc: ex nihilo aliquid facere, scire futura, & dominari velle conscientijs*, that is, to make something of nothing, to know things to come, and to bear rule over mens consciences. How she forceth men to commit folly with her by the cruell Inquisition; and how she hireth others for preferments (*Luther* was offered a Cardinalship: *Bessarion* of Nice was won over to her by such an offer; *Thomas Saranzius* was of a poor Shoemakers son made Bishop, Cardinall and Pope; all in one year, and called *Nicolas* the

Val. Max.  
Christian.  
pag. 289.



Alfred. Chr.  
pag. 378.

John Baptist.  
Gelli. Dialog.  
5.

Nolo tanti  
penitentiam  
emere. Dem.

Jer. 3.3.

D. Prid. Lect.

Isai. 55. 8, 9.

Ezek. 18.

1 Sam. 12. 20,  
21, 22.

fifth, the like might be said of *Aeneas Sylvius* Canon of Trent; afterwards Pope Pius the second) and for a price too, is notoriously known to the Christian world. *Stratagem nunc est Pontificum ditare multos ut pij esse desinant*, saith a good Author. It is one of the Popes Stratagems to enrich men that he may oblige them to himself: and bring them into his own vassallage. In divers towns of Germany (as at *Ausburgh*, &c.) there was a known allowance by the year for such Lutherans as would become Papists. Thus this whore of Rome imitateth Her in the text: of whom it is elsewhere complained, *Ezek. 16. 33. They give gifts to all whores* (and so buy repentance at too dear a rate) but *thou givest thy gifts to all thy lovers, and hirest them that they may come unto thee on every side for thy whoredom: Yea thou hast plaid the harlot with them, and yet couldst not be satisfied*, vers. 28. It was but time therefore that God should cast her off, as now no wife of his but an adulteresse of the Devil, as she shewed her self notably in the Trent-Conventicle: where with a whores forehead that refused to be ashamed she not onely established by a Law their abominable Idolatry, but also set forth that Heathenish decree, whereby she equalleth (at least) the Apocrypha to the holy Canon, the *Vulgar* puddle to the Hebrew and Greek fountains, unwritten verities and traditions to the sacred Scriptures: and further addeth, that the holy Ghost himself is not to be hearkened unto, speak he never so plainly and expressly, *nisi accedat meretricis purpurata effrons interpretatio*, unlesse she may have the interpreting of his meaning, according to her way. O monituous impudency, deserving a divorce: True it is that God hateth putting away, *Mal. 2. 16.* and *Isa. 50. 1.* he tells these Jewes, that he had not given their mother a bill of divorcement, *ut solent morosi et crudeles mariti* as cruell and froward husbands use to do, for every light offence. But what he had done this way, he was meereyly compell'd to it; as not able to wink any longer at their flagitious practises: Hear his own words. *Thus saith the Lord, where is the bill of your mothers divorcement whom I have put away? or which of my creditours is to whom I have sold you? Behold, for your iniquities you sold your selves; and for your transgressions is your mother put away.* And yet not so far put away neither, but that if she repent, she may be received again: and that's no small mercy. See *Jer. 3. 1. They say, If a man put away his wife, and she go from him and become another mans, shall he return unto her again? shall not that land be greatly polluted? but thou hast plaid the harlot with many lovers; yet return again to me, saith the Lord.* Lo, God is above Law; and his mercy is matchless: he will do that for his people that none else in like case would ever be drawn to do, *Mic. 7. 10. Who is a God like unto thee? saith the Prophet, by way of admiration.* David never came near his concubines more after that *Abisalom* had gone in to them, and *Achitophel* judged that act would be such an injury, as David would never put up: and therefore gave that pernicious counsell. But Gods thoughts are not as mans thoughts, neither are our ways his ways, &c. Of mercy, and multiplied-pardons. But as the heavens are higher then the earth, so are his ways higher then our ways, and his thoughts then our thoughts. We are not to mature things according to our own modell; and to have as low thoughts of God and his goodness as those Miscreants once had of his power, when they demanded, *Can God prepare a table for us in the wilderness? Can he give us water out of the Rock? Surely a Finite creature cannot beleeve the infinite attributes of God throughly, without supernaturall grace: which therefore must be implored, and every of us excited not to cast away our confidence which hath so great recompense, so great encouragement: but to say to our mother, and each to other, put away your whoredoms. &c. Cast away all your transgressions, &c. Ye have done all this wickednesse* (saith *Samuel* to the revolted People of his time) but what of that? yet turn not aside from following the Lord: for that were to adde rebellion to sin, as *Herod* to all his other hateful practises added that of beheading the Baptist. Do not therefore turn aside from following the Lord, but go home again to him, and he will speak peace. For the Lord will not forsake his people for his great Names sake: sith it hath pleased the Lord once to make you his people. He chose you for his love: and now loves you for his choice; yea he cries after you, as once, *Return you backsliding children, and I will heal your backsliding.* O that you would reciprocate and say, *Behold, we come unto thee; for thou art the Lord our God.* *Jer. 3. 22.*

Let her therefore put away her whoredoms out of her sight ] Not out of my sight, (as

(as à *Lapide* readeth it, neither according to the Original, nor yet his own vulgar Translation) but out of her sight, or from her face, and her adulteries from between her breasts. *Sed quid hoc sibi vult?* saith *Calvin* here. But what may be the meaning of this. It surely seemeth harsh to say, that women play the whores, either with their faces, or with their breasts: And yet it is not unknown to the Learned what *Archifilans* the Philosopher said to a young wanton, that cast lustfull looks, and lascivious glances upon others; *Nil interest quibus membris cinadifitus, posterioribus an prioribus*: You may be naughty packs more wayes then one And *Plutarch* tells of a certain Oratour, that said of an impudent fellow; *Quod in oculis haberet non rogēs sed nepes*, that he had in his eyes not Pupils, but Punks. And *S. Peter* saith of the Sectaries of his time, that they had eyes full of the adulteresse, (so runs the Originall) and that could not cease to sinne, 2 Pet. 2. 14. It is evident enough (saith *Calvin*) that the Prophet in this Text alludeth to the manner of harlots, painting their faces, decking, or laying out their breasts to allure lovers. Filthy dressing and naked breasts, (saith another Divine) this is whoredom between the breasts. A third calleth naked breasts and wrists, *abhorred filth*. Hierom saith, If a man or woman adorn, or carry themselves so, as to provoke others to lust after them, though no evil follow upon it, yet the parties shall suffer eternal damnation; because they offered poyson to others, though none would drink it. In Scripture, women taxed for this, were notorious wicked persons, and usually whores: as *Tamar*, *Jezebel*, those *Damozels*, Esay 3. *Dives*, Luke 16. *Lupa Romana*, Rev. 1. 73. Our *Henry* the sixth, when a Mask of women were presented unto him, whereof some of them shewed their naked breasts, he left the presence, crying, *Fie, fie, Ladies, in sooth ye are to blame, to bare those parts to the eyes of man, that nature appointed modestly to conceal*. *Frederick* the Emperour, seeing some countrey wenches, neer *Florence*, in dancing to shew their naked legs, *Eamus*, said he, *meretricum hic ludus est non virginum*, Let us go hence, for this is not maids play, but whores rather. That *Yonker* in the *Proverbs*, was met by a woman with the attire of an harlot, and subtil of heart, or trussed up about the breasts, with her upper parts naked, like a bedlam. So *Levi Ben Gersom*, she met him with her naked breasts, yea with something else naked, which modesty forbids to name, as some construe that Text, *Prov. 7. 10*. So she caught him and kissed him, *verse. 13*, with strange impudency: and no question but having caught him, her lust grew more flagrant: as by unclean touches of the face and breasts, men are more enkindled. Hence that of our Saviour in expounding the seventh Commandement, *Matth. 5. 30*. If thy right hand offend thee, i.e. by dalliance; and wanton touches, cut it off, &c. *Hippocrates* observeth, that there are *vena & via ab utero ad mamillas*, veins and passages that go from the beily to the breasts; and that's the reason that he gives of the temptation to lust, that is in the breasts. Keep thy self pure, saith saint *Paul* to his sonne *Timothy*. And again, *The younger women exhort with purity, or chastity*. It is not safe to pry into the beauty of young women. *Ut vidi ut perij*, &c. The eyes are those windows of wickednesse, and loop-holes of lust. Let her therefore put away her whoredoms out of her sight. And let not the strange woman take thee with her eye-lids, saith *Solomon*. For prevention hereof, in *Chrysostoms* time, the women were disjoyned from the men in the Church, by a wooden wall. And *Tertullian* saith to the Christian women, *Judicabunt vos Arabia femina Ethnice*, &c. The Heathen women of *Arabia* shall judge you: for they do not onely cover their faces but their heads too; and rather then they will have any part appear naked, they will let the light but into one eye. In *Barbary*, they say, it is death for any man to see one of the *Xeriffes* concubines; and for them too, if when they see a man (though but thorow a casement) that do not suddenly screek out. Millions of people have died of the wound in the eye. *Aholah* and *Abolibah*, that is, *Israel* and *Judah*, no sooner saw the *Assyrians*, (those desirable young men) though but portrayed upon the wall, but they doted upon those Paramours, and received them into the bed of love, *Ezek. 23. 16, 17*. *Et divaricavit tibias suas*, *Ezek. 16. 25*. and multiplied their whoredoms. The very sight of the Altar at *Damascus*, set *Abaz* agog to have one of the same fashion, 2 King. 16. And *Jeroboam*, coming out of *Egypt*, where the Ox was worshipped, brought home two Calves with him; and set them up at *Dan* and *Bethel*. The *Nicodemites* and *Familists* hold

So the Sepina.  
En. Gregorius  
ps.

Li. dei de  
mas R. p. n.  
pue am et pa.  
pillam oculi  
significat.

maiores uoi  
zardos.

Bisfield on 1  
Pet. 2.  
Mr. Bohan.

Daniels hist.  
172.

Vol Max.  
Conjt. 577.

pro  
quasi nudato  
pudendo.  
And ve se 12  
Nec ubi do lim  
incommodum  
uberibus.

Prov. 6. 25.

De veland.  
virg. c. 17.

Hol. Geog.  
pag. 156.

it no sin, to be present at Idoll-service, and alledge a Text for it out of Apocryphall  
 Mr. Borroughs. *Barns.* But a good Interpreter well observeth, that, that which is intended specially  
 here, in these words, Let her put away her whoredoms out of her sight, and her  
 adulteries, &c. is, that they should not be content meely with change of their hearts,  
 to say, Well, we will acknowledge the Lord to be the true God, and our hearts shall  
 wholly trust in him; but for these externall things, what great matter is in them?  
 Oh no, they must abstain from all appearance of evil, from the badges of Idolatry,  
 &c. Thus he. Those badges, or ensignes of Idolatry they usually carried between  
 their breasts, (saith another Authour) to testifie that the Idoll had their hearts;  
 whereas Christ should have been there, *Cant. 1. 13.* Who to shew his dear love to  
 his Church, appeared to *John girt about the paps with a golden girdle, Rev. 1. 13.*  
 See the Note there, *Cor sedes amoris.* The heart is the seat of the affections. Hence  
 God calleth for it; *My sonne give me thine heart:* and the devil strives for it,  
*Luk. 22. 3. A.T. 5. 3.* Once he strove about a dead mans body, *Jude ver. 9.* but his  
 designe therein, was to have set up an idoll for himself in the hearts of the living.  
 His eldest son and successour the Pope, useth the same policie. It was a watch-  
 word in *Gregory* the thirteenths time, in *Queen Elizabeths* dayes, *My son, give me*  
*thy heart:* Dissemble, go to Church, be a Papist in heart, and then do what ye  
 will: Take the Oath of Allegiance, Supremacy, any thing that shall be put  
 to you, I will absolve you. Do but carry a *Crucifix* between your breasts (that's  
 the place where they wear such mawmets) and kisse it when you have sworn (as  
*Lewes* the eleventh of *France* used to do) and it shall suffice. An oath upon the  
 conscience of a Popish Idolater is like a collar upon a Monkeys neck; that he will  
 slip on for his Masters pleasure, and slip off again for his own. *Pascenius* scoffes  
 King *James* for the invention of the Oath of Allegiance. Equivocation the Jesuites  
 have invented, or revived rather, *ad consolationem afflictorum Catholicorum*, for the  
 comfort of afflicted Catholikes, as *Garnet* and *Blackwell* professe. So impudent  
 is Idolatry, such frontlesse whoredoms appear in their very faces, they openly  
 prostitute themselves; *Imo volunt extare signa fœditatis suæ*, saith *Calvin*, here  
 they hang out their filthy superstitions in the sight of the Sun, as *Sodom*: they set  
 them upon the *cliffe of the rock*, as *Jerusalem*, *Ezek. 24. 7, 8. ut similes sint*  
*publicis scortis*, like common whores that sollicit lovers, and send to them, as she,  
*Ezek. 22.* It was a sad complaint God made *Chap. 7. 1.* of this Prophecie. *When*  
*I would have healed Israel, then the iniquity of Ephraim was discovered, then it*  
*broke forth as the leprosie in their foreheads:* Their fornications were not onely covert;  
 but overt. Their whoredomes in the face, were their worshipping the two golden  
 Calves and Baalim (saith *Pareus*) their adulteries between their breasts, were their  
 trust in Idols, in the arm of flesh, in confederacies, &c. when they would seem ne-  
 verthelesse to trust in God alone: As now the Papists professe to do, and have there-  
 to coyned diverse nice distinctions of worship, *per se, & per accidens, proprie, &*  
*improprie*, and a hundred the like evasions. But there is no hiding of their Asses  
 ears by these subtilties. Doctor *Reynolds* in his Books *de Idolatria Romana* hath  
 (among others) proved them rank Idolaters. *Wesson* writes, that his head ached  
 in reading that Book; but they all yeeld it unanswerable: and yet they repent not  
 of the works of their hands, that they should not worship devils, and idols of gold,  
 and silver, and brasse, and stones, and of wood, which neither can see. nor hear, nor  
 walk, *Revel. 9. 20.* But, as those that make them, are like unto them, so are all  
 those that trust in them, stockish, and stupid; given up to the efficacy of error, to  
 beleieve a lie, yea and that against common sense, *Isaiah 44. 17.* which is no small  
 stumbling-block, to both Jews and Mahometans.

*Ezek. 16. 6.*

*Verse 3. Lest I strip her naked.] Dens ideo minatur ut non puniat.* God there-  
 fore threatneth, that he may not proceed to punish. Here he doth not so much di-  
 rect as threaten, as conditionally terrifie, from the pernicious effect, or sad issue of  
 their adulteries, a full and finall desolation, after an utter deprivation of Gods  
 gifts and graces, shadowed under a fourfold Metaphor. 1. Of stripping her of all  
 her borrowed beauty, those jewels, and that comeliness that he had put upon her.  
 2. Of reducing her to her first forlorn condition wherein he found her, *Ezek. 16.*  
*viz. in her blood, in her blood, in her blood,* as it is there said and set out for greater  
 emphasis. 3. Of laying her wast as a wilderness, (by the incurfions and hostilities  
 of



of cruel enemies) or, as in the wilderness (so some read it, by understanding the participle *in*) that is, as in the wilderness of Arabia, where they were put to great straits when they came out of Egypt. The very first handsel God gave them there, was bitterness and thirst. It was by *Marah* that they came to *Elim*, &c. 4. Of afflicting and punishing her with the most miserable and unsufferable kinde of death; *I will slay her with thirst*, which is worse then to be slain with hunger. All which is foretold, with some hope nevertheless of grace and forgiveness, if she return and seek the Lord; as by the word *lest* is secretly given to understand: *Lest I strip her naked,*] As a jealous husband snatcheth away with indignation the clothes and ornaments that he had bestowed upon his adulterous wife. The Lord threatneth the wanton women of *Zion*, to make naked their secret parts, *Esay 3:17.* so that their shame should be seen, *Esay 47:3.* even all their nakedness, *Ezek. 16:37.* to discover their skirts upon their face, as *Nahum. 3:5.* Thus the great whore of Babylon is threatned with nakedness, *Revel. 17:16.* And this we see already performed upon her in part, as Mr. *Philpot* barely told *Chadsey* in that vehement expression of his, *Afore God, you are bare-breast* in all your religion: he uttereth it somewhat more grossely. There was a base custome in Rome, that when any woman was taken in adultery, they compelled her (for a punishment) openly and beastly to play the harlot: ringing a bell whiles the deed was doing, that all the neighbours might be made aware. This the good Emperour *Theodosius* took away, and made better Lawes for the punishment of adultery. God, when he threatneth to strip the Jewish Synagogue naked, meaneth (saith *Mercer*) that he will take away *ornamenta regni & sacerdotii* those ornaments of the Kingdome, and of the Priesthood, leave them as, *2 Chron. 15:3.* without the true God, and without a teaching Priest, and without Law, *sine lege, sine rege, sine fide*, as the *Brasilians* are said to be. The children of Israel (saith our Prophet, *Chap. 3:4.* where he interprets this Text) shall abide many dayes without a King, and without Princes, and without a sacrifice, and without an image, and without an Ephod, and without *Teraphim*: that is, without any forme of civil Government, and without any exercise of true (yea or of false) religion. What a comfort was it to good *David*, in his banishment, and after the slaughter of the Priests by *Saul* (even fourscore and five persons, that did wear a linnen Ephod, *1 Sam. 22:18.*) that *Abiathar* the son of *Abimelech*, came down to him to *Keilah*, with an Ephod in his hand, and that thereby he could enquire of God what to do, as he did, *1 Sam. 30:7?* And what a grief and misery to *Saul*, that God had forsaken him in those visible pledges of his favour, and would not be found of him? Hence he lay all open and naked to his enemies; who now might do what they would to him, and none to hinder them. This also was the case and condition of the people, when *Aaron* (by making the golden Calf at their command) had made the people naked unto their shame amongst their enemies, *Exod. 32:25.* that is, destitute of Gods powerfull protection, and deprived of their former priviledges. A people, or a person may sin away their happinesse; and forfeit the favours they formerly enjoyed. An hypocrite may lose his gifts, and common graces; as that idle and evil servant did his talent; his light may be put out in obscure darknesse. See *Ezech. 43:11, 17.* with the Note.

and set her as in the day that she was born,] Not onely *nudam tanquam ex matre*, Naked as ever she was born, (The *Albigenses* in France, those old Protestants, were turned out stark-naked, both men and women, at the taking of *Carcasson*, by the command of the Popish Bishop: and so were thousands of good Christians by the bloody Rebels in Ireland now alate) but as she was born of the *Amorite*, and *Hittite*; her navel was not cut, her birth-blot was not washed in water, nay shee was cast out into the open field, and no eye pitied her. (as the Princeesse did *Moses*, and as the shepherdesse did *Romulus* and *Remus*) See all this and more, most elegantly set out, *Ezek. 16.* together with what high honour, and sumptuous ornaments God did put upon her, *verse 11, 12.* What this people were in the day of their nativity, *Ioshuah* telleth them in part, *Chap. 24:2.* Your fathers dwelt on the other side of the flood in old time, even *Terah* the father of *Abraham*, and the father of *Nahor*, and served other gods: And I took your father *Abraham* out of *Ur* of the *Chaldees*, as a brand out of that fire, &c. and gave him *Isaac*. And I gave unto

*Ab. by Mon.*  
1657.

*M. Clark in the*  
*life of Theod.*  
*senior. 47.*

*1 Sam. 23:6.*

*Isaac*

- Isaac Jacob, who, together with his children, went down into Egypt, where they fell to the worshipping of Idols, Ezek. 16. 26. And although they were there, held under miserable servitude, yet they continued exceeding wicked and abominable. The fire of their afflictions seemed to harden their hearts, as much as the fire of the furnace did the bricks they made. Hence, as they hardened their hearts, God hardened his hand, and had hastened their destruction, had it not been that he had feared the wrath of the enemy: lest their adversaries should behave themselves strangely, and lest they should say, our hand is high, and the Lord hath not done all this. The Psalmist was sensible of all this & therefore saith, *Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red sea. Nevertheless he saved them for his Names sake &c. And what was it else, but the respect to his own great Name, and the remembrance of his holy covenant that moved the Lord to premonish this perverse people of their present danger: and not to suffer his whole wrath to arise against them, and to rush in upon them without a *Ne forte*, lest I set her as in the day &c. The *esopha* thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God with intreaties of peace. lest your house be left unto you desolate. Luc. 21. least wrath be sent upon you, and that without remedy. And make her as a wilderness] after that I have brought her out of a wilderness, and set her in a land that floweth with milk and honey. God can quickly curse our blessings, and destroy us after that he hath done us good. See this excellency set forth *Isay* 5. 5. and *Jer.* 17. 5. 6. *Psal.* 107. 34. *Zech.* 7. 14. with the *Note* there, and take heed lest living in Gods good land, but not by Gods good lawes, we forfeit all into his hand, and he take the forfeiture. For he had rather that wild beasts should devour the good of a land, yea, that Satyres and devils should dance there: then that wicked and stubborn sinners should enjoy it. If Philip of Spain could say he had rather have no subjects, then *Lutheran* subjects: And if the Councell of *Tholouse* (out of a like blind zeale for propagating Popery) did decree that the very house should be pulled down in qua fuerit inventus hereticus wherein an heretick (as they then called Gods true servants) was found: How much more shall the King of heaven, the righteous judge, root out and pluck up a rabble of rebels that refuse to be ruled by him. Idolatry is a *Land-desolating sin*, and brings in the devouring sword *Judg.* 5. 8.*
1. *Ioh.* 5. 21. *Psal.* 78. 58. 59. 62. *Jer.* 22. 7. 8. 9. *Cavete ab Idolis. And slay them with thirst*] *Surgit hic oratio, surgit afflictio;* To be flaine with thirst is a grievous judgment. *Lysimachus* parted with his kingdom, for a draught of water in a dry land: and made himself of a great King a miserable Captive to the King of *Getes*; *Darius* flying from his enemies, was glad to drink of a dirty puddle, that had carrion lying in it: professing that it was the sweetest draught that ever he drank in his life. *Dives* would have given all that ever he was worth for a drop of cold water. The members, infected for want of due moisture, seek to the veines for relief, the veines to the liver, the liver to the Entrails, the Entrails to the ventricles, the ventricles to the orifice. But these being not able to impart what they cannot receive, One he cries, *Father Abraham.* But hospitable *Abraham* hath it not to him: fire and brimstone, storme and tempest, is now the portion of his cup, extreame thirst is a piece of *Hells* pains, and one of the greatest of earths miseries. A dear servant of God in *Queen Marias* dayes, (kept and pined in prison) would faine have drunk his own water: but for want of nourishment could make none. Inward refreshing he had, even those divine consolations of the martyrs: he drank of the river of Gods pleasures, *Psal.* 26. 8. which cast him into a sweet sleep: at which time one clad all in white seemed to stand before him and to say, *Samuel, Samuel,* be of good cheer, for after this day thou shalt never be hungry or thirstie more: for soon after this he was buried: and from that time till he should suffer, he felt neither hunger nor thirst (as himself declared) though he were kept by the cruel *B. of Norwich* with 2. or 3. morsels of bread every day, and the spoonfulls onely of water. *Mercer* expounds this text of spirituall life, the same that was foretold by *Amos.* Ideo; *subdit vers.* 4. *saith Occolampadius,* and therefore God addeth in the next verse, that he will not have mercy upon her children, but will kill them with death; hurl them to hell as he threatneth to do *Jesabels* children, *Rev.* 2. 23. Oh when the poor soul shall be in a wilderness in a dry and thirsty land, scorched

ed and parched with the sense of sin and feare of wrath ; when the terrours of God \* fall thick upon it, even the invenomed arrowes of the Almighty : Besides the buffetings of Satan, that haile shot, hell-shot of fiery darts, *Eph. 6.* so called for the dolour and distemper they work, (in allusion to the poisoned darts used in war by the *Scythians* and other nations, the venomous heat whereof is like a fire in the flesh) when conscience I say shall by this means lie burning and boyling, what would it not gieve for a cup of consolation, yea for any consolation in Christ as the Apostle hath it, for any *Beer-labai-roi*, to fill the bottle at, yea for any *En-haccore*, any cleft in a jaw-bone to revive a thirsty *Sampson*, that must else be slaine with thirst. *David* never so desired after the water of the well of *Beshlehem*, as he did after God in a dry and thirsty land, where no water was, *Psal. 63. 1.* As the hunted Hart (the *Hind* saith the Septuagint) panteth after the water-brooke, so *panteth* or brayeth my soul after thee. *My soul thirsteth for God &c. Oh, when shall I come and appear before God. The tears have been my meat &c.* Hunters say the Hart sheds tears (or something like) when hotly pursued, and cannot escape. He is a beast thirsty by nature, and whose thirst is much increased when he is hunted, The female especially, in whom the passions are stronger then in males. Christ (that *Aicleth Shachar*, that is, the morning-Hart or stagge, as he seemeth to be stiled *Psal. 22. 1.* in the title, felt his soul heave to the death in his bitter agony ; and tasted to deep of that dreadfull cup, that in a cold winter night he swat great clods of blood, which, through cloths and all, fell down to the ground. And when this lamb of God was even a roasting in the fire of his fathers wrath, he cryed out, *I thirst.* At which time men gave him cold comfort, even *vineger to drink* : but God his Father most sweetly supported him : so that he might better say then *David*, *In the multitude of my perplexed thoughts within me, thy comforts have refreshed my soul.* But what shall those poore creatures do that are strangers to the promises, and have no water of the well of life to relieve them, when Gods wrath is as a fire in their bones, and falleth upon their flesh like molten-lead or running-bell-mettle. Then they that have suckt in sin as an Ox sucks in water, shall suck the gall of asps and venom of vipers, and have none to pitty them. *Francis Spira* felt this spirituall thirst &c.

Phil. 2. 1.  
Gen. 16. 14.  
Judg. 15. 19

ἡ λάρυγξ.  
Psal. 42. 1.2.3

*Verse 4. And I will not have mercy upon her children* ] Lo here another, *And* to those foure afore ; and more dreadfull then the rest : Like as that in the 16. of *Jeremy* vers. 13. where *I will not shew you favour*, was worse to them then their captivity in a strange countrey. Say that God do cast off his people, yet if he say, *they shall be as if I had not cast them off, and will hear them* *Zech. 10. 6.* the affliction is nothing so great, as when he sends an evill, an onely evill without mixture of mercy, as here. Oh, this pure wrath, this judgment without mercy must needs be very heavy : when it is once grown to hatred, there is little hope. *Hos. 9. 15.* *All their wickednesse is in Gilgal, for there I hated them.* God is not of himself *μισοειδωμενος* a hater of mankind, but the contrary, *Titus 3. 4.* But such is the venomous nature of sin, and so contrary it is to Gods both holy nature and just law, that he cannot but hate it in whomsoever he finds it : yet with this difference, that he pitties it rather in his Saints, & hates it in his enemies : as we hate poyson in a toad, but we pitty it in a man : because in the one it is their nature, in the other, their disease. And as revenge is the next effect of hatred, wicked men may expect no better dealing from God, then a man would afford to his stubborn enemy. *Pharaoh* had plague upon plague : neither did the Lord leave him, till he had dasht the breath out of his body : so true is that of the Psalmist, *With the froward thou wilt wrestle*, and that of Solomon, *The back slider in heart shall be filled with his own wayes.* He hath made a match with mischief, he shall have his belly-full of it. He would needs have his own way, and had it, (for *I would have purged him, but he would not be purged* ) Now I will have my way another while : for *thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest upon thee,* *Ezek. 24. 13.* So our Saviour to those refractory Jewes in the Gospell. *I would have gathered thee as the hen gathereth her chickens, I would but thou wouldst not : therefore they shall lay thee even with the ground, and thy children within thee. And I will not have mercy upon her children* ] Lo, God is so incensed by a generall defection, that he will make havock and destroy even the mother with the children,

Ezek. 7. 5.

μισοειδωμε-  
νος.

Psal. 18.  
Prov. 14.

(which



Kαὶς ὡς  
 ὡς ὡς ὡς  
 Qualis mater  
 talis filia.  
 Partus sequi-  
 tur ventrem.

( which was Jacobs great fear, *Gen. 32. 11.* ) yea he will dash the mother in pieces upon the children as *Shalman* did at *Betharbel* *Hof. 10. 14* he will put young and old into the same bag together, as fowlers deal by birds, which yet was forbidden by a law, *Deut. 22. 6.* his eyes shall not spare children, as *Isai. 13. 19.* And why? For they are the children of whoredoms ] They are *mali ex malis*, as *Hierom* interprets it: they love and live in the adulteries of their mother: they take after her, as the birth usually followeth the belly, and as in a Syllogisme, the conclusion followes the weaker proposition. Those Jewes in the Gospel boldly boasted to our Saviour that they were not the children of fornication, for they had *Abraham* to their father *Job. 6. 33.* nay, God to their father *vers. 41.* But he as boldly telleth them, that they are a bastardly brood, yea a serpentine seed; and that they were of their father the devil, *vers. 44.* And in another place, as *Serpents*, saith He, ye generation of vipers, how can ye escape the damnation of hell. If mercy interpose not, as the cold grave must one day hold your bodies, so hot hell your souls. But I will have no mercy upon her children: for they are the children of fornications ] i.e. they are not onely misbegotten and illegitimate, ( which though no fault of theirs, yet is their reproach, as hath been said in the Notes on the former chapter ) but they are children of fornications in an active sense too; they have learned of their mother to fornicate: they are as good at resisting the holy Ghost, as ever their Fathers were, *Act. 7. 51.* they fill up the measure of their fathers sins, that wrath may come upon them to the utmost. Children as they derive from their parents a cursed birth-blot which comes by propagation; so they are very apt to fall into their vices by imitation: and then they rue both their own and their parents iniquities.

*Verse 5.* For their mother hath plaid the harlot ] Being a wife of whoredoms *chap. 1. 2.* ( see the Note there, ) therefore I will not have mercy upon her children, but will root out all her increase, *Job. 31. 12.* Either she shall commit whoredom, and not increase, *Hof. 4. 10.* Or if she do, it is for mischief: she shall bring forth children to the murderer: or at least, she shall bequeath them a fearful legacy of sin and punishment, worse then that leprosie that *Gebezi* left to his posterity, or that *Joab* left to his, *2 Sam. 3. 29.* lameness and gonorrhoea, &c. It is a dangerous thing to keep up the succession of a sin in the world, and to propagate guilt from one generation to another: it is a great provocation. When the wickednesse of such is ripe in the field ( and they have filled up the measure of their fathers sins ) God will not let it shed to grow again: but cuts it up by a just and seasonable vengeance. Let parents therefore break off their sins and get into Gods favour: if for nothing else, yet for their poor childrens sake: labouring to mend that by Education which they have marred by propagation and evil example. And let children of wicked parents ( as they tender their own eternall good ) take Gods counsell, *Ezek 20. vers. 18. 30.* Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? Oh, walk ye not after the statutes of your fathers: neither observe their judgements, nor defile your selves with their idols. True it is, men are wonderful apt to dote upon their fathers doings, and are hardly drawn off from their vain conversation by received tradition from their ancestors *1 Pet. 1. 18.* A bove majori discit arare minor. Prescription is held Authoritie sufficient. *Me ex ea opinione quam à majoribus accepi de cultu deorum nullius unquam movebit oratio*, saith *Tully*, No man shall ever dissuade me from that way of divice worship that my forefathers lived and died in. It is reported of a certain Monarch of *Morocco*, that having read *Saint Pauls* Epistles he liked them so well, that he professed that were he then to chuse his Religion, he would, before any other, embrace Christianity. But every one ought, said he, to die in his own Religion: and the leaving of the faith wherein he was born was the onely thing that he disliked in that Apostle. Thus He. *Sed toto erravit calo*, Antiquity must have no more Authority then what it can maintain, *ἡ ποὺ ἀρχαία ἐστὶν Ἰησοῦς ὁ Χριστός*, Mine Antiquity ( said *Ignatius* ) is *Christ Jesus*, who said not to the young man, Do as thy forefathers, but Follow thou me. She that conceived them hath done shamefully ] She hath utterly shamed her self and all her friends; husband, children, all. The woman is or should be the glory of the man. *Solomons* good hufwife was she, *Prov. 31. 28. 29.* Her children rise up and call her blessed: her husband also, and he praiseth her, saying, Many daughters have done virtuously: but thou excellest them all. *Alphonfus* King of *Arragon* was once resolved

Quid.

Eic.

Heyl. Geog.  
 pag. 714.

solved never to commend his wife, lest he should be accounted immodest, or uxorious : but afterwards he changed his mind, and was so taken with his wives virtues and constancy, that he resolved to praise her *quocumq; in trivio, cuiq; obvio, sine modo, et modestia* in all places and companies, &c. So did *Budaw, Pareus*, and others. But a wicked wife, (an harlot especially) puts her husband to the blush and is a great heart-break, as *Livia* was to *Augustus* (*Eudemus* was both her Physician and her Stallion) his children also proved start naught: which made him wish that either he had lived a Batchelour, or died childlesse. *Righteousness exalteth a nation : but sin is a shame to any people.* It is the snuff that dimmeth their candlestick, the leaven that sowreth their Passeeover, the reproach that rendreth them a proverb, and a by-word, an astonishment and an hissing, a taunt and a talk to other countries. Such was *Israels* Apostasie & Idolatry, their subjecting Religion to carnal policy in setting up the two calves, and *Baalim*: when *Ephraim* spake *there was trembling, and then he exalted himself in Israel : but when he offended in Baal, he died* *Hof. 13. 1.* Whilst he kept close to God, who but *Ephraim*. None durst quack, but all quaked at the name of *Ephraim*: he was on high, and much honoured. But when he declined to Idolatry, he became contemptible : and every paltry adversary cast dirt in his face, and crowed over him. So true is that of *Solomon*, *The wife shall inherit glory : but shame shall be the promotion of fools* : What a victorious Prince was *Henry* the fourth of *France*, till he (for politike respects) turned Papist ? Till then he was *Bonus Orbi* : but after that, *Orbus Boni*, as the wits of the time played upon his name *Borbonius*, by way of *Anagram*. Once he was (before his revolt) perswaded by *Du-Plessy* to do publike penance for having abused the daughter of a certain Gentleman in *Rochel*, by whom he had a son. Hereunto he was drawn with some difficulty, being read, to fight a battle: and this was no disgrace to him: But when, by compliance at least, he became an Idolater for lucre of a crown, and love of life, he became a vile person, as *Antiochus* is called, *Dan. 11. 21.* and was worthily lashed with rods by the Pope, in the person of his Embassadors ; and butchered by the instigation of those Jesuites whom he basely recalled into *France*, whence they had been banished, and admitted them into his bosom ; making *Father Cotton* his Confessour *et sic probrose gessit, et rem confusione dignam admisit, as here.* He both shamed and undid himself. For she hath said, *I will go after my lovers* ] *Amasios meos, My sweet-hearts,* those that have drawn away my heart from my husband. But if that persecutour could say to the Martyr. What (a devil) made thee to meddle with the Scriptures ? how much better might it be said to the Synagogue, (and so to all Apostates) What (a devill) meant you to go a whoring from such an husband (who is *torus, torus desiderabilis*, altogether lovely, even the chief of ten thousand,) after dumb idols and false Prophets who are their brokers (*proxeneta et proci*) and spokesmen ? *Athenaus* brings in *Plato* bewailing himself and his own condition, that he was taken so much with a filthy whore. Adultery is filthinesse in the abstract : so is also idolatry : and therefore idols are called by a word that signifieth the very excrements that come out of a man ; a tearm too good for those dunghill-deities, those abominable idolatries, as *Saint Peter* expresseth it. Mention is made in histories of a certain heathen people that punish adultery with death : and with such a death as is suitable to the sin. For they thrust the adulterers or adulteresses head into the paunch of a beast, where lieth all the filth and garbage of it, there to be stifled to death. *Sodom* and *Gomorrha* had fire from heaven for their burning lust : and stinking brimstone for their stinking brutishnesse. They are also thrown out (as *St. Jude* phraseth it) for an example, suffering the vengeance of eternall fire. And in the like pickle are the Beast, and the false Prophet (those Arch-idolaters) for these both are cast alive into a lake of fire burning with brimstone *Rev. 19. 20.* And worthily, sith they declared their sins as *Sodom*, they hid it not : And as this hufwife in the text : who said *I will go after my lovers* ] she did, of wickedness forethought, upon deliberation, *industria, ex consilio*, wilfully and of purpose, impudently and without all shame of sin, say, *I will go after.* This was shameles indeed: They should rather have gone after her, then she after them. *Moses* fitly compareth a whore to a salt-bitch that is followed after by all the dogs in a town. And *am I dogs-head*, said *Abner* to *Ishboiseth*, *2 Sam. 3. 8.* that is, *Am I so given to lust & lasciviousnes as dogs are that run after every salt-bitch?* But this harlot verified that saying in *Ezekiel*. The contrary is in thee from other women

Val : Max.  
Chri. 73.

Plin. Tacit.  
utinam aut co-  
lebs vixissem,  
aut orbus peris-  
sem.  
Prov. 14. 34.  
Deut. 28.  
Jer. 25. 9.  
Ezek. 5. 15.

Prov. 3. 35.

Life of Phil.  
de Mornay.

Marbeck.  
A. 6. Mon.

Cant. 5. 16.

Gelulim.  
Ezek. 22. 3.  
1 Pet. 4. 3.

ωβελυζαε  
Jude 7.

Esay 3. 9.

Deut. 23. 18.

men in thy whoredoms : whereas none followed thee to commit whoredoms, thou followest them ; and gloriest in thy so doing, as *Lots* daughters did in their detestable incest, naming their children *Moab*, that is, a birth by my father ; and *Benammi*, that is, begotten by one of my near kindred. These all might have held their tongues with shame enough. But such kinde of sinners are singularly impudent, *Jer.* 3. 3. infatuated, *Hof.* 4. 11. and past feeling, *Ephes.* 4. 19. And so are Idolaters wickedly wilfull, and irreclaimable for most part. See *Jer.* 44. 16, 17. & 2. 10. *Esay* 44. 19, 20. A seduced heart hath turned him aside, that he cannot deliver his soul ; nor say, *Is there not a lie in my right hand ?* How stiffe are Papists to this day in defence of their Image-worship ? how severe against such as deface, or but disgrace them ? Murther is not so hainous a sin, &c.

*That give me my bread and my water, &c.* ] What can be more like to the doings of the Papists then this ? saith *Danaus*. Who knows not what suit they make, and what thanks they return to their He-Saints, and She-Saints, and how they sacrilegiously transfer the glory due to God alone, to the creature. The Lord rightlly resolveth the genealogy of corn, wine, and oil into himself, *verse* 22. of this chapter. And the Apostle tells us, that it is *He* that *fillet mens hearts with food and gladnesse*, *Act.* 14. 17.

— *Et cum charissima semper,  
Munera sint Author qua preciosa facit.*

*Gen.* 28. 25.

*Psal.* 4.

*Epicur. ap.  
Hor.*

*Melch. Adam.*

*Hist. of Coun.  
of Trent. p. 73.*

This should make us lift up many an humble, joyfull, and thankfull heart to God: well content if we may have *offam et aquam*, bread and water, and the gospel : and vowing with *Jacob*, that if God will give us bread to eat, and raiment to put on, then shall he be our God, and we will honour him with the best of our substance. As for other gods, whether Pagan, or Papagan, say we as that Heathen did, *Contemno minutulos istos deos modo Jovem mihi propitium habeam*, I care not for these petty-deities : I trust in the living God, who giveth us all things richly to enjoy : *All things*, I say, both *ad esum*, et *ad usum*, for back and belly, ( besides better things ) which is all that carnall people care for. There be many ( too many ) that say ( and can skill of no other language ) Who will shew us any good ? who will give us bread, water, wooll, oil, &c ? they look no higher, know no heaven but plenty, hell but penury, God but their belly, whereunto they offer sacrifice with *Poliphemus*, and care for no more, *quam ut ventri bene sit ut lateri*, then that their bellies may be filled, their backs fitted. Let them have but plenty of victuals, and the Queen of heaven shall be their good Lady, *Jer.* 44. 17. Base spirits look onely after low things : gain and credit carry them any way. They work for their peny a day ; and are like little children, which will not say their prayers unlesse they may be promised their breakfast : Whereas a true worshipper of God soareth aloft, hath his feet at least, where other mens heads are, trades for higher commodities, cannot be put off with mean matters. When great gifts were sent to *Luther*, he refused them with this brave speech, *Valde protestatus sum me nolle sic satiari* : I deeply protested, that I would not be put off by God with these low things. The Papists offered to make him a Cardinall, if he would be quiet. He replied, No, not if I might be Pope. They sent *Vergerius*, the Popes Nuncio, to tempt him with preferment, and to tell him of *Eneas Sylvius*, who following his own opinions, with much slavery and labour, could get no further preferment then to be Canon of *Trent*, but being changed to the better, became Bishop, Cardinall, and finally, Pope Pius 2. The same *Vergerius* also minded him of *Bessarion* of *Nice*, who of a poor Collier of *Trapezond*, became a great renowned Cardinall, and wanted not much of being Pope. But what said *Luther* to all this ? *Contemptus est a me Romanus et favor, et furor*, I care neither for the favour nor fury of Rome. The Bramble thought it a brave businesse to raigne over the trees : not so the vine and fig-tree. We read of Pope *Silvester*, that he gave his soul to the devil for seven yeers enjoyment of the Popedome ; which *Luther* spurn'd at. One good cast of Gods loving countenance, was more to *David* then a confluence of all outward comforts and contentments. Thou hast put gladnesse in mine heart, saith he, more then in the time that their corn, and their wine increased, *Psal.* 4. 7. *Their corn*, and *their wine* he calleth it ; because it is their portion, ( poor souls ) and they are too too well apaid of it. Wealth upon any tearms is welcome to them,

and



and those are their lovers that will keep them to it, yea though it be the devil himself: whose language also here they seem to have learned when they say, *my corne and my water &c.* All's their own if you will beleve them: like as the devill sayd to our Saviour, *Luk. 4. 6.* All this wealth is mine and to whomsoever I will, I give it. But God is the true *proprietary*, the owner of all: and it is his alone to say *Cui volo, do illa. Dan. 4. 22.* The devill is *God of this world*: but tis but titular onely, as a king at chesse: or at best, by usurpation onely as *Abalom* was a king: and as the Pope is Lord of all the kingdomes of the world, both for temporals and spirituals; to dispose of them at his pleasure. When he makes Cardinals, he useth these *big-swoln words, estote confratres nostri, et principes mundi*, Be you brethren to us, and princes of the world. And by such high honours, bishopricks, and benefices, he prevaieth with very many to be wholly at his devotion. One of his poore beneficiaries ingenuously confessed, that he and those of his rank preached the gospel for nothing else, *nisi ut nos pascat & vestiat* then to get a poore living by it. Let Saints say, *Non est mortale quod opto*, we breath after better things: we have the moon under our feet and are above corn, wooll, flax &c. The devill shall not stop our mouths with these palterments. *Balaam* may run and ride after the wages of wickednesse, and get a sword in his guts. *Abab* may make a match with mischief, and sell himself to do wickedly: *Judas* hunt after lying vanities, and hastened to *his own place*. But *Moses* was of another spirit, and refused to be called the son of *Pharaoh's* daughter *Heb. 11. 24.* And those Worthies in the same chapter that were tempted with offers of profit and preferment, could not be won over, but resisted the devill, and he fled from them. The world was crucified to Saint *Paul*, and he to the world. He was of too generous a spirit: he was no malleable matter: all was but dung and dogs-meat in his account *Philip. 3. 8.* *D. Taylor* martyr was promised not onely his pardon, but great promotion; yea a Bishoprick: but he would none of it: Another *D. Taylour* Bishop of Lincoln, was violently thrust out of the Parliament-house in his robes, in *Q. Maries* raigne, and deprived. So was *Hirmanius* Archbishop of *Colen* for certain reformations, done by the ayd and advice of *Martin Bucer*. I dare say, (said *B. Bonner* to Mr. *Hawkes* martyr) that *Cranmer* would recant if he might have his living: so judging others by himself. But *Latimer* and *Shaxton* parted with their Bishopricks in King *Henry* the eight's time, rather then to submit to the six Articles. And *John Knox* refused a Bishoprick offered him by King *Edward* the sixth, as having *aliquid commune cum Antichristo*: so did *Miles Coverdale* in *Q. Elisabeths* raigne; chusing rather to continue a poore Schoolmaster. *Pliny* saith of *Cato*, that he took as much glory in those dignities and honours that he denyed, as he did in those that he enjoyed. He was wont also to say that he had rather men should question why he had no statue or monuments erected to him, then why he had: Certainly it is so with the Saints: and upon better grounds.

*Verse 6. Therefore behold, I will hedg up thy way with thorns* i. e. with difficulties and distresses; So God had fenced up *Jobs* way that he could not pass, *Chap. 19. 8.* he had thrown the crofs in his way, to stop him in his career. And so he had hedged the church about, that she could not get out. *Lam. 3. 7.* he had enclosed her wayes with hewen stone, and made her paths crooked. *Vers. 9.* A great mercy if well considered, though grievous to the flesh, that loveth not to be coop'd or kept within compasse. Man is fitly compared to a wild-asse colt used to the wildernesse, snuffing up the wind at her pleasure, rude and unruly, untamed, and untractable, To be kept by hedges and fences within a pasture, seemes to such no small punishment: neither count they any thing liberty but licentiousnesse: or a merry life, unlesse they may have the devil their play-fellow: But the devil plaies at no small games: *capite blanditur, ventre oblectat, candâ ligat*: he playes at swoop-stake, he lyes in wait for the precious life, as that harlot. *Prov. 6. 26.* nothing less will content him. In great wisdom therefore, and no less mercy to mens souls, doth God restrain, and bound them by afflictions, that they may not run wild as they would: nor feed upon the devils commons which would fat them indeed, but for the slaughter. This made *Job* prize affliction as a speciall favour, *Job. 7. 18.* *Jerem* prayeth, *Corre et me O Lord, Chap 10.* and *Luther* to like purpose, *Feri Domine, feri clementer* - Strike Lord, strike, it shall be a mercy. And King *Alfred* praid

2 Cor. 4. 4.

Rev. 12. 1.

Heb. 11. 37.

Alf. & mon.  
fol. 1386.  
Ib. 1918.  
Ib. 815.  
Ib. 1444.  
Ib. 1578.

Knox his life  
by Mr. Clark.

Plin. Nat. hist.  
pref.

Jer. 2. 24.  
Job. 11. 12.

Dan hiſt fol.  
14.

prai'd God alwayes to ſend him ſome ſickeſſe, whereby his body might be tamed, and he the better affectioned to God-ward. It is obſerved by one of our Chro-  
nicles, that Affliction ſo held in the Saxon Kings in the *Danick* wars, as having little  
out-lets or leiſure for eaſe and luxury, they were made the more pious, juſt, and  
carefull in their government: otherwiſe it had been impoſſible ſo to have held out  
&c. Sure it is, that if God did not hedge us in (as by his hedge of protection *Iſ.* 5.  
5. ſo) by his hedge of affliction as here, no reaſon would rule us, no cords of  
kindneſſe would containe us within the bounds of obedience. *David* himſelf be-  
fore he was afflicted, *I went aſtray ſaith He*: But God brought him home againe  
by weeping croſſe. He once ſo leapt over the pale, that he broke his bones, and felt  
the paine of it to his dying day: he brake Gods hedge, and a Serpent bit him,  
*Eccleſ.* 10. 8. his conſcience flew in his face, the guilt whereof is compared by  
*Solomon* to the biting of a Serpent and ſting of an Adder. *Prov.* 23. 32. he roared  
for the diſquietneſſe of his heart: But better ſo, then roare in hell, where is puniſh-  
ment without pittie, miſery without mercy, ſorrow without ſuccour, crying without  
comfort, miſchief without meaſure, torment without end and paſt imagination. The  
Prophet *Amos* likeneth incorrigible perſons to horſes running upon a rock, where  
firſt they break their hoofs, and then their necks, *Amo.* 6. 12. Another fitly  
compareth them to that Jeſuit in Lancashire who followed by one that found his  
glove with a deſire to reſtore it him, but purſued inwardly by a guilty conſcience,  
leapes over an hedge, plunges into a marlepit behind it unſeen, and unthought of,  
where in he was drowned. To prevent their deſerved deſtruction (if it may be)  
God telleth them here that he will not only hedg them in, but wall up their way,  
And make a wall] *macerabo maceriam*, I will wall a wall, and immure her: as  
jealous husbands do their wives whom they miſtruſt: And this God ſpeaks by an  
Apoſtrophe to others, as ſoathing the thought that ever he ſhould be put to it, *I will  
make a wall that ſhe ſhall not find her paths*] *q. d.* He hamper her and handle her as  
ſhe was never handled. By a like paſſionate Apoſtrophe *Gen.* 49. 4. old *Jacob*,  
ſpeaking of *Rubens* inceſt, *Thou wenteſt up to thy fathers bed: then deſiledſt thou it*:  
moved with the odiouſneſſe of the fact, he breaks off his ſpeech to *Reuben*, and tur-  
ning him to the reſt, he addeth, *He went up to my couch. q. d.* Out upon it, I am  
the worſe to think of it. *Maginus* tels us, that in *Lituania* the men are ſuch wit-  
tals, that they ſuffer their wives to have their ſtallions whom they call *Cennubij  
adjutores*, and prize them far above all their acquaintance. And *Balthazar Exne-  
rus* telleth us of a certaine Duke of *Oppania*, who marrying a *Lituanian* Lady, and  
going forth to meet her, when ſhe came firſt to him: he found in her company  
one of that rank, a luſty young fellow; whom when he underſtood what he was,  
and wherefore he came, *voluit laniandum canibus obicere*, he was once in minde to  
make dogs-meat of him. But underſtanding that it was the cuſtome of that coun-  
trei, he ſent him home againe without further hurt. The Lord our God is a jea-  
lous God: and be the Gods of the Heathen good fellows, ſaith One, yet he will  
not endure corrivalls: nor ſhare his glory with another. *Why trimmeſt thou thy  
way to ſeek love? And why gaddeſt thou about ſo much to change thy way, thou alſo  
ſhalt be aſhamed of Egypt as thou waſt aſhamed of Affyria. Yea thou ſhalt go forth  
from him, i. e. from the Egyptian thy preſent patron and protector. And thy hands  
upon thy head*, which was the geſture of women in great ſorrow. *2 Sam.* 13. 19. for  
the Lord hath rejected thy confidence, and thou ſhalt not proſper in them, *Ier.* 2. 33. 36.  
37. This people to have a ſtake in ſtore, howſoever the dice chanced to turn, fought  
to joyn friendſhip aſſoon with the *Affyrian*. as with the Egyptian, and ſo to ſecure  
themſelves: but it would not do. *They followed after theſe lovers*, but could never  
overtake them. Egypt proved but a broken reed. *Affyria* the rod of Gods  
wrath, the ſtaff in his hand, *Eſ.* 10. 5. yea the hedge of his making, hemmed them  
in by ſtraight ſieges, both at *Samaria* and *Jeruſalem*: till at length the *Romans*  
came, and walling them about, till they were forced to yield, rock away both their  
place and their nation, according to that they feared, *Joh.* 11. 48. and cauſed to  
ceaſe the dayly ſacrifice which they would needs till then hold out in oppoſition  
to the Goſpell. *That ſhe ſhall not finde her paths*] thoſe high-waies to hell wherein  
ſhe hath hitherto tired her ſelf, by trotting after her lovers. *Drufius* noteth here,  
that an harlot hath her name in the Chaldean tongue from her tracing up and down;  
delighting

Val. Max.  
Chriſtian.

יעה כרה.

delighting to be abroad altogether, to see, and to be seen, that she may draw in the silly-simple. See *Prov.* 7. 11, 12. with the Note. God is able to strike such people with such blindness as he did the wicked Sodomites at *Lots* door, *subito scotomate*, saith *Junius*, such as tormented their eyes, as if they had been prickt with thorns, as the Hebrew word there signifieth, *Gen.* 19. 11. See *Psal.* 75. 6. *Isai.* 29. 19. & 19. 11, 12, 13. The fool knoweth not how to go to the city, *Ecclef.* 10. 15. they are so blinded and baffled many times in their own wayes. God loves to make fools of them.

*Verse 7. And she shall follow after her lovers,* ] Follow them *hot-foot*, pursue them eagerly and earnestly, as the hunter doth his game, or the pursivant, the party to be arrested: So little was she bettered by her former sufferings: Thus the blinde Sodomites continue groping still for the door, as if they were ambitious of destruction, which was now even at next door by. And thus *Pharaoh*, that sturdy rebell, rageth against God, and menaceth *Moses* with death, then, when that palpable grosse darknesse was upon him. This was one of those *wild bulls in a net* that was full of the fury of the Lord, *Isa.* 51. 20. He was full of it, and yet lay raging against it, adding impatience to his impenitence, and passive disobedience to his active. Another Bull of the same breed was *Abaziah*, who sent a third Captain after the two former had been consumed with fire from heaven: as if he would despitefully spit in the face of heaven, and wrestle a fall with the Almighty. And a third was that stubborn stigmatick *Abaz*, who the more he was distressed, the more he trespassed, *This is that King Abaz*, 2 *Chron.* 28. 22. These men lost the fruit of their afflictions; which indeed was a great losse, but that they were not sensible of it. Those that belong to God shall have stroke upon stroke, one crosse in the neck of another, till they be kindly humbled, and brought home to their first husband. God will strike a *parting-blow*, betwixt them and their *sweet-hearts*; and make them pollute the Idols which they had once perfumed, *Esay* 30. 22. *She shall follow them, but she shall not overtake them,* ] *Persequetur, sed non assequetur.* She shall meet with disappointment, but it shall be in mercy: shee shall be crost with a blessing, chastened by the Lord, that she may not be condemned with the world. She shall seek for favour and succour at her sweet-hearts hands, but all in vain, they shall all forsake her, and shall change their ancient love into mortall hatred, *Jer.* 2. 36. *Ezek.* 36. 17. It is the usuall practise of the devil, and his instruments, to bring men into the briers, and there to leave them: to shift as they can: thus the Pharisees dealt by *Judas*; *What is that to us?* say they; see thou to that: they left him when they had led him to his bane; like as familiars leave their witches, when they have once brought them into fetters. God dealeth not so with any of his, when he is most angry. But as in *very faithfulness* he afflicts them, that he may be true to their souls. So when they follow hard after him, as *David* did, they are sure to overtake him, though perhaps not presently; when they seek him, they are sure to finde him, so they search for him with all their heart, *Jer.* 29. 13. True it is, that God often by the hand of the enemy, as by a pursivant at Arms, fetcheth in bankrupt tenants, that is, his own untoward and backsliding people, and leaveth them in the pursivants hand, till they take some course to satisfie for their arrears. But that once done, he will soon set them at liberty, and make them glad, according to the dayes wherein he had afflicted them. Let a poor soul but say, as here, *I will go and return to my first husband,* ] that is to God. I have run away from him, by my sins, I will now return again to him by repentance. Let there be but such language in the hearts of Gods prodigals, and he will soon relent toward them, meet them on the way, *Isa.* 65. 24. fall upon their necks and kisse them, *Luke* 15. 20. hee will receive them with all sweetness. *Iam ex hoc loco licet colligere qua sit vera resipiscentia*, saith *Calvin* here. By this Text we may gather what true repentance is: Namely, when a sinner not onely confesseth himself guilty, and worthy of punishment, but truly displeaseth himself, and seriously returnes to God. Here we have those two essential parts of true Repentance, *sc.* Contrition, and conversion; or Humiliation, and Reformation. The former is called in Scripture, *Repentance for sin*, the latter, *Repentance from sin*: and the one without the other is to no purpose or profit. *for then was it better with me then now,* ] It was so: but how came you to conceive or consider of it

*Perdidisti fructum afflictionis. Aug.*

*Matt. 27. 41*

*Psal. 90.*



Ruth 4.

in this sort? but by disappointments and afflictions? These are to us as *Benbadads* best counsellours, that sent him with a cord about his neck to the mercifull King of Israel. The Septuagint render the Text thus; *For he was good to me then, &re he is now.* And what wonder? Is there any thing to be gotten by departing from Christ, by leaving thy first love, by quenching the spirit, and making Apostacie from former degrees of grace, and holinesse? Can any ion of *Jesse* do for us as Christ can? or do we think to mend our selves by running out of Gods blessing into the worlds warm Sun, as *Demas* did? *O call me not Naomi*, said she once, but *call me Marah*: for I went out full, and am come home empty. So doth a revolted Christian say, when he comes from the act of sinning, when he hath been seeking after his *sweet-hearts*: he went with his heart full of peace; and his hand full of plenty; and meeting with a bargain of sinning, thought to ecke out his happiness, and make it fuller (as *Solomon* did) but came home empty: empty of comfort, but laden with crosses. He hath lost his evidences, is excommunicated from the power of the Ordinances, is under the terrour of a wounded spirit, is buffeted by Satan, is out of hope of ever recovering the radiancy of his graces, hath his back-burden of afflictions: so that he is forced to confesse it to be the greatestt madnesse in the world, to buy the sweetest sin at so deer a rate. *David* found it so, the *Shulamite* found it so, *Cant.* 5. 1, 2, &c. No rest she had at home, nor comfort abroad, till she had recovered her first husbands company; for then it was better with her then now; and yet now too, upon her hearty repentance, all becomes as well with her as ever it had been before, *Chap.* 6. 4, &c. Was it not so likewise with *Ephraim*, *Ier.* 31. 19, 20, 21. with the Prodigall, *Luke* 15. with *Peter* after his shamefull recidivation. Let this then be to all Gods relapsed people as a valley of Achor, a door of hope, that they may be readmitted. Shall *Sarah* receive *Hagar* into favour? *Ioseph* his brethren? *David* his *Absolom*, *Philemon* his *Onesimus*? Shall that *Non-such Ahab*, shew mercy to his profest enemies the *Syrians*, that had the second time set upon him? And shall not God receive his repenting children? fetch home his banished, yea though they may seem to be as water spilt upon the ground? bring them back into his own bosome, though they have never so far wandred out of the way? He will, he will. Onely he expects that they should say, and do, as the Church of Israel here, and as the Church of *Ephesus* is advised, *Revel.* 2. 4. First, *Remember whence ye are fallen*: sc. not onely from your former feelings and comforts, but also from your former *fitnesse* for Gods kingdom; that *ius aptitudinale* (as the Schools call it) that *David* himself had parted with for a season, and therefore is called plain *David* so oft together, and not my servant *David*, as formerly, *2 Sam.* 24. 12, &c. Secondly, *Repent*: Sigh out that of *Iob*, *O that I were as in moneths past, as in the dayes when God preserved me! When his candle shined upon my head, and when by his light I walked thorow darknesse: As I was in the dayes of my youth, when the secret of God was upon my tabernacle: When the Almighty was yet with me, &c.* O it was far better then with me, then now. Thus relent, repent, revenge upon your back-slidings; spare for no pains, but be extraordinarily humbled: detest your selves, give God no rest till he return unto his rest, &c. Thirdly, *Do your first works*, with a redoubted diligence for your former negligence; and tie your selves thereto by solemne Covenant. Begin (though at first but faintly) to pray, read, confer, meditate, cease from sin, shun the occasions, recover by degrees as a weak body doth by good diet, moderate exercise, &c.

Job 29 23, 34

*Tu adepol, si  
sapis quod scis,  
nescies. Terent.*

*Verse 8. For she did not know* ] i. e. She would not be aknownd or affected, of this she was willingly ignorant, as *S. Peter* hath it, *2 Epist.* 3. *Ut liberius peccet Libenter ignorat*, as *Bernard*. Her ignorance was not a meer *nescience*, or an invincible ignorance, such as she could not help; but it was wilfull, affected, acquired: they not onely desired not the knowledge of Gods wayes, but hated it, spurn'd and scorn'd at it, shutting the windows lest the light should come in: and being blinded by the God of this world, lest the light of the glorious Gospel of Christ should shine unto them, *2 Cor.* 4. 4. lest they should see and say that which Nature and Scripture do both teach them, viz. that all their accommodations and comforts come from me alone. Had this their ignorance been meerly negative, yet had they not been wholly excused. The Apostle noteth, that our Saviour laid down

down his precious life even for the *not-knowings* of the people which were such as they could not help, *Heb. 9.7.* but there ignorance being affected, it was an high degree of ingratitude and impudence, and a very great aggravation of their sin: it made it to be sin with an *accent*, wickedness with a witness. Israel was herein worse then the Ox and the Ass (that *knowes his owner and his masters crib*, *Isai. 1.3.*) they fell below the stirrop of reason, nay of sense. Hence God so stomacketh the matter both there and here. *Non semel hoc peccatum carpit*, saith Mercer: he cannot satisfie himself in saying how much it troubled him to be thus unkindly, ungratefully, and unreasonably dealt withall: it runneth in his thoughts, his heart is grieved at it, and he must vent himself. And when he hath told his grief, and aggravated his wrong, yet he hath not done with it: but is upon it again and again; still convincing, upbraiding; charging Israel for their foul and inexcusable unfaithfulness and unthankfulness. *Eandem sententiam quia sancta et necessaria est, repetit*, saith Oecolampadius here; he repeats over the same he had said before, out of the trouble of his spirit: and that they might once lay it to heart and be humbled.

that I gave her corn and wine and oil, &c.] A great deal more then she reckons upon *v.5.* and yet payes her rent there to a wrong Landlord too. God is well content that we have the benefit, and comfort of his creatures, so he may have the praise: this is all the rent he lookes for; and this he indents with us for *Psal. 50.15.* the Saints also knowing his mind, promise it him, and bind themselves to it as did Jacob, *Gen. 28.20, 21.* David *Psal. 51.14.* For they know that ingratitude forfeits all (as in this text. *She would not know*, but ile make her know: *ut qui ex copia datorem non senserunt, sentiant ex penuria*, for she shall fast another while, and go naked, &c.) like as the Merchants non-payment of customs, may prove the utter losse of all his commodities. Hence their first care to see God in all, as Moses often urgeth this people in *Deuteronomie* to tast the superabundant sweetness of God in the sweetness of the creatures; to look upon all, as swimming towards them in the blood of Christ, as being a piece of his purchase: and this exceedingly sweeteneth all their comforts. God give thee the dew of heaven saith Isaac to his son Jacob *Gen. 27.28.* Profane Esau likewise, had the like, but not with a God give thee: neither cared he how he had it, so he had it any way: but it is otherwise with the Saints. See but the difference in these two brethren, long after this *Gen. 33.9.11.* Esau as a mere naturall man contenting himself, (like a *bruit beast made and taken to be destroyed*) with a naturall use of the creature, cryes out I have enough, my brother: keep that thou hast to thy self. But mark how Jacob delivers himself in another manner. Take I pray thee my blessing that is brought to thee: because God hath dealt graciously with me, and because I have enough, See a like difference between the rich fools *Habes multa.* Thou hast much goods laid up for many years, *Luke 12.19.* and Davids doxology, *1 Chron. 29.13.16.* O Lord our God, all this store cometh of thine hand, and is all thine own. And to the same purpose speaks Eliezer, *Gen. 24.35.* The Lord hath given my master, flocks, herds, silver, gold, &c. and *Job, chap. 1.21.* The neglect of this observing of God and atcribing all to him is the source of much sin in the world, and the mother of much mischief. *Jer. 2.5.* God chargeth his people that they were gone far from him and had made his heritage an abomination *vers. 7.* and why? but because they did not say, *Where is the Lord that brought us up out of the Land of Egypt, &c. vers. 6.* Were men but sensible of what God doth for them every day and hour, they could not in equity and common ingenuity serve him as they do; He preserveth, and provideth for us all: layes us down and takes us up, gives us all things richly to enjoy, commanding the best of his creatures to cater for us, *Hos. 2.21.* and to bring us in the best of the best for our subsistence, *Psal. 8.* Every good gift temporall, and perfect giving spirituall and eternall cometh from the Father of lights, as naturally and as constantly as light doth from the Sun, or water from the Sea. Let us therefore imitate those Lights of heaven and rivers of the earth, do all the good we can with those good things God hath given us, *corn, wine, silver, gold, &c.* and then reflect back toward, and return all the glory and praise unto the Sun of our righteousness, and Sea of our salvation. The beams of the Moon and Stars return as far back to glorifie the face of the Sun, which gave them their beauty, as they can possibly. Let us (seemably) ever send back to Gods own glorious self, the honour of all his gifts, by a fruitfull improvement of them, and fresh songs of praise.

Διὰ τῶν τῶ  
λαῶν, ἀγνοή-  
ματων.

Hieron. in  
locum.

Jam. 1.17.

Let the streams of Gods daily bounty lead us ( as the water-courfe doth, either upward to the spring, or downward to the main Ocean ) to the source and Fountain whence they flow. Let the returns we make, be from God, of God, to God ; from him, as the *Efficient*, of him as the *Material*, and to him as the *finall cause* : David joyneth these three together, *Psal. 86. 4, 5.* And *Paul Rom. 11. ult.* In fine, let us labour to be like the full ears of corn that hang down the head toward the earth, their originall. Or if any be so graciously exalted, so freely favoured above his fellowes, that his stalk is so stiffe that it beareth him up above the rest of his ridge, let him look up to heaven ; not in thoughts of pride, but humble vowes of thankfulness. Be not as horse and mule that drink of the brook, but never think of the spring : or as swine, that haunch up the mast but never look up to the tree : or as the barren earth, that swallowes the seed, but returnes nothing to the sower, &c.

which they have prepared for Baal ] Or, wherewith they have made Baal lavishing gold out of the bag, and weighing silver in the ballance, they hired a gold smith and he made it a God : they fall down, yea they worship. *Esay 46. 6.* This Baal was a special Idol of the Zidonians : but first of the Chaldees, who called him Bel ; the Car-ginians Bal, whence those compositions Hannibal, Hasdrubal ; as amongst the Babylonians Beltesbazzar Mehetabel, &c. Varro ( though a Heathen ) inveighes much against idols and images : and saith, that they that first brought them increased error, and took away fear. *Plutarch* saith, it is sacrilege to worship by images, &c. It is thought, they came first from Babylon. For *Ninus* having made an image of his father Belus ( this Baal in the text ) all that came to see it, were pardoned for all their offences : whence, in time, that image came to be worshipp'd. A great promoter of this kind of Idolatry in Israel was *Ahab*, in favour of his wife Jezebel, and to ingratiate with her kindred, *1 King. 16. 31.* and this was the ruine of his house. This Baal was by the Zidonians called *Jupiter Thalassius*, or their sea-Jupiter, and is thought to be their chief God. They had their *Dij minorum gentium* petty gods ( called in scripture the host of heaven, the queen of heaven, and a little further in this chapter *Baalim* ) the Greeks called them *Δαίμονες* : which saith *Plato*, are certain middle-powers or messengers betwixt God and man, to carry up prayers, and bring down blessings, &c. *Quam autem hac demonum theologia conveniat cum sanctorum et Angelorum cultu apud pseudochristianos, res ipsa loquitur*, saith learned Master *Mede*. How this doctrine of devils or heathen-deities agreeth with Saint-worship, and Angel-worship amongst the Papists, is easie to be discerned. A great stumbling it is to both Jewes and Turkes, who know it to be contrary to the first commandment : and image-worship, to the second. Whence the Turkes will not endure any images, no not upon their coynes. And *Paulus Jovius* tells us, when *Sultan Solymán* had taken *Buda* in Hungary, he would not enter into the chief Temple of that city, to give praise to Almighty God for the victory, till all the images were first down, and thrust out of the place. We read also of a certain Turkish Embassador, who being demanded why the Turkes did not turn Christians ? he answered, because the Christian Religion is against sense and reason : for they worship those things that are of lesse power then themselves, and the works of their own hands : as these in the text, that made them Baal, yea ( as if God had hired them to be wicked ) they made it of the very gold and silver which he had given them, though for a better purpose. And this was horrible wickedness, hatefull ingratitude. This was to sue God with his own mony, to fight against him with his own weapons, as *David* did against *Goliath*, as *Jehu* did against *Jehoram*, and as *Benhadad* did against *Ahab* with that life that he had lately given him. I read of a monster, who that very night that his Prince pardoned and preferred him, slew him, and reigned in his stead. This was *Michael Balbus*, and he is and shall be infamous for it to all posterity. Ingratitude is a monster in nature. *Lycurgus* made no law against it, *quod prodigiosa res esset beneficium non rependere*. To render good for evil is Divine : good for good is humane : evil for evil is brutish : but evil for good is devilish. And yet alas how ordinary an evil is this amongst us, to abuse, to Gods great dishonour, our health, wealth, wit, prosperity, plenty, peace, friends, means, day, night, corn, wine, silver, gold, all comforts and creatures, our times, our talents, yea the holy Scriptures, the Gospel of grace, and our golden opportunities, the offers of mercy, and motions of the spirit, turning our backs upon those blessed and bleeding embracements, and pursuing

Errorem auxerunt, metum dempserunt.

Mede in Apoc. pag. 115.

Melch. Ad. de Germ. Theol. pag. 815.

Lib. 4.

Zonaras in Annal.



fining our lusts (those idols of our hearts) those *Baals*, that is, *Lords* and *husbands* that have us at their beck, and check? But is this faire dealing? *Do we thus requite the Lord, foolish and unwise as we are?* Holy *Ezra*, thinks there is so much unthankfulnesse and dis-ingenuity in such an entertainment of mercy, that heaven and earth would be ashamed of it, *Ezra*. 9. 13. *Should we do so?* saith He, oh God forbid us any such wickednesse. Others render it, *which they have sacrificed*; or *dedicated to Baal*, for idolaters spare for no cost, *Dum Deum alienum dotant*, as some render that text *Psal.* 16. 4. *whiles they give their goods not to the Saints (as David) that are on the earth, but to another God.* They *lavish gold out of the bag*: as we read of a certain King of this land, who laid out as much as the whole crown revenues came to in a yeare, upon one costly crucifix: and of another, that left by will a very great sum of money for the transporting of his heart, to be buried in the holy land, as they called it. How profuse papists are in decking their mawmets and monuments of idolatry; is better known then that it needeth here to be spoken of. Their *Lady of Loretto*, that *Queen of heaven*, as they call her *stilo veteris*, hath her Churches so stuffed with vowed presents and memories, as they are faine to hang their Cloisters and Churchyards with them.

Deut. 32. 5.

Sands his Relat.

*Verse 9. Therefore will I returne* i. e. I will alter my course, change my stand, change the way of mine administrations, deale otherwise with them then yet I have done: they shall bear their iniquities, and *know my breach of promise*, as *Num.* 14. 34. they shall know the worth of mine abused mercyes, by the want of them another while. *I will go and returne to my place, till they acknowledge their offence and seek my face: in their affliction they will seek me early.* Finally, I will cut them short of *alimony* and hold them to straight allowance; and then I shall be sure to hear them *howling upon their beds for corne and wine*: as dogs do that are tied up, and cannot come at their meat. *And take away my corn, and my wine*] *those precious fruits of the earth*, as *S. James* calleth them, *James*. 5. 7. the product of Gods great care, from yeares end to yeares end, *Deut.* 11. 12. without which the earth could not yield her increase: neither would there be a veine for the silver, a mine for the gold, iron taken out of the earth, or brasse molten out of the stone. *Job.* 28. 3. All that we have is his, in true account, and he is the great Proprietary, who onely can say (as he in the gospel) *May not I do what I will with mine own?* And what should he sooner and rather do, then take away meate from his childe that marris it? If fulnesse breed forgetfulnesse, (as the fed hawk forgets his master, and as the full Moon gets furthest off from the Sun) so men, when they have all things at the full, forget God, and *wickedly depart from him*, what can he do lesse then forget them (that so they may remember themselves) and make fat *Ieshurun* look with leane cheeks, that they may leave kicking, and learne righteousness? Neither doth God do this, till greatly provoked, till there is a cause for it, *Therefore I will returne.* He may well say, as that Roman Emperour did, when he was to pronounce sentence of death, *Non nisi coactus*, I am even compeld to it, *there is no other remedy*, 2. *Chron.* 36. 16. As a woman brings not forth but with paine; and as a bee stings not, but provoked: so here, *Ille dolet quoties cogitur esse ferox*, he afflicteth not willingly, nor grieves the children of men, *Lam.* 3. 33. It's sin that maketh him *returne* as here: that puts him out of his road of mercy into wayes of judgment, that putteth thunderbolts into his hand, and maketh him do *his work*, *his strange work*, and bring to pass *his act*, *his strange act*. *Isay.* 28. 21. What can a Prince do lesse then disarme a rebel? what can God do lesse, then take away his own and be gone from such an impudent adulteresse, as is here described? should he suffer her with his corn *to make cakes to the Queen of heaven*, and to poure out his wine for drink-offerings to other gods, that they might provoke him to anger? No: rather then so, he will *take away corn in the time thereof, and his wine in the season thereof*] *He will cut off the meate from their very mouths*, *Joel.* 1. 16. and pull their morfel from between their teeth. Just at harvest, when their corne is to be inned, God will blast it, or otherwise blow upon it, when all their old store is spent, and they reckoned upon a good recruit, they shall be defeated and frustrated. *Therefore hath God watched upon the evill, and brought it upon us*, saith *Daniel*, chap. 9. 14. Lo, God watcheth his time when to be even with his enemies: and taketh his fittest opportunity for

Hos. 5. 15.

Hos. 7. 14.

Mat. 20. 15.

Deut. 32. 15.  
Isay. 26. 9.

Jer. 7. 18.

- for their greater mischief. They that are *wicked overmuch shall dye before their time*, Eccle. 7. 17. Not before Gods time (for *stat sua cuique dies*, every mans time is set, Job. 7. 1. our bounds are prescribed us, and a pillar pitcht up by him, who beares up the heavens, which we are not to trespasse) but before their own time that they had propounded and promised to themselves as that rich foole, Luk. 12. 19. who talked to himself (as fooles use to do) *Vers. 17. saying Soul, thou hast much good laid up for many years*. But we know what became of him that very night; his many years were quickly up, his glasse was run, when he thought it had bin but new turned. God shot at him with an arrow suddenly, he fetcht off this bird with a bolt whilest he was gazing at the bow, or pruning himself upon a bough. He chopt into the earth before he was aware: as one that walketh in the snow chops into a pit. He died *tempore non suo* (as some render that forecited text in Ecclesiastes) not in his own time, but in Gods time; then when it had been better for that foole to have done any thing, then to have died, because (like Elies sons) he died in his sins: and like Jezebels children, he was *killed with death*. This made Austin say, that he would not for the gaine of a world, be an Atheist for one half hour: because he knew not but that God might, in that time, call him: And then, what is the hope of the hypocrite though he hath gained, when God taketh away his soul? He is troubled, when God taketh away his corn in the time thereof, and his wine in the season thereof: he is hungry and hardly bestead, and therefore ready to curse God, and look upward, howling against heaven, as the hungry wolf. But first he should consider, that the corn and wine and wooll and flax that he hath in keeping is not his, but Gods; and that he reserves the propriety of all in his own hand: neither hath any man ought, in reference to him the Monarch of the world, that he can call his own. The rich fool indeed talked much on this manner, Luk. 12. 18. I will pull down [my] barns and build greater, and there will I bestow all [my] fruites, and [my] goods. All was his own belike: God was not in all this mans thoughts; For if he had, he would soon have known what to have done: *sc.* he would have acknowledged God the Author and owner of all (as Moses mindeth men) he would also have fed the hungry with his corn, and clothed the naked with his wooll and flax, as Tyrrus converted did with her merchandise Isay. 23. 18. he would have said to God as David did, *all things come of thee, and of thine own we give thee*. Bernard reports of Pope Eugenius, that meeting with a poore but honest Bishop, he secretly gave him certain Jewels wherewith he might present him. If God did not first furnish us out of his treasury; we should have nothing wherewith either to honour him or to help our selves or others; Gods poore, I meane, whom Solomon calleth owners of our goods and maketh us but their stewards, Pro. 3. 27. *with-hold not thy goods from the owners thereof*. Next, the hunger-bit hypocrite should consider, that there is a worse hunger yet behind: and an heavy account to be given of the corn, wine, wooll, and flax, the creatures that he hath deteyned in unrighteousness, and spent upon his lusts, Jam. 4. 3. If the husband men must be *ashamed and howl because the harvest of the field is perished*: If the drunkards must wake, weep and waile because the new wine is cut off from their mouths, Joel. 1. 5, 11. How shall they much more howl in hell, *ubi nullus unquam cibus est, nulla consolatio*, saith Bernard, where there is no manner of meate, no drop of water to be had for love or mony: where they must fast, and find no mercy for ever, where they must hunger and thirst *in aeterno Dei* as the Schooles speak, as long as God is God. The sufferings of this world to the wicked, is but as the falling of the leaves in comparison of the trees, that will fall upon him hereafter, in that eternity of extremities. If here, *In the fulnesse of his sufficiency he shall be in straits, and every hand of the troublesome shall come upon him*. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall raine it upon him while he is eating, as it is threatned Job. 20. 22, 23. what think we, will their portion be in hell? Meane while God will recover his wooll and his flax. He will snatch it away (as the word signifieth) in great displeasure, as a man doth his stolen goods out of the hands of a thief: He will rescue them, as Abraham did Lot and the captives from Chedor-laomer, as David did his wives, goods, and friends from the Amalekitish rovers. The poore creatures, corn, wine, wooll, &c. groan heavily under the abuse of gracelesse persons, Rom. 8. 22. and God heareth them, as he did the

Psal. 64. 7.

Rev. 2. 23.

Job. 27. 8.

Esay 8. 21.

Deut. 8. 17.  
18.1 Chron. 29.  
14.Serm. 4. in  
Quadrages.  
Jo. de comb.  
Comp. Theol.  
l. 6. c. 21.Gen. 14.  
1 Sam. 30.

the oppressed Israelites in Egypt, *for he is gracious*, He hears them I say, and recovers them: He spoiles their possessors of them, as *Jacob* did *Laban* of his sheep, as the *Israelites* did the *Egyptians* of their Jewels: the same word is used there, as here, and it is a wonderfull significant word saith *Mercer*, *S. Paul*, imitateth it, when he saith the creature shall be delivered from the bondage of corruption. This God doth when he snatcheth away kingdoms from tyrants, wealth from worldlings, strength from roysters, spirituall common gifts from the proud and secure. *Zeck. 11. 17.* See the note there, when men abuse mercies, they forfeit their right in them: wicked men have not onely a civill title, but a right before God to the things that they possesse; It is their portion, *Psal. 17. 14.* And what *Ananias* had was *his own* while he had it, *Act. 5.* And God gave Egypt to *Nebuchadnezzar* as pay for his pains in taking *Tyre*. True it is, all was forfeited in *Adam*: but wicked men have yet a right to all they do enjoy in a lawfull way, by divine donation, till the day of execution: As when a traitour hath his life given him, for a time at least, he hath meate and drink also given him to maintain his life for that time. God dealeth not as that cruel Duke *D'alva* did, who starved some prisoners after that he had given them quarter, saying, Though I promised you your lives, I promised not to finde you meate. That which wicked men are charged with, and shall be accountable for, is, not their right to use the creatures, but their not right, using them: This makes the creature cry in its kinde and long for liberty: even as birds do that thrust a long neck out of a cage (so much the Apostles word importeth *Rom. 8. 19.*) And God who heareth the cry of the widdow and fatherlesse, and looseth his prisoners *Psal. 146. 7.* heares and frees the poor creatures groaning under mans abuse &c. Given to cover her nakednesse.] This is the end of garments so called *quasi gardmentes*: they arme and fence our bodies against the injury of winde and weather, against heate of summer, cold of winter; They also cover our nakednesse and deformity, those parts especially that are by an *Antiphrasis* called *verenda* & *pudenda* (here principally perhaps intended) because they ought never to be laid naked but kept covered *pudoris gratia* for common honesty sake: that the shame of thy nakednesse do not appeare. *Rev. 3. 18.* Nature teacheth to cover our nakednesse; Therefore also when a man hath committed a sin, he blusheth: the blood, as it were would cover the sin. But nothing will do that, save onely the righteousness of Christ, the fleece of that immaculate lamb of God, whom therefore we must put on, *Rom. 13. 14.* in all his offices and efficacies. Our first parents indeed were born with the royall robe of originall righteousness on their back; but the devill soon stript them of it; and therehence they became fore ashamed of their bodily nakednesse (but chiefly of their spirituall) which therefore they sought to hide as they could, their privities especially. Whence some are of opinion that to look upon the nakednesse of another is a sin against nature. The Prophet *Habakkuk* taxeth it in the Chaldees *Chap. 2. 15.* and the Hebrewes there say, It was a filthy custome amongst them, common at their feasts. Cloathes are the ensignes of mans sin, and the cover of our shame. To be proud of them, is as for a thief to be proud of his halter: to brag of them, is as for the Lazar to brag of a plaster laid to his filthy fore: the finenesse of such is their filthinesse: their neatnesse, nastinesse, as one speaketh.

Verse 10. And now will I discover her lewdnesse, ] Or her filthinesse, basenesse, foolishnesse, faplesnesse; perhaps the same with her nakednesse, verse 9. See the Note there. How shamelesse the Heathen Idolaters were, the worshippers of *Priapus* especially (which *Ierome* and *Isidore* say, was the same with *Baal-peor*, and made *Maacha* the mother of *Aza* guilty of that villany) with their infamous *Nos pudore pulsa, stamus sub Jove coelis apertis*, &c. is notoriously known; how they ran about naked in their *Lupercalia*, *Bacchanalia* and other beastly solemnities. God threatneth to make her naked here in another manner, to her utter disgrace and ignominy. He had threatned her before with poverty, now with scorn and contempt: these go seldome asunder; but when self-procured, they are very grievous. See *Deut. 28.* Fornicatours are fools, *Ier. 29. 23.* *Gen. 34. 7.* Shechem committed folly in Israel, and is therefore called a *lad*, or a *childe*, (ver. 19. *Neque distulit puer*) for his witlessnesse, as being carried not by right reason, but blind affection. So *Amnon* was for this as one of the fools in Israel, 2 *Sam. 13. 12.* a

Nabal,

חֲנָנִי  
Gen. 31. 10.  
16.

Hist of Ne-  
theri.

ἀντιφρα-  
σις.

Vatab.

Chaldeus red-  
dit ignomini-  
am, ut quam  
velavam desi-  
derabant, aper-  
tam contem-  
nant Hieron.



*Nabal*, a *Nebulo*, one that falls below the dignity of a man, below the stirrup of reason, flagitious and profligate.

Jonas 2.8.

Spiritual fornicatours are all this and more. They hunt after lying vanities, and so forsake their own mercies; being singularly foolish (as the word here used importeth) and miserable by their own election. The indignity and iniquity of their practise, see *Ier.* 2.9, 10, 11, 12, 13. Satan deals by them as he did by *Adam*, when he gave him an apple for Paradise; and set him to the tree of Knowledge, that he might not taste the tree of life. And like unto them (saith a *Lapide* here) is every wicked person, who by Satans perswasion preferreth the creature before the Creatour, earth before heaven, the devil before God, hell before heaven, sin before sanctity, evil before good. These are lewd persons of sordid and servile dispositions, *homines ad servitutem parati* (as *Tiberius* said of the Romans) men of an *under-spirit*, as those, 1 *Chron.* 4.23. *Hedge* rogues *Mr. Dyke* calleth them.

In the sight of her lovers ] That her, whom they have so desired whiles she was veiled, they may deride when laid open. There can nothing befall a woman more grievous, then to be stript naked, but especially before her *sweet-hearts*, *Lam.* 3.8. All that honoured her, despise her, because they have seen her nakednesse: yea she sigheth and turneth backward. It is the paint or the dresse many times, that makes the lewd woman lovely; Think the same of Idolatry: how pompous is it, and theatricall? but God will detect it and make it ridiculous every day more and more. *Erasmus* was very instrumentall this way, and did prejudice Popery by his witty jeering, as much as *Luther* did by his stomacking and inveying, saith *One*. Though it cannot be denied, but that *Pruriginosa istorum hominum scabies asperiori friguli fricanda fuerat*, the scabby hides of those Popelings called for a sharper curry-comb, as another Learned man phraseth it.

Capito.

Amama.  
Anibarb.  
Prasat.

1 Cor. 8.4.  
1 Mai. 40. 15.

and none shall deliver her out of my hand ] Not her idols, not her confederates. An idol is nothing in the world: and all Nations, set by God, are as a drop of a bucket, or dust of a ballance: they can no more stand before him, then a glasse-bottle can before a cannon-shot. It was bootlesse therefore for this adulteresse to hope for help from her lovers, when God once took her in hand. He would give her, her due, *Ipsis spectantibus & stantibus instar stipitum*, whiles they look on and stood like so many stocks, not daring to stir for her rescue and relief. See for this, *Rev.* 18. 10. with the Note.

Job 21.13.

Verse 11. I will also cause her mirth to cease, ] Idolaters are frolick and jovial, the greatest mirth-mongers, the merry *Greeks* of the world, set altogether upon the merry pin, they spend their dayes in pleasure, and suddenly turn into hell. Thus it was with these old idolaters. See *Amos* 6. 4. And thus it is with the Papists at this day. They have a Proverb amongst them; *Spiritus Calvinianus est spiritus melancholicus*, A Calvinisticall spirit is a melancholy spirit. Turn Protestant once, and you must for ever bid *adieu* to mirth and jollity, and lead a Monkish melancholy life. In their supplication to King *James* for a Toleration, they used this as an argument for their Religion above ours, because more suitable and pleasing to mans nature. It is indeed an alluring, tempting, bewitching religion. Sir *Walter Rawleigh* knew what he said, That were he to chuse a Religion for licentious liberty, lasciviousnesse, and merry-living, he would be a Papist. Hence the whole world is said to wonder after the *Beast*, which is said to be like unto a *Leopard*, or *Panther*: Now the *Panther* is admired, and followed by most other beasts of the field (and thence hath his name) either for the beauty of his hide, or for the sweetnesse of his smell. So is the Pope for those sensual delights, and swinish pleasures he alloweth his followers. *Lupanar utriusque Veneris Roma condidit*, saith *Agrippa*, concerning Pope *Sixtus Quintus*. But what should I rake in that dung-hill? Such sinfull mirth, as it is base born, so it is of short continuance: God will make it to cease, and to go soon out in a vexing snuffe. For why? There is a snare (or cord) in the sinne of the wicked, sc. to strangle their joy with, but the righteous sing and are merry, *Prov.* 29. 6. yea they are merry, (or right set in their mindes, as the Apostles word signifies, *James* 5. 13.) and therefore they sing, yea and shall sing for joy of heart, when wicked men shall crie for sorrow of heart, yea howle again for vexation of spirit, *Esay* 65. 14. Mean-while their mirth is but the hypocrisie of mirth. It may wet the mouth, but not warm the heart; smooth the brow, but

Revel. 13.

παιδὶς.  
Quod omnium  
animalium a-  
micus sit.  
Isidor.

ἡδοναί. And  
the Sept. here  
ἐὐδαιμόνως.

but not fill the breaſt. It is like a little counterfeit complexion; As they repent only in the face, *Mat. 6. 16.* ſo they rejoyce only in the face, *2 Cor. 1. 5. 12.* Indeed they revel rather then rejoyce, & the end of that mirth is heavineſs, *Pro. 14. 13.* as lightening is attended with thunder, & as comets end in a peſtilent vapour. Let the Lord but turn his hand & take away his corn, &c. deſtroy vine and fig-trees, &c. and this carnal mirth is at an end: their light is put out in obſcure darkneſſe, they lye down in ſorrow, and are all *Amor.* they are filled with unmedicinable perplexities, and are ready to run mad *Deut. 28. 34.* Whereas a godly man, as he hath a conſtant ſpring of comfort within him, and can be merry without muſick, ſo he can ſtand under the greateſt weight of affliction without buckling, as *Paul*: he can be *medjis tranquillus in undis* as *Noah*: he can confidently lay with *Habakkuk* *Although the figtree ſhall not bloſſom, neither ſhall fruit be in the Vines &c. Yet will I rejoyce in the Lord, I will joy in the God of my ſalvation.* Chap. 3. 17.

*Her feaſt-dayes, her new-moones*] Not the matter of their joy onely ſhall be a-boliſhed, but the times too; She ſhall neither have holy-dayes nor good dayes (as they are called, *Ejth. 8. 17.*) to keep and celebrate. Here then the Lord ſhewes how he will uncover this harlots nakedneſſe, *Viz* Firſt he will ſtrip her of her ſpirituals, and next of her temporals, *Verſe 12.* Her feaſt-dayes, new-moons, ſabbaths, and ſolemn-feaſts were but apiſh imitations of thoſe commanded by God, whoſe ape Satan will needs be. *Habent & veſpa favos: ſimia imitantur homines,* Wasps alſo have honey-combs as well as Bees; and apes will be doing at mens actions. Satans ſynagogue may ſeem a true Church. The ten revolted Tribes kept alſo diſſeſt ſolemn dayes, partly commanded by the Law, (as new-moons and ſabbaths) and partly inſtituted by *Ieroſoam*, in honour of their idols, as now among the Papiſts, in pretended honour of the Saints, with feaſting, dancing, ringing, roaring of organs, &c. Theſe ſolemnities therefore, the Lord here firſt utterly diſowneth, calling them, *her feaſt-dayes, her ſabbaths, &c.* and none of his, becauſe they did *laſte gypſum miſcere*, mingle lime with milk, as *Irenaus* ſaith of *Plato*; *Non mea, tua ſunt*, as *Martial* ſaith of his Epigrams, ill read by another. And ſecondly, that he will take them away, (*ſc.* by carrying themſelves away captive. See *Chap. 9. 4, 5.*) and ſo pull off their vizour, waſh off their varniſh of rites and ceremonies, and lay them open to all in their own colours.

*Verſe 12. And I will deſtroy her vines, and her fig-trees,*] Not her wine, and her figs onely, (*i. e.*) her delicious drinks and ſweet-meats, (even all her plenty) *ſed vineta ipſa & ficeta*, as *Rivet* obſerveth: which ſhews a great deal of anger, (for fruit-trees were not to be deſtroyed in an enemies countrey) like as he diſcovered a great deal of fear of the Spaniſh Inquiſitours, that brought one of them his pears (which he had ſent for) tree and all by the roots It is wiſdome to meet God by repentance, leſt he ſtub up root and branch together, leſt he overturn, overturn, overturn, ſo as it ſhall be no more, *Ezek. 21. 27.* leſt he crie, *Cut it down, why cumberſt it the ground?* ſith it is not for fruit, let it be for the fire.

*Heyl. Geog. 52. &c.*

*Luke 13. 7.*

*whereof ſhe hath ſaid, Theſe are my rewards,*] The wages of my wickedneſſe, the hire of my Harlotry, *Deut. 23. 18. Ezek. 16. 34. pretium m-ritorum* Adultery is coſtly. Whores muſt have their rewards, they lie in wait for a prey, *Prov. 23. 20.* and will ſoon bring a rich man to beggery, *Prov. 6. 26.* *Solomon* himſelf was ſo exhauſted by ſuch ſhee ſinners (ſo they call them, *Cruces et crumenae ulgas*, ſuck-purſes the Poet calleth them) that he was forced to oppreſſe his Subjects, to ſupply his coffers: which occaſioned the loſſe of ten Tribes. Harlots know no other language but that of the horſe-leech, *Give, give*; and may fitly be compared to the ravens of *Arabia*, that full-gorged have a tunable ſweet voice; but empty, they ſcreech horribly.

*Corpus, opes, animum, famam, vim, lumina, Scortum, Debilitat, perdit, necat, aufert, eripit, orbat.*

Idolatry alſo is no leſſe coſtly: witneſſe this harlots habit, *verſe 13.* and the purple whore of *Rome*, with all her trinkets, and thoſe maſſes of money that ſhe drains out of many parts of Chriſtendome for the ſupport of her ſtate. *Otto* (one of her Mice-catchers, as the ſtory calleth him) ſent hither into *England* by *Gregory* the

*Muſcipulata res.*

Bellarm.

Luke 15.

the ninth, after three years raking together of money for pardons, and other palterments, at last departing, he left not so much money in the whole Kingdome, as he either carried with him, or sent to *Rome* before him. What will not men part with to purchase heaven? Now they perswaded the poor people (and still they do) that good works (and what so good, as to gratifie the Pope with great summes?) were *mercatura regni caelestis*, the price to be given for heaven. Idolaters are all Merit-mongers: they will have heaven as a purchase; they lay claim to it, as wages for their work. They say with that wretched Monk; *Rēde mihi aeternam vitam quam debes*, Give me eternal life which thou owest me, Give me the portion that belongeth to me. God forbid, saith another Papist, that we should enjoy heaven, as of meer alms to us. On the other side, the godly disclaim their own merits, beg hard for mercy, expect a recompence of reward from him, but all of free grace; accounting all that they can do for God, but a little of that much, that is due to him, and that they could well betem him: they do all righteousness but rest in none: they know that Gods kingdom is *parum & non paratum*; that their reward is the reward of inheritance, and not of acquisition: and that if they could do any thing this way, yet would it be mercy in God to reward every one according to his work, *Psal. 61. 12.*

and I will make them a Forrest, ] See this more fully set forth, *Isai. 5. 5, 6.* Such is the hatred God beareth to sinne, that he makes bloody wailes, as it were, upon the backs of the insensible creatures for mans sake. *A fruitful land turneth he into barrenesse for the wickednesse of them that dwell therein, Psal. 107. 34.* Thus he dealt by *Sodom*, which was once as *Egypt*, yea as *Eden*, but is now a place of nettles and salt-pits: By *Iudea*, that once *Lumen totius orbis*, now laid desolate: as *Babylon*, where *Strabo* saith their Barley yeelded three hundred-fold increase, and their Palm-tree three hundred and sixty severall sorts of commodities, as bread, honey, wine, vinegar, &c. but what devastation befell it by the *Medes*, see *Esay 13. 19, &c.* It were easie to instance in the seven Churches of *Aja*, the *Palatinate*, and other parts of *Germany*, in *Ireland*, and now *Scotland*, and what may *England* look for? Shall we altogether passe unpunished? Shall we still sit safe under our vines and fig-trees, and not be Forrested, and by those wilde beasts of the field devoured? Sure it is, that no beast of the field doth shew it self more raging, or ravenous, then do the wicked, when God suffers, or rather sends them to break into his vineyard: Witnesse those breathing devils the *Irish* Rebels, more cruel then any Cannibals. Cursed be their wrath; for it was cruel, transcendently so, extending it self both to the living and the dead. *Ursi non seviunt in cadavera*: but these bears, *Psal. 58. 4.* bears, *Psal. 80. 13.* lions, leopards, &c. did rage against dead carcasses, and tore them with their teeth. Histories tell us, that the first founders of *Rome* were nourished by a Wolf: Certain it is that the off-spring of that people have the hearts of Wolves: being savage and cruel above measure. Their citie was first founded in blood, and so was the Papacy: for the foundation of that See was laid when *Phocas* slew his liege Lord and Emperour *Mauricius*, whom he stewed in his own blood. Whence the Poet wittily;

*Suffocas, Phoca, imperium; stabilisque Papatum.*

Rev. 17. 6.

Ezek. 21. 31.

Habac. 1. 2, 3.

The habit of that harlot is, according to her heart, purple and scarlet; and her diet is the diet of the Cannibals. *I saw her drunken with the blood of the Saints.* They are wholly bloody, both in their positions, and dispositions, their plots, and practices. The Pope is said to be a *Leopard*, or *Panther*, with his feet like a Bear, and his head like a Lion, *Revel. 13. 2.* See the Note there. And of their *S. Dominick* (the father of the *Dominicans*) it is reported, that when his mother was with childe of him, she dreamed, that she brought forth a Wolf, with a fire-brand in his mouth: and he proved accordingly; a brutish man, skilfull to destroy, to devour the man more righteous then himself, by his bloody Inquisitors. I pray that God would deliver his turtle from these savage creatures; that he would cause the evil beasts to cease out of the land, *Ezek. 34. 25.* that the beasts of the land may no more devour them, *vers. 28.*

*Verge 13. And I will visit upon her the dayes of Baalim,* ] That is, I will punish the



the sins committed in those dayes wherein they went after those multitudes of Heathenish gods: 30000. of them *Hesiod* reckons up in his days And *Servius* upon *Virgil* telles us, that for fear of offending any of them they used to clothe up their petitions with *Dijq; Deaq; omnes*. All ye gods & goddesse, &c. Some of the Hebrews by *Baalim* understand *Dominos domuum* the Lords of the houses: for the planets are said to have thir houses. *Oecolampadius* understands it of those Idols which they worshipped under the name of the Stars, called elsewhere the Queen of heaven, or the heavenly constellations. Others by *Baal* conceive to be meant their chief God: called also by them *Baal-samen*, or the Lord of Heaven: by *Baalim* their undergods, *medioxima numina inter mortales calicolasq; vestores*. This was *Plato's Demonogy* ( See the Note above upon verse 8. of this chapter ) Saint *Paul* is thought to have been well read in *Plato's* writings ( his *ἀναζωπυῖν* 2 *Tim.* 1.6. is *verbum Platonicum* ) and to have alluded to him in that passage, 1 *Cor.* 8.5,6. Though there be that are called ( *Baalim* signifieth Lords ) whether in heaven or in earth, as there be gods many and lords many: but to us there is but one God the Father, and one Lord *Jesus Christ*, that is but one Mediatour betwixt God and Man, the Man *Christ Jesus*, who indeed in regard of his humane nature is inferiour to the Father, but yet such a Lord by whom are all things, and we by him. The Papists acknowledge but one God, but they have many *Baalims*, many Lords and Mediatours both of intercession and of Redemption too. But this is an heathenish opinion, as indeed many of theirs are: whence they are called *Gentiles*, in opposition to the holy City the Church, *Rev.* 11.2.

In Theog.  
In Georg.  
lib. 1.

wherein she burnt incense to them ] which typified prayer, both in the sweet favour, and ascending property; *elationibus fumi* with pillars of smoke, *Chap.* 3.6. This should have been done to God alone. He is the proper object of prayer, as being omnipresent, omniscient and omnipotent: and besides in covenant with his people: He never said to the seed of *Jacob*, seek ye me in vain. No: he scorns that, and leaves that to the Heathen idols to do, *Esa.* 45.18.19. Our Rock is not as their rock our enemies themselves being judges. He is not like *Baal*, that pursuing his enemies could, not hear his friends. Nor like *Jupiter of Crete* that was carved without ears, and could not be at leisure to attend small matters, no nor greater neither, unless it were at certain times when he was pleased to look down through certain chinkers in heaven, as *Lucian* faineth. He is not as *Diana*, who being present at *Alexander's* birth, could not at the same time preserve her *Ephesian* temple from the fire. O thou that hearest prayers ( saith *David*: that's one of his titles of honour. *Psal.* 65.2.) unto thee shall all flesh come. Whither else should I go? *Basil* makes prayer a chain tied to Gods ear, and mans mouth. *Jamblichus* saith, it is *copula quâ homines cum Deo conjunguntur*, a tie wherewith men are knit unto God. *Damasceus* saith it is an ascent of the heart to heaven. The Church is said to ascend out of the world by these pillars of incense, *Cant.* 3.6. And as the Angel that appeared to *Manoah* by ascending up in the flame of the Altar, is said to do wondrously, *Judg.* 13.19,20. So do the Saints by their daily devotions coming up ( as *Cornelius* his prayers and alms did ) for a memoriall before God, *Act.* 10.4. and being a precious incense, *Psal.* 141.2. far beyond that of *Baal* Priests, or *Chimney*-Chaplines, who were called *Chemarims*, or Black-ones, ab incensione thuris from their much offering up of incense, with the smoke whereof they were blacked and sooted; as some hold.

Deut. 2,2.

Luc. dial.

Sic. de nat.  
deor. lib. 2.

'Avd'Caas  
r's v's.  
De orth. fid.

1 King. 23.5.  
Zeph. 1.4.

and she decked her self with her ear-rings and her jewels ] Harlot-like: matrons adorn not themselves so pompously. Whence *Tully* compares the Latine tongue to a grave Matrone; the Greek to a sumptuous harlot in all her bravery. This drawes the senses, and is therefore much in use amongst adulterers and Idolaters: as Papists for instance with their excessive gayetie in Gods service; their palles, copes and other massing-vestments of as great price, some of them, as *Demetrius* king of *Macedon* his robewas: which none of his successours would were *propter invidiosam impendij magnificentiam* for the richness thereof. Gods likes no such doings now adayes in his service. The High-Priest indeed of old was sumptuously attired from head to foot. *Os humerosq; Deo similis* as representing the person of God, that he might dazle the eyes of the beholders, and breed reverence in them by such an appearance. But now it is far otherwise. *Cor aureum requirit Deus, non vestem*. God looks not for gorgeous array but gracious hearts: faith and love within, modesty and humility

Athenas.

Virg.

Lib. de cult.  
femin.

without : these are things of great price in the sight of God, 1 Pet. 3. 4. these beautifie the soul better then Isaacs jewels did Rebeccah's body. It was therefore excellent counsell that Tertullian gave the young women of his time, and may be usefull to to us all : *Vestite vos serico pietatis, byssino sanctitatis, &c.* Cloath your selves, saith he with the silk of piety, with the sattin of sanctitie, with the purple of modestie. So shall you have God himself to be your suitour : Christ will make love to you, and greatly desire your beauty. Psal. 45. 11. *The kings daughter is all glorious within : her clothing is of wrought gold vers. 13.* She is like that Spartan woman mentioned by Plutarch, who when her neighbours were shewing their apparrell and jewels, she brought out her children vertuous and well taught, and said, *These are my ornaments and jewels.*

Act. and Mon.

and she went after her lovers ] This is oft objected to her, as a foul busines indeed : this was the sin that disjoynted Gods soul from her, to the making of her desolate, a land not inhabited Jer. 6. 8. We must take speciall care, that no creature creep into the Bridall-bed betwixt Christ and the soul : or if any do, complain to him be- time and he will play Phineas his part, as Master Bradford phraseth it. *And forgot me, saith the Lord* ] This is reserved to the last, as the foot and root of all the fore- mentioned evils both of sin and punishment. See the lack of Gods holy fear Rom. 3. 18. There is no fear of God before their eyes. And thence it is, that their throat is a gaping grave, their mouth full of gall and guile, that destruction and misery are in their wayes, &c. 13, 14, 15, 16. &c. Fearlesnes and forgetfulness of God go alwayes together. Jer. 5. 22, 23. those that remember him and his presence, cannot but bear an awfull respect to him. It is a problem in Aristotle, why are men credited more then other creatures. His answer is *ὅτι Θεὸς νομίζουσιν ἑμ' αὐτοῖς*, because they be- lieve a Deity. Man alone remembreth, and therefore reverenceth God. Those there- fore that so forget him, after long experience especially of his gracious care to pro- tect them and provide for them, as a husband doth for the wife of his bosom, these are strange creatures, and must look to be visited and reminded of him from whom they have so deeply revolted : for of all things God cannot abide to be forgotten. See Isai. 17. 10. Deut. 8. 21.

Psal. 25. 11.

Verse 14. *Therefore behold I will allure her* ] A strange [Therefore] It may very well have a Behold at the heeles of it : For the sense is this ; Because she hath quite forgotten me, and will never be converted of her self, I will prevent her by my mercy, recalling her mildly but mightily by my Gospel. *Seducam eam et deducam in desertum.* Such another sweet text as this we have in Esay 57. 17, 18. *For the iniquity of his covetousnesse was I wroth and smote him : I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his wayes, and will heal him. Wayes ? what wayes ? his covetousnesse, frowardnesse, &c.* And it is as if God should say, I see these froward children will lay nothing to heart : frownes will not humble them, blowes will not better them. If I do not save them till they seek me they will never saved : therefore I will heal him, I will lead him also, and restore comforts unto him and to his mourners : I will create the fruit of the lips peace to him. O the never- enough adored depth of Gods free grace and superabundant love to his people ! This David well understood, and therefore prayed, *pardon my iniquity : for it is great.* He knew that God both could and would remit more then he could commit : and that mercy rejoyceth against judgement ; whilest God for his own sake ( though not for ours ) blotteth out the thick cloud as well as the cloud, enormities as infirmities Esay 44. 22. See his Non-obstante Psal. 106. 8. his Resolve Gen. 8. 21. and his Man- damus Psal. 14. 4. and then it must needs be done, though no god would do it but himself Mic. 7. 18. though no man could imagine how it should be done. Esay 55. 7, 8. *I will allure her* ] that is, I will effectually perswade her by the preaching of the Gospel. Men may speak perswasively, but God onely can perswade Gen. 9. 27. they may speak to the ear, but He to the heart : and this He doth to his Elect, not onely by a morall perswasion, but by an irresistibile inward attraction, Act. 11. 17. by a mercifull violence, by making them willing to follow the Lamb wheresoever he go- eth. They kisse the Son with a kisse of love and homage, having first been kissed with the kisses of his mouth : whereupon immediately followes, *Draw me, we will run after thee, Cant. 1. 1, 4.* Elisha could more with a kisse, then his man could with a staffe, in raising the dead child. Christs works upon his people fortiter, but yet suaviter

suaviter powerfully, but yet sweetly he inclineth their hearts to his testimonies and not to covetousness, *Psal. 119. 36.* and brings them to the obedience of faith *movendo potius quam minando, docondo quam ducendo.* If he do seduce them (as some render the word here) it is for no hurt, it is but to speak in a word private with them, as one friend may with another: it is but to give them his loves, as he speaks in the *Canticles*: to shew them his glory; as he did *Moses*: to spread before them his beauty, and so to catch them by guile, as Saint Paul did *Corinthians 2 Ep. 12. 19.* to steal away their hearts before they are aware, according to that *Cant. 6. 12.* that they thenceforth may be an *Aminadib*, a willing people, a free-hearted people, *Psal. 110. 3.* waiting for the law *Esay 42. 8.* and walking by the rule, *Gal 6. 16. &c.* Oh it is a blessed thing to be thus allured, thus inveigled, thus seduced out of the wayes of sin and death, into the wayes of holiness and happiness; by the doctrine of the Gospel, which is the true *Pitho*, the *Snada medulla, qua capiuntur homines, sed bono suo*, the divine Rhetorike, wherewith mens minds are taken, but for their greatest good.

Mercer.  
River.

and I will bring her into the wilderness ] Look how I at first allured my people out of *Egypt* where they sat by the flesh-pots, and enjoyed the pleasures of sin for a season (out of *Egypt* have I called my son, that I might set him higher then the Kings of the earth) and brought them into the wilderness, and there extraordinarily provided for them (never was Prince so served in his greatest pomp) and spake to their hearts, giving them right judgements and true lawes good statutes and commandments *Neh. 7. 13.* to their great comfort, *Ps. 19. 8.* So will I again do for them, and much more then so, by Christ, in the dayes of the Gospel. Indeed as the people at their first setting foot upon the promised land, met with trouble in the valley of *Achor* by the sin of *Achan*; so shall the Saints be sure of troubles; but Christ will not leave them comfortless: a door of hope he will open unto them in their deepest distresses. Death shall be unto them not a trap-door to hell (as it is to the wicked) but an inlet into life eternall, where they shall sing the song of *Moses*, and the song of the Lamb. *Rev. 15. 13.* Let the Saints therefore rejoyce in hope, be patient in tribulation. Vineyards God will give them here, some grapes at least of the heavenly *Canaan* aforehand, spirituall benedictions, Divine comforts to sustain them, such generous wine as shall make the lips of those that are asleep to speak, *Cant. 7. 6.* Yea to sing, *Eph. 5. 18. 19.* Lo, such wine, of the bests and such songs of joy shall the Saints have for those vines which before he threatened to destroy *vers. 12.* and that mirth which he would cause to cease, *vers. 11.* Repentance can turn crosses into comforts, and (like the Philosophers stone) make golden afflictions *1 Pet. 1. 7.* As it is the fair and happy daughter of an ugly and odious mother, viz. sin; so it is the mother of all mercies and benefits: for it is repentance unto life, *Act. 11. 18.* yea to salvation, and therefore never to be repented of, *2 Cor. 7. 10.* It is that rainbow, which if God see shining in our hearts and lives, he will not onely not drown us; but do us all good.

ἐχθρὸς πατὴρ  
φίλτρον  
τέκνον.

and speak comfortably to her ] Heb. speak to her heart, such things as shall cheer her up, and make her heart leap and even dance *Leviticus*. See *Isai. 40. 1.* and comparing *1 Sam. 15. 35.* Observe that the same word **נָחַם** *Nacham* signifieth to repent first, and then to comfort. And to this purpose it is that some translate the text thus, After I have brought her into the wilderness, and so humbled her thoroughly, as I once did her forefathers there, I will speak to her heart: yea I will take her alone for the purpose, even into a solitary wilderness, where I may more freely impart my minde to her (so some sence it) that having her whole desire she may come up from the wilderness, leaning upon her beloved, *Cant. 8. 5.* and so be brought into the bride house, with all solemnity.

Confer  
Gen. 34. 3.  
Ruth 2. 13.  
Judg. 9. 3.  
Postquam  
petauxero  
eam. Tremell.  
Benigne allo-  
quar. Castalio.

Verse 15. I will give her her vineyards from thence ] or. from thenceforth: either from that time, or from that place. God, as out of his melting heartedness toward her he thinks she hath suffered double for all her sins, *Esay 40. 1.* (though she think she hath suffered less then her sins *Ezra 9. 13.*) So he is ready, upon her repentance, to make her (strait) a plentifull amends, He destroyed her vineyards and damped her mirth, *vers. 11. 12.* Now she shall have all again, with advantage: not her corn onely for necessity, but her vineyards also for delight: yea an honest affluence of both. She shall have reall manifestations of his love: and although he take her into the wilderness, yet will he not be unto her a wilderness, or a Land of darkness: wherefore then should his people say, we are Lords, we will come no more unto thee?



*Jer. 2. 31.* why should they not rather reason thus with the prodigall. *I will go to my father: for in his house is bread enough.* I will return to my first husband, for then was it better with me then now, I will repent, for the kingdome of heaven is at hand &c. Lo this is the right way of reasoning, *sc.* from mercy to duty, from deliverance to obedience, *Ezra. 9. 14.* *The love of Christ constraineth us,* saith *Paul:* the grace of the Gospell teacheth us to deny ungodlinesse, and to live godly, &c. the kindnesse of God leadeth to repentance: & if besought by the mercies of God to present our bodies for a sacrifice to God, how can we do otherwise? If God bring vineyards out of wildernesses, comforts out of crosses, meate out of eaters, honey out of the rock, and oyle out of the flinty rock, that is, mercies out of difficulties, they must needs be very hard-hearted, that are not melted and mollified thereby.

2 Cor. 5. 14.  
Tit. 2. 14.  
Ro. 2. 4.  
Ro. 12. 1.

Deut. 32. 13.

*And the vally of Achor for a doore of hope*] The vally was neer unto Jericho, that city of Palmtrees, and was fertile, fat, and full of vines, *Isai. 65. 10.* thought to be the same with *Engeddi* which is often mentioned in the Canticles. This vally was a kinde of dore or inlet into the promised land: and here they began first to eate of the fruits of the land, which they had so much longed for, *Josh. 5. 10.* and now hoped for the enjoyment of the whole; whereof that vally was a pledg, and earnest. Hereby then is covertly promised to Gods people, deliverance by Christ, together with the first-fruits and earnest of the spirit, whereby they shall be brought to an assured hope of the harvest of happinesse, of the whole bargain of Christs benefits, *Spes in humanis incerti nomen boni: spes in divinis nomen est certissimi Heb. 11. 1.* this is hope *unfaileable*, as proceeding from *faith unfained*, which can believe God upon his bare word, and that against sense in things invisible, and against reason in things incredible. It can take a man out of the vally of *Achor*, that is of trouble (see *Josh. 7. 6.*) and set him on the everlasting mountains, where as from *Pisgah*, he may have a full prospect of heaven; the hope where of maketh absent joyes present, wants plentitudes; and beguiles calamity, (as good company doth the way) yea lookes upon it as an inlet to mercy, a promise whereof to apostatizing Israel some make this fat vally of *Achor* to be *dotis nomine*, as a dowry: in allusion to the manner of the Jewes in their marriages to give some piece of ground to the spouse as a pledge.

*and she shall sing there*] As rejoycing in hope, *Rom. 12. 12.* *Et res plena gaudio & spes*, as *Bernard* hath it, *They shall shout for joy, they shall also sing.* Some think the Prophet here alludeth to that custome of the Jewes to sing in the time of their vintage, See *Judg. 9. 27.* *Esay. 16. 10.* Others will have it to be an allusion to their marriage-songs: that being the time of the rejoycing of a mans heart *Cant. 3. 11.* Viz. at the recovery of his lost rib. The Septuagint render it *he shall be humbled*: and indeed the word signifieth both to be humbled and to sing. Some are humbled but not humble, low but not lowly: these must look for more load. But they that mourn in a godly manner, are sure to be comforted. God will turn all their sighing into singing; they shall sing aloud upon their beds which they have soaked in teares, and made to swim againe, as *David Psal. 6.* A reconciled condition is a singing condition, *Bernard* was so over-joyed at his conversion, that he was almost beside himself. *Cyprian* telleth his friend *Donatus*, that his comforts then were inexpressible. *Austin* saith the like of himself. The Saints cannot but sing at this dore of hope, though they be not yet got in at it. See *Psal. 138. 5.* *they shall sing in the wayes of the Lord, though they be yet but viatores.* Gods *statues* are their songs, even in the house of their pilgrimage; as hoping to sing shortly in the height of *Zion*, to flow to the bountifullnesse of the Lord, *Jer. 31. 22.* *As in the dayes of her youth, and in the day when she came up &c.* Out of a low countrey, but a lower condition; being shiftlesse and succorlesse. Then did God put Timbrels into their hands, and ditties into their mouths. See *Exod. 15.* And so it is here said, he will do againe in the time of the gospell. Let our *Nonsingers* here take notice, that singing (and that joyntly with others) is a Gospell-ordinance: and for further proof let them read Mr. *Cottons* excellent treatise upon this subject.

Gosfr. in rit.  
Epist. l. 1.  
Conf. l. 6. c. 12.

Psal. 119. 54.

*Verse. 16. And it shall be in that day*] A sweet promise of a thorow reformation, much like that *Zach. 13. 2.* God will turne to his people a pure language, that they may all call upon the name of the Lord to serve him with one shoulder,  
*Zeph*

*Zeph. 3. 9.* For which end he formes their speech for them, & tutors them here how to terme him. *Iſi* they muſt call him, but not *Baali*, my husband; but not my Lord: Not that there was any hurt in the word my *Baal* or *Lord*: but because it had been abused and given to Idols, God would have none of it: or because it was grown among the better sort a name of contempt: like as for the ſame reason the word *Burden* is rejected, *Ier. 23. 36.* Or laſtly, leſt the people whileſt they ſpoke of one thing ſhould think of another: and naming *Baal* ſhould be put in minde of an Idol. This is *Hieromes* reaſon. Some diſtinguiſh thus betwixt the 2 words, that *Iſi* is a name of love, *Baal* of feare, Others obſerve that *Iſi* ſignifieth an excellent man, and is therefore made choiſe of as every way better then *Baal*, or *Lord*. *Auguſtus* forbade men to call him *Lord*: and deſired rather that more amiable name of *Father of his countrey*. It is wiſdome when we call upon God to make choiſe of fit titles, not onely ſuch as he in his word hath warranted, but alſo ſuch as may be ſuitable to our requests, and helpfull to our faith in prayer; ſuch as wherein we may ſee the thing prayed for comming towards us, as it were. This will notably excite devotion. Inſtances of it ſee *Pſal. 80. 1. Aſt. 1. 24. and 4. 24. 25. &c.* Note there and in the next verſe, that there is no ſmall danger in words and names. What a deale of miſchief hath the word *Huguenot* done in France, and *Puritan* here. *Anno 1572.* Cardinall *Allen* at *Rhemes* inſtructed his emiſſary-ſeducers, ſent over hither, to divide the people under the names of *Proteſtant* and *puritan*: provoking them thereby to reall and mutuall both hate and contempt. His *Rhemists* in their anotations on *1 Tim. 20.* warn their readers of uſing the words of *Hereticks* (ſo they call us) though they have no great hurt in them: and hold to their old termes of *maſſe*, *pennance*, *Prieſt* &c. they call us *Novatores*, but we may call them ſo better. The truth is, we may not teach *nova*, nor yet *novè*? *Caſtalion* cannot be excuſed in his *Jana Genius Respublica* for *Eccleſia* and other affected novelties. *Melancthon*s wiſh was, that men would not onely teach the ſame things, but in *iſdem verbis*, in *iſdem ſyllabis* in the ſame words, yea in the ſame ſyllables: for he that ſaineth new words brings in new doctrines (it may be thought) as did *Arminius*. And yet it is not many yeares ſince here amongſt us, that he that would not be an *Arminian* was held no better then a practiſall *Puritan*. But let us keep our old words (ſaid thoſe *Veteratores*) and we ſhall eaſily keep our old faith: The devill doth ſometimes ſpeake the trueth for his own ends. But was *Wincheſter* well adviſed when he made *The Lord*, and not to ſay *our Lord*, to be *ſymbolum hereticorum*, a note of an heretick. Or *Dr. Story*, whoſe rule to know an heretick was this, they will ſay *The Lord*, and we *Praife God*; and *The living God*. This was not *Novum nomen*, but *Novum crimen*, *C. Caſar*. Much like that of *Pope Paul 2.* who pronounced them hereticks that did but name the name *Academy* either in earneſt or in jeſt: And another *Pope* made it hereſie to hold that there were any *Antipodes*.

So Tyrannus;  
fur, ſophiſta.

Lyra.  
Oecolamp.

Ad. & Mon.  
1116.  
Ib. 1803.

Cade of the  
church. Alſted.

*Verſe 17.* For I will take away the names of *Baalim* out of her mouth] So precise ſhe ſhall be, ſo circumspect, according to *Exod. 23. 13.* that ſhe ſhould ſpit out of her mouth thoſe dunghill duties with utmoſt contempt; as *David* had done before her, *Pſal. 16. 4.* If bodily filthineſſe may not be once named among *Chriſtians* *Ephe. 5. 3.* why ſhould ſpiritual? The *Primitive Chriſtians* would not call their dayes of the week by the *Heatheniſh* names of *Dies Martis*, *Dies Mercurii* &c. (as *Mercurius Triſmegiſt* had. ſuperſtitiously named them) but the firſt, ſecond, third &c. day of the week: as not willing to have the names of thoſe Idols mentioned among Gods people. Mentioned they may be (no doubt) *recitative* without ſin, as *Baal* is *Rom. 11. 4.* and *Caſtor* and *Pollux*. *Aſt. 18. 11.* but not *honoris gratia* for honour ſake, or without ſome expreſſion of deteſtation of them; ſuch as was that of *Cyriſ*, who ſpeaking of *Paganish idolatries* breaks out thus, *Βορβορῆς ταῦτα λέγοντες* we rake a dunghill in a diſcourſe of dunghill gods. What a patheticall ſpeech or rather ſhriek is that of Almighty God, *Ier. 44. 4.* Oh! do not this abominable thing: do not honour Idols in the leaſt. ſhall I bow my knee to yonder *Iackanapes*? ſaid that martyr pointing to the Rood in *Pauls*. Should I kiſſe *Baal*? as they did *1 King. 19. 18.* Or ſomuch as kiſſe my hand in honour to him, as *Iob. 31. 27.* were not this to deny the God that is above? *Verſe 28.* And how can thoſe be excuſed that have ſo often in their mouths *Jupiter omnipotens*, *mehercule*,

Ad. & Mon.

Hieron.  
Damaso.

Jam. 3. 11.

le, Mecastor, & cetera magis portenta quam numina, saith Hierom: and those that think their verses nothing so neate, unlesse there be often naming, and sometimes invoking too of Apollo, Minerva, Venus, &c. Doth a fountain send forth at the same place sweet water and bitter? Those that say they think no hurt in all this, are no more excused thereby then he that said,

Ovid.

*Lasceiva est nobis pagina, vita proba.*

Those that thus borrow garnish of the Egyptians, may therewith get their botches and boyles. Howsoever, they may feare to have Bellarmine himself (who was no precisian) to rise up in judgment against them and condemn them; who would not have Paul called *Divus Paulus*, but *Beatus*: because *Divus*, and *Diva*, were the words of the heathens for their gods and goddeses.

Hos. 14. 1.  
Esay. 30. 22.

and they shall no more be remembered] sc. without indignation and detestation, without a *What have I to do any more with Idols?* or a *Get you hence, Abite hinc, abite longe* as Charles 5 said of all his worldly pomp and atchievements at the last, as Amnon thrust Tamar out of dores when he had had his will of her, when he had moyled himself in that filthy guzzle, and sullied his conscience. She multiplied her whoredomes (saith the Prophet) in calling to remembrance the dayes of her youth wherein she had plaid the harlot in the land of Egypt, Ezek. 23. 21. and verse 8. Not the new sent of meat, but the remembrance of their old flesh-pots moved Israel: they found sweetnesse in a lust twice sod, they had still the broth of those abominable things in their vessels, as the Prophet Esay hath phrased it, Chap. 65. 4. To remember with delight sins past is, to recommit them: and herein the deceitfull heart is with all care to be looked unto, that when we call to mind former evil practises, though with an intent to be humbled for them, we be not insnared, and drawn to commit them afresh by being tickled in the thought of them.

Augustin.

Psal. 119. 91.

Verse 18. And in that day will I make my covenant for them with the beasts &c.] At the first creation all things were subject to man on this condition, that he should be subject to his maker as his master. *Rebellis autem facta est quia homo numini, creatura homini.* But no sooner did man rebell against God, but the creature began to rebel against him. Look how a Noble-mans servants will draw in defence of their Lord, and souldiers fight for their Generall: so here, God is Lord of hosts. They continue this day according to thine ordinance (and fight in their courses Judg. 5. 20.) for they are all thy servants, ready prest they are to seise a sinner, and to doe execution upon him, as a traytour, and rebel to the highest Majesty: as the sword that Hector gave Ajax turned into his own bowels, when once he began to abuse it to the hurt of hurtlesse creatures. Now here God promisseth to abolish that enmity, to make peace, even *pacem omnimodam*, peace, peace, as the Prophet Esay hath it, Chap. 26. a multiplied peace, a perfect, sheere, pure peace with God, with themselves, with all creatures: and to restore them in Christ that dominion they once had over the works of his hands, Psal. 8. 6. with Heb. 2. 7. yea power over all nations Rev. 2. 26. with a promise that all shall work together for their good, and they shall be fully freed if not from the smart, yet from the hurt of every creature. Compare Ezek. 34. 25. Job. 5. 23. Esay. 11. 6. 7. where the Prophet seemeth to allude to the carriage of the beasts in Noahs Ark; all bloodiness and rapine laid aside. The Jewes foolishly argue from these texts, that Christ is not yet come, because the Lion yet rageth, the Wolf devoureth, Serpents yet sting and spare not the best. And some interpreters of ours are of opinion, that these promises shall be literally fulfilled at the restitution of all things, which they make to be at the time of the call of the Jewes. But when I find Nebuchadnezzar and other enemies of the Church to be called Lions, Leopards, Wolves &c. as Jerem. 5. 6. and elsewhere, I cannot but think that these might be here meant, in part at least, *ponensq; ferocia Poni Corda volente Deo*: according to Peters vision Act. 10. and that God will so meeken the spirits of his converts, that they shall not hurt nor destroy in all his holy mountain Esay. 11. 9. The literall sense is very good I grant: but yet it is still to be taken (as all such promises are) 1. with exception of the crosse here. 2. with expectation of the full accomplishment hereafter, in the state of perfection.

Virg.

And



And I will break the bowe, and the sword, and the battle out of the earth. ] These words seem to be opposed to that threat Chap. 1. 5. I will break the bowe of Israel, &c. And it is as if he should say, After that I have broken their power, and tamed their pride by the enemies forces, then I will punish those enemies, and so take order with them, that they shall not hurt my people by any of their hostilities. Lo, peace is a piece of Gods Covenant; and covenant-mercies are very sweet, when all the paths of the Lord are mercy and truth, *Psalm* 25. 10. Not mercy onely, but truth too, that comes by vertue of a covenant: Mark, what God saith to *Abraham*, *Gen.* 17. 20, 21. I have blessed *Ismael*; twelve Princes shall he beget: but my Covenant will I establish with *Isaac*. And in the same Chapter Divines observe, that in ten verses thereof, God repeateth his Covenant which he made with *Abraham*, thirteen times: to note thus much, that that was the mercy indeed that must satisfie *Abraham* in all his troubles, sorrows, and afflictions: For the Covenant of Gods peace shall not be removed, no not when the mountains shall depart, and the hills be removed, *Esaie* 54. 10. The Lord will give strength to his people; the Lord will blesse his people with peace, *Psalm* 29. 11.

and will make them to lie down safely. ] Being gathered under my wings, they shall repose themselves upon my power and providence, committing themselves to me in well-doing. All true and solid security, whether inward or outward; all true peace, whether of countrey, or of conscience floweth from Gods favour, *Psalm* 3. & 4. Hence the Apostle wisheth grace and peace, and the Angels sang, *Glory be to God on high, and peace on earth*, even the peace of good-will toward men, the good-will of him that dwelt in the bush. The Lord is with me, saith David, I will not fear what man can do unto me. I will sleep and wake, and wake and sleep again; for the Lord sustaineth me. No wonder I slept so soundly and safely (saith King Philip) when *Antipater* watched me. *Abner* watched not so well, when David fetcht away *Sauls* spear and pitcher, and was barely told of it. *Ishbosheth* was slain while he slept. The Saints go ever under a double guard, the peace of God within them, and the power of God without them, and may therefore in *utramque aurem dormire*, lie down safely, (See *Ier.* 23. 6.) call their souls to rest.

*Ephes.* 1. 2.  
*Luke* 2. 14.  
*Deut.* 33. 16.

*Psalm* 3.

*Phil.* 4. 7.  
*1 Pet.* 1. 5.  
*Lev.* 26. 5.  
*Psalm* 116. 7.

Verse 19. And I will betroth thee unto me for ever, ] This, because it could not be easily beleaved, is thrice repeated. We beleeve not (whatever men may dream to the contrary) without much ado, and many conflicts. When faith goes about to lay hold on Christ, the devils raps her on the fingers, and would beat her off. Hence she is faine to take great pains for it, to work hard for her living. The Apostle speaks more then once of the work of faith, *1 Thess.* 1. 3. and *2 Epist.* 1. 11. And it is no lesse difficult (say Divines) to beleeve the Gospel then to fulfill the Law. No man can come unto the Son, except the Father draw him: the soul naturally hangs back, and had as lief put off its immortality, as put on Christ: The devil also doth his utmost to hinder. The contest was not so great betwixt Michael and him concerning *Moses* his dead Body, as it is here betwixt the beleever and him concerning Christs living body. And should not God mightily assist, the businesse would never be done. Hence faith is called, the faith of Gods power, *Col.* 2. 12. the faith of his operation, and what an Almighty power God doth therein put forth, is elegantly described by the Apostle in that sixfold gradation, *Ephes.* 1. 19. which shews it to be more then a morall swasion. Betroth thee, I will, I will, I will, saith God here: and some think the Sacred Trinity is here (though darkly, according to the manner of those times) brought in betrothing the Church in this *trina repetitio*. And mark, that he doth not say, I will be reconciled unto thee, and receive thee again after thy foul-playes with me, (for *Reconciliationes ferè sunt vulpine amicitiæ inter homines*, Men are seldom reconciled heartily) but I will espouse thee, marry thee unto me, and that for ever. I will null the Bill of divorce, love you no lesse then if you had continued true to me, or were now a pure Virgin. *Quis hanc Dei bonitatem dignè collaudet?* saith *Drusius*. Who can sufficiently set forth this goodnesse of God? When God once pardoneth sin, he will remember it no more; he will not come with back-reckonings. Discharges in justification are never repeated or called in again. *Peccata non redeunt* is a true axiom: and it is no lesse true, that *peccata non minuunt justificationem*. God can pardon sins of all sizes; and assoon disperse the thick cloud, as the cloud, *Esaie* 44. 22. See the matchlesnesse

*2 Epist.* 1. 11.

*Joh.* 6.

*Tarnon.*

*Acts & Mon.  
fol. 1503.*

lessnesse of his mercy to a repenting adulteresse, *Jer.* 3. 5. What greater love can he shew to her, then to marry her again, and rejoyce over her as a bridegroom rejoyceth over his bride, *Esay* 62. 5. Yea to rest in his love, and to joy over her with singing, *Zeph.* 3. 17. and to do this for ever, (as it is here promised) so that there shall be no more breach of conjugall love and communion for ever betwixt them. *Ama amorem illius.* Oh love this love of his, saith *Bernard*, and reciprocate. And as the wife will keep her bed onely for her husband (saith *Mr. Bradford* Martyr) although in other things she is content to have fellowship with others; as to speak, sit, eat, drink, go, &c. so our consciences (which are Christs wives) must needs keep the bed, that is, Gods sweet promises, alone for our selves and our husband; there to meet together, to embrace, and laugh together, and to be joyfull together: If sin, the law, the devil, or any thing would creep into the bed, and lie there, then complain to thine husband Christ, and forthwith thou shalt see him play *Phineas* part. And again, if Satan should summon us, saith he, to answer for our sinnes, or debts, in that the wife is no sutable person, but the husband, we may well bid him enter his action against our husband Christ, and he will make him a sufficient answer. Thus *Mr. Bradford* in a certain letter of his unto a friend.

*Psal.* 36. 5.

*Psal.* 86. 13.

*2 Cor.* 3. 18.

*In righteousness and in judgement, in loving kindnesse, &c.*] These are the gems of that ring that Christ bestoweth upon his Spouse, saith *Mercer*. These are those *κερίδια*, or love-tokens, that Christ the Bridegroom giveth to his Bride the Church, saith *Tarnorius*. Here he promiseth to performe to her, and to work in her all those offices and requisites due from married couples in that estate the one to the other. God will both justifie her, by the imputation of Christs righteousness; and sanctifie her by the spirit of judgement, that is of sanctification. (See *John* 16. 10, 11. *Matth.* 12. 20. and the Note there.) And because the best have their frailties, and although they be vessels of honour, yet are they but *earthen vessels*, and have their flaws, their cracks, therefore it is added, *I have betrothed thee unto me in loving-kindnesse, and in mercies.* q. d. My heart and wayes towards you shall be full of gentlenesse and sweetnesse, without morosity or harshnesse. My loving-kindnesse shall be great, *Neh.* 9. 17. marvellous great, *Psal.* 31. 21. Excellent, *Psal.* 36. 7. Everlasting, *Esay* 54. 8. Mercifull, *Psal.* 117. 2. Multitudes of loving-kindnesse, *Esay* 63. 7. as for my mercies, or bowels of compassion towards you, they are incomprehensible; as having all the dimensions, *Ephes.* 3. 18. *Thy mercy O God, reacheth unto the heavens*, there's the height of it: *Great is thy mercy towards me, and thou hast delivered my soul from the lowermost hell*, there is the depth of his mercy. *The earth is full of thy goodnesse*, there is the breadth of it. *All the ends of the earth have seen thy salvation*, there is the length of it. O pray to see that blessed sight, *Ephes.* 1. 18. and 3. 18. that beholding as in a glasse, this glory of the Lord, shining bright in his Attributes, you may be transformed into the same image, from glory to glory: and as in water, face answereth to face, as lead answereth the mould, as tally answereth tally, Indenture, indenture, so may we resemble and expresse the Lord our Husband, in righteousness, holinesse, loving-kindnesse, tender mercies, and faithfulness: that as the woman is the image and glory of the man, so may we be of Christ. For our encouragement it must be remembered, that the Covenant that Christ maketh with us, is a double Covenant, to performe his part as well as ours, to make us such as he requireth us to be in all holy conversation and godlinesse: for which end also we have a duplicate of his Law written in our hearts, *Jer.* 31. 33. a law in our mind, answerable to the law of his mouth, *Rom.* 7. 23. In a word, he graciously undertaketh for both parts: therefore is the Covenant everlasting, and the fruits of it are *sure mercies*, compassions that fail not. *In fœdere novo nihil potest incidere quo minus sit æternum, quum non sit ei adjecta conditio*, saith *Mercer* upon this Text: that is, In the new Covenant there can nothing fall out whereby it should not be everlasting, sith there is no condition required on our part. That saith, or faithfulness, mentioned in the next verse, God requireth not as a mutual restipulation of our part. (as works were in the old covenant) But here it is rather a declaration of his pleasure what he would have us to do, and whereto he will enable us. It is not a condition to endanger the Covenant; but an assurance, that he will give us strength to keep it.

*Verse* 20.

Verse 20. *I will even betroth thee unto me in faithfulness* ] Tremellins, Drusius, and Tarnonius render it *in fide* in faith, and interpret it of *de fide vera et salvifica* of that true justifying faith whereby we are united to Christ: And for this they urge the next words, as an Exposition of these. *And they shall know the Lord*: alledging some other texts of Scripture wherein saving knowledge is put for justifying faith, as *Esay 53. 11. Jer. 31. 33. Job. 17. 3.* The Septuagint also render it *ἐμψυχον*. Now *ἐμψυχον* in the New Testament is oft used for saving and growing faith *Tit. 1. 1. Col. 2. 1. and 3. 10.* which indeed is the bond of the spirituall marriage: and is it self nothing else but a fiduciall assent presupposing knowledge. For man is a rationally creature, faith a prudent thing, comprehending in it self these three acts: 1. knowledge in the understanding. 2. Assent or rather Consent in the Will. 3. Trust or confidence in the heart; certainty of Adherence: if not of Evidence. The Papists fasten faith in the will, as in the adequate subject, that they may the mean while do what they will with the understanding and the heart. To which purpose they exclude all knowledge, & detest Trust in Christs promises, expunging the very name of it every where by their *Indices Expurgatorij*. A blind belief as the Church beleeves is as much as they require of their misled and muzzled Profelytes. *Bellarmino* faith that faith may far better be defined by ignorance then by knowledge. But how shall men beleeve on him of whom they have not heard? Let us leave to the Papists, their implicit faith and their blind obedience: and cry after Christ as that poor man did. *Lord that mine eyes might be opened, and that I may know the Lord* ] yea grow in grace and in the knowledge of our Lord Jesus Christ. *These things have I written unto you* (faith Saint John to those that were no *Babyes* or *Zanyes* in faith or knowledge) *that beleeve on the name of the Son of God that ye may know that ye have eternall life, and that ye may* (yet more) *beleeve in the Son of God.* David though he had proceeded further in the discovery of Divine truths then those before him, *Psal. 119. 99.* yet he was still to seek of that which might be known *ver. 96.* Even as those great discoverers of the new-found lands in *America* were wont to confesse at their return, that there was still a *Plus-ultra* more yet to be discovered.

Tarnon. in  
exer. cit.  
Biblic.  
See Master  
Dugards treatise  
called  
The change.

1 John. 5. 13.

Verse 21. *And it shall come to passe in that day* ] In that time of grace and reconciliation, fitly set forth by the name of a day in regard of 1. *Revelation.* 2. *Adornation.* 3. *Consolation.* 4. *Distinction.* 5. *Speedy Preterition*;

*I will hear faith the Lord of Hosts*; ] that is, I that have the command of both the upper and nether springs and forces, Sun, Moon, Stars, &c. *Deut. 4. 9.* those storehouses of Gods good treasure which he openeth to our profit *Deut. 28. 12.* and therefore makes a scatter of riches upon the earth by their influence. *I that stop and unstop those bottles of the skie the clouds which there hang and move, though waightie with their own burden: I that make the earth to bring forth and bud, that it may give seed to the sower, and meat to the eater, Esay 55. 10. &c.*

*I will hear the heavens* ] Heb. *I will answer*: that is I will so hear as that I will answer: so will not great ones sometimes: or if they do, yet the poor man speaks supplications, but the rich answereth him roughly. *Solyman 2* The grand Signior, when many thousands of his poor Christian subjects, to be eased of their heaveie taxations fell down before him, and offered to turn Mahumetans, rejected their conversion, and doubled their taxations. God hath here a great sort of suppliants. (The Poets say, that *Lita* or Supplications are alwayes about *Jupiter*) the heaven, the earth, the corn, &c. and he heareth and speedeth them all. Never any humble petitioner went sad out of his presence: Never said he to the house of *Israel*, *Seek ye me in vain.* The Heathen-idols may do so, but He scorns it. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Surely they cannot, till God have heard and answered them. The genealogie of rain of corn and wine is here resolved into *Jehovah*: and he promisseth to endow his beloved Spouse with them as part (though the least part) of her joynture. *All are yours for you are Christs* 1 *Cor. 3. 23.* In marrying with the heir you have right to All. Here is *omnium rerum ubertas* ob *Deisemen Christum*, faith Hier. plenty of all things for Christs sake, who where ever he comes, cometh with a *Cornucopia* a horn of salvation, besides a largesse of outward comforts. This was very necessary doctrine at all times to be taught in the Church, lest pressed with miseries, men should faint in their minds. Christ knowes we have need of these things also: and therefore not only bids us

Prov. 18. 23.

Blunts voy-  
age. III.  
Hom.

Jer. 14. 22.

pray,



pray, but promiſeth to give us our daily bread by a concatenation of cauſes, by a ladder of providences which the Heathens called *Deſtiny*, but the Saints call it the harmony of the world; a gallant deſcription whereof we have *Ezr. 1.* far different from the Stoikes *Fate* or the doctrine of *Plato* and *Ariſtotle* and other of the worlds wizards concerning the divine providence, which they either denied or imbaſed.

*and they ſhall hear the earth* ] which being chapt and ſcorcht ſeemeth to ſollicit ſhowers and fattening influences by an elegant *Proſopopœia*, as if theſe inſenſible creatures underſtood what they did: when men are once in covenant with God, all the creatures will be ſerviceable to them, yea greedy to do them good: they wil even cry for it.

*Vinum pendulum, i.e. unum.*

*Deut. 28. 14.*

*Verſe 22. And the earth ſhall hear* ] That is, ſhall bear great ſtore of corn, wine, and oil; new and freſh oil the word ſignifies, newly expreſt, *clear and ſhining*, ſuch as is called *golden oil*, *Zech. 4.* Gods dear children ſhall have the beſt of the beſt, *Eſay 55.* Even the *kidneyes of wheat*, or whatſoever dainties the earth can afford them. They ſhall *suck honey out of the Rock*; or, if it be but water, yet it ſhall be to them as ſweet as hony, becauſe therein they taſte and ſee the Lords goodneſſe, and they have meat to eat that the world wots not of.

*and they ſhall hear Jezreel* ] that is they ſhall answer the pains and prayers of Gods people, who are here called *Jezreel* ſtill (though the Septuagint read it *Iſrael*) not to upbraid them with their former wickedneſs and calamities thereby procured (which yet was the firſt reaſon of that name given them *Ch. 1.*) but rather to ſet forth the riches of his grace imparted to ſuch a graceleſs people. And withall to ſhew that nothing could hinder them from partaking of thoſe covenant-mercies, and that happy communion with God whereto they were now reſtored. This very name of theirs (once their ſhame ſhould now turn to their glory. Of *Jezreel* ſcattered by God (which is one ſignification of the name) they ſhould become *Jezreel* a ſeed of God (which is another) that they might comfort themſelves with the hope of Chriſt the promiſed ſeed, and know that their poſteritie ſhould not ſo degenerate into Gentility, but that many of them ſhould embrace Chriſt and inherit the promiſes, as did *Araunah* the Jebuſite who became a famous Proſelyte *Zach. 9. 7.* (ſee the Note there) and as *Jether* the *Iſmaelite*, *1 Chron. 7. 17.* was for his faith and religion called an *Iſraelite* *2 Sam. 17. 25.* and as Chriſt callieth himſelf *ſon of Na-zareth* as a title of honour, which was once caſt upon him as a reproach.

*Verſe 23. And I will ſow her unto me in the earth* ] Not in the *air*, as once, when they were ſcattered into the four winds of heaven, but *in the earth*: which the heavens ſhould hear *verſe 21.* the inhabitants whereof ſhould be multiplied: and become as the ſand of the ſea which cannot be meaſured, nor numbred, *Chap. 1. 10.* See the Note there, and *Jer. 31. 27.* *Ezek. 36. 37.* The Preaching of the Goſpel is a kind of ſowing of ſeed, *1 Pet. 1. 23.* and this ſeeding is *in the earth* that they may be gathered into heaven, where the mower ſhall fill his hand and he that bindeth ſheaves his boſom. And although Gods elect lie here for a time under the clouds, yet at length they ſhall fructifie, and many ſpring from them by whom the name of Chriſt ſhall be ſo propagated. *He ſhall ſee his ſeed, he ſhall prolong his dayes, and the pleaſure of the Lord ſhall prosper in his hand* *Eſay 53. 10.*

*Pſal. 129. 7.*

*and I will have mercy upon her* ] Her unhappy name *Lorubamah* ſhall be done away, and the contrary come in place. Lo this is as it were the epilogue of the Sermon, and it is very comfortable. The Sun of righteouſneſs loves not to ſet in a cloud. *Gracious is the Lord, and righteous, yea our God is mercifull.* Be it that he is once *righteous*, yet he is both *gracious* and *mercifull* for it. *Pſal. 116. 5.* The Jewes, for their ſeventie years captivity in Babylon, had ſeven ſeventies of yeers (ſet forth by *Daniels* weeks) granted for the enjoying of their own country. Gods mercie bear the ſame proportion to his puniſhments (when he hath to deal with his elect people) which ſeven a complete number, hath to an unity. This promiſe here made, the Apoſtle teſtifieth *Rom. 9. 25.* to be begun to be fulfilled in his time by the converſion of ſome Jewes, and calling of ſome Gentiles. The full accompliſhment thereof we daily expect and pray for.

*and I will ſay to them* ] that is, I will make them ſo: as when he ſaid to *Lazarus* come forth of the grave, he brought him forth: together with his word there went forth a power.

*and they ſhall ſay* ] *Dicere nſtrum eſt fides et obedientia noſtra*, ſaith *Parens* here;

here; we say thus when we believe and obey. There shall be restored therefore between God and his people, a most sweet harmony, and an intimate conjunction: such as he had before described to be betwixt himself and all the second causes, for his Churches sake; And truly it is never will with us indeed, till the heavens answer the earth, till Christ the Sun of righteousness shine into our hearts, that we melt and comply as here, and as *Zach. 13, 9*. See the Note.

CHAP. III.

**Verse 1.** **T**hen said the Lord unto me, Go yet, &c. ] This Yet is emphaticall: and it is as if he had said Go over the same subject again in a shorter discourse: and lay before them the same truths, but in more lively colours, that the obstinate may be left without excuse, and the penitent may not be left without comfort. *Ierum abi*, Go to them once more, and be instant with them or stand over them as Saint Paul saith. *2 Tim. 4. 2.* and as Saint Paul doth, in crying down the Jewes conceit of being justified by the works of the law, and in disgracing the sin of fornication so common at Corinth. *Chrysostom at Antioch* having preached sundry Sermons against swearing, was at length asked when he would preach upon another subject? He answered when you leave swearing, I'll leave preaching against swearing. *Austin* would have a preacher so long to pursue and press the same point, untill by the gesture and countenance of the hearers he perceive that they understand it, and will practise it. This is to what the word of God upon people (as *Moses* his phrase is) by going oft over the same thing, as the knife doth the whet-stone. A like type to the former is here first propounded, secondly expounded, that at length it might fasten. A preacher must not desist, though at first he prevail not (as some from this second injunction collect, that this Prophet would have done) but he must turn himself into all shapes and fashions both of speech and of spirit to win people to God, with all long suffering and doctrine, *2 Tim. 4. 2.* And this the Lord here teacheth *Hosea* to do by his own example of patience and tolerance, notably set forth in this ensuing type.

*enim*

*De Doct. Christian. Deut. 6. 7. Shanah et Shanah repetere sicut in aciendo.*

*Love a woman beloved of her friend yet an adulteresse* ] This was an harder task then to take her *chap. 1. 2.* in hope she would prove honest. But now that she hath plaid the adulteresse and so deserved to be discarded, yet to love her, yea and that when she is habituated and hardened in her lewd practises (as the Hebrew word signifieth) *Durus est hic sermo*, who can bear it? If none else can, yet God both can and will, as appeareth by this whole Parable wherein the Prophet is commanded to represent God, as in the former type *Chap. 1.* and by loving that wife which he had taken before, though she had plaid false with him, to shew what was the love of God toward *Israel*. She forsaketh me, saith He, who give her all the good she either hath or hopeth for, and followeth after those that put bottles of wine to her mouth, she loves those flagons, &c. Ah sinfull nation, a people laden with iniquity, &c. howbeit I will not relinquish her, but will love her freely as if she had never offended me. O matchless mercy. *O concio plena consolationis!* O most comfortable Sermon. God so loved the world, the *Mundus immundus*, that he gave his onely begotten Son, &c. This was a *Sic* without a *Sicut*, there being nothing in nature that can possibly parallel it. See *Rom. 5. 8.* God loveth Apostates, idolaters, adulterers, yet not as such, but as he intendeth and respecteth their conversion to himself: which nothing will sooner effect then the sense of such an undeserved love. I am not ignorant that another sense is set upon these words, as thus; Go yet love a woman not married, as yet but espoused unto thee, who may hereafter be thy wife; but is for her adultery rejected for a long season: so God loved the *Israelites* as an adulterous spouse: and therefore for a long while neglected, but yet at length to be taken by him to wife, according to *Chap. 2. 15. 19.*

*Non tam adum quam habitum significat. River.*

*Miser.*

*Beloved of her friend* ] sc. of some paramour, as *Ier. 3. 1.* thou hast played the harlot, with many lovers. These the Greeks called *ἐταίρος* fellow-friends, the whore was called *ἐταίρα*: so they flattered their own vices putting gilded names on them, as our blades name drunkenness good-fellowship, harlots she-finders, &c. The Septuagint render it a woman that loveth naughty things or naughty packs. But I like the former interpretation better; and it is agreeable to the *Chaldee* Paraphrast.

*Who*

Job 31.26,27.

Spec. Europ.

Quasi applica-  
tio manus ad os

Psal. 121.1.

Cant. 4.

See Judg. 9.  
27. & Amos  
2.8.Beehive of  
Rome.

Epistlet.

Ezek. 16.30.

*Who look to other gods* ] Look and lust, *ut vidi! ut perij!* the mind lodgeth in the eye, and looketh out at that window of wickednesse. If I beheld the Sunne when it shined, or the Moon walking in brightnesse: And my heart hath been secretly enticed: or my mouth hath kissed my hand, &c. *Job* alludeth to the practise of those old Idolaters, which was to kisse their Idols, if they could reach them, as *1 King*. 19. 18. (*Cicero* tels of the image of *Hercules*, *cujus mentum osculis adorantium attritum fuit*: and the Papists to kisse their pictures, that hard Marble is worn with it, saith *Sir Edwin Sands*, an eye-witnesse: ) But when they could not come at the Idol to kisse it, they looked up and *kissed their hand*, in token of homage: and this was called *adoration*. This looking to other gods, imports a turning toward them. Se *Deut.* 31. 18, 20. a loving them, a longing after them, and an expectation of some good from them. No wonder therefore that such whorish hankerings and honings were offensive to the jealous and just God: *but the unjust knoweth no shame*, *Zeph.* 3. 5. men are forbidden so much as to lift up their eyes to their Idols, *Ezek.* 23. 27. And shall I lift up mine eyes unto the hills (saith *David*, as some read that Text) as if from thence came my help? *Abfit.* Christs Spouse hath a *Doves chaste eye*: and he would have her like that *Persian Lady*, who being at *Cyrus* his Wedding, and asked, how she liked the Bride-groom? *Howe* saith she, I know not. *I saw no body there but my husband.*

*and love flagons of wine.* ] Luxury is the ordinary companion of Idolatry, as *Exod.* 32. 6. *1 Cor.* 10. 7. *Revel.* 18. 13, 14. *O monachi vestri stomachi*, &c. At *Paris* and *Lovain*, the best wine is called *Vinum Theologicum*, the Divinity-wine: it is also called, *Vinum Cosj*, i.e. *caloris, odoris, saporis, optimi*. Those Clergy-Louists lick up all: those Abby-lubbers are good for nothing but to devour grain, like vermine: those wine-bibbers and flesh-mongers (as *Salomon* calleth them) are no better then the excrements of humane society, *gelulum*, belly-gods, and fit servants of those dungy-gods, as idols are called, *Hab.* 2. 18. with *Ezek.* 4. 17, 18. And a scavenger whose living is to empty privies, is far to be preferred before such an one, as looking to other gods, and making his gut his god lives but to fill privies. For a flagon of wine, or a meals-meat, any god may soon have the hearts and services of such as have (*Poliphenus*-like) no supream deity but their belly.

*Verse 2. So I bought her to me* ] God is to be obeyed, though it go never so much against the heart, and the hair with us. *Ἐκ τῆς Θεοῦ*. Follow God was a Heathen, but an honest precept. This he that would do, must first deny himself, and say with that *Dutch Divine*, *Veniat, veniat, verbum Dei*, &c. Let a word of command come forth from God, and we will submit thereto, though we had six hundred lives to lose, yea though we can see no reason for it. Indeed, in humane governments, where reason is shut out, there tyranny is thrust in. But where God commandeth, there to ask a reason is presumption, to oppose reason, is the rebellion.

*I bought her to me for fifteen pieces of silver,* ] That is, fifteen shekels, or shillings, or thereabouts: no great price it was that he gave for her, whether for hire or dowry: probably it was in order to marrying her, and in reference to that law, *Deut.* 21. 11. *Israel* was once a precious people, Gods peculiar treasure, such as comprehended all his gettings. The Jews have a saying, that those seventy souls, that went down with *Jacob* into Egypt, were more worth then all the seventy Nations of the earth beside. But now behold, how cheap they are grown; they are valued all of them at fifteen pieces of silver, a goodly price. (*Zach.* 11. 12. *Matt.* 27. 9.) If the tongue of the righteous be as choice silver, yet the heart of the wicked is little worth, *Prov.* 10. 20. There, (as in the Sea) is that *Leviathan* (the king of all the children of pride) and there are *creeping things innumerable*, crawling lusts, and lawlesse passions; but for any thing of worth, it is not there to be had. Hence as at the last destruction of *Jerusalem*, thirty Jews were sold for one penny, so here the whole body of the Nation are bought and sold for a small sum. *How weak is thine heart*, (how light-cheap) saith the Lord God to this light-huswife, seeing thou dost all these things, *the work of an imperious whorish woman*? God and his people reckon of men by their righteoufnesse: He looked down from heaven to see who sought after God, &c. *Psal.* 14. 3. As for others, he regards them no more then men do drosse, draffe, chaffe, or such like refuse stufte, *Psal.* 119. 119. *Psal.*



*Psal.* 1. 3. &c. what ever great thoughts they take up of themselves, and how ever the world rate them. *Antiochus Epiphanes*, that great king of *Syria*, is called a vile person, *Dan.* 11. 21. And, the adversary is this wicked *Haman*, saith *Ester*: that was his true title, which he perhaps never heard till now.

And an homer of barley, and an half homer of barley. ] God buyes not this people (though for never so little) to starve them, but alloweth them alimony, though not so fine a food: *barley* and not wheat. See *Revel.* 6. 5. prisoners pittance, course fare, such as slaves and beasts are fed with; as she had been like horse and mule, *Psal.* 32. and lest she should wax fat and kick, she is held to strait allowance. Whereby is signified the mean and low condition that the ten Tribes (and afterwards all the Jews) should be in, till Christ came to marry them to himselfe. First, they should be valued but at half the price of a slave. Secondly, they should be courfully fed, as beasts, with barley, or perhaps, not so well as the Jews beasts: for among them, the mouth of the Ox treading out their corn, might not be muzzled. But the Heathens were wont to put an Engin about their servants necks, and it reached down to their hands, that they might not so much as lick of the wheat-meal, when they were sifting it. Now they were scattered among the Heathen, and sold to the Nations for nought, *Psal.* 44. 11, 12. They that were wont to feed delicately, were desolate in the streets: they that were brought up in scarlet, embraced dunghils, *Lam.* 4. 5. their flagons of wine were turned into tankards of water, and their bellaria, or junkets (so the Septuagint render it, and not *flagons*) into brown-bread, horse-bread: that so those whom pride, fulnesse of bread, and abundance of idlenesse had undone, hardship and penury might reduce to duty. God would seem for a time to have forgotten them, that they might at length remember themselves: he loves to chastise mens insolency with indigency, as he did *Hagar*, *Gen.* 21. 15. and the Prodigals, *Luke* 15. who for his twinish life, was brought to swines-meat, and thereby brought home to his father. It is the way of God to humble those he intendeth good unto, to prepare them for mercy by cutting them short of these outward comforts. Though this be here a threatening, yet there is a promise in it, *verse* 3. that God will take off the smarting plaister, so soon as it hath eaten out the proud flesh. It is in very faithfulness that he afflicteth his people, because he will be true to their souls, and save them. And hence it is that he so diets them, and keeps them short, that he may do them good in the latter end, that he may change their bricks (made in their bondage) into Saphires, and Agates, See *Exod.* 24. 10. with *Isai.* 54. 11.

This engin  
was called.  
ΠΑΝΩΛΗΝΑ.

*Ezek.* 16. 49.

*Verse* 3. Thou shalt abide for me many dayes, ] Even till the last dayes, *verse* 5. or last year, as *Ezekiel* hath it, *chap.* 38. 8. Thus they have abode, or sat (as a desolate widow, so the Hebrew hath it) 700. years before Christ, and above 1600. years since in a most forlorn condition; crying out in their daily prayers to God, *Veniat regnum tuum, bimehrah, bejamenu*, Let thy kingdom come speedily, even in our dayes. And again, *Edifica templum tuum, adifica, adifica, cito, cito, cito*; Lord build, build, build thy Temple quickly, quickly, quickly. But Gods time is not yet come; for they are not yet thoroughly humbled. Were they but ripe, he is ready: when help is seasonable, his fingers itch (saith One) to be doing, as the mothers breast akes, when it is time the childe had suck, *Exod.* 12. 40, 41. At midnight were the first-born slain, and Israel sent away, because then exactly the 400. or 430. years of their captivity in *Egypt* were expired. So *Dan.* 5. 30. In that night was *Belshazzar* slain: because then exactly the seventy years were ended. God promiseth to take this Church again to wife, but having found her formerly so fickle and faithlesse, he would for a long time trie her, and keep her unmarried as a probationer: he would lay her (as we do filthy garments) a soaking, and a frosting, for many hundred years, to try them, and to purge, and to make white, even to the time of the end, because it is yet for a time appointed, *Dan.* 11. 35. And to presume to prescribe to him in this case, is to set the Sun by our Dial. As he never fails his in his own time, so he seldom comes at ours. Here then our strength is, to sit still, *Esay* 30. 7. and not to start up, and say as that impatient Prince did, *2 Kings* 6. 30. What should I wait for the Lord any longer? Shall Christ lose his right in his wife, because he takes her not by the day set down in our Calender? Possibly the Calender of heaven hath a post-date to ours. Sure it is, that we are apt to antedate the promises

promises in regard of the accomplishment: as those Jer. 8. 20. that looked for help that summer at furthest, but were deceived. See the disease and the remedy put together Hab. 2. 2. 3. and learn to wait. God will surely bring us to it if we belong to him: and thereby inure us both to patience and continence as here.

*thou shalt not play the harlot &c.*] thou shalt not hasten after another God, and so multiply sorrows upon thy self Psal. 16. 4. as he that hath broke prison gets but more irons to be laid upon him and a stricter watch, Psal. 44. 19. the Church though sore broken in the place of dragons, and covered with the shadow of death, yet she stretched not out her hands to a strange God. She knew that was not the way to get off with comfort. Is it because there is no God in Israel, that thou gaddest to the God of Ekron. 2 King. 1. Should not a people seek unto their God? from the living to the dead? Should they seek to slip out at a back-dore and to help themselves by sorry shifts, or sinister practises. Is that ever like to do well? or will not such be miserable even by their own election, Ion. 2. 8. Wherefore if God defer to help (as he doth usually) hold out faith and patience. Wait upon him who even waits to be gracious, for he is a God of judgement and well knoweth how and when to deale forth his favours: *Cito data cito vilescunt*, Manna being lightly come by, was as lightly set by. He therefore suspends us, that he may commend his mercies to us: and when he comes with them, be the better welcome. The longer he holds us in request, the more will he do for us at length: and if we abide for him many dayes, we shall be no losers thereby.

Isay. 20. 19.

Esay. 30. 18.

Prov. 8. 17.  
1 Sam. 2. 30.

*for I also will be for thee*] He will love those that love him, and honour those that honour him. Yea, if any man love me, saith Christ, my Father will love him, and I will love him, and will manifest my self unto him, and we will come unto him, and make our abode with him. Joh. 14. 21. 23. I will gather them (sc. into my bosome out of all nations) that are sorrowfull for the solemn assembly who are of thee, to whom the reproach of it was a burthen. Behold at that time I will undo all that afflict thee &c. Zeph. 5. 18. 19. 20. God esteems highly of those that abide for him in their banishment, that stay for him till he minde marriage with them, that stick to him in affliction, that resolve to reserve themselves for him, so as if they cannot have comfort in God they will have none elsewhere. The Cherethites and the Pelethites that were with David at Gath, and afterwards stuck to him when Absalom was up, they were ever neare about him, as his guard, and dear to him as his favourites. God is All in all to those that with the Spouse will be his altogether: he will do good to them with his whole heart, that seek him with their whole heart &c.

Jer. 29. 13.

*Verse 4. For the children of Israel shall abide many dayes without a king &c.*] They shall be as it is said of the Brasileans, *Sine rege, sine lege, sine fide*, in a wofull confused estate, both for State and Church. This they had brought upon themselves by their Idols set up at Dan and Bethel: that is, in the place of judgement, and in the house of God (so Dan and Bethel signify.) Bethel was become Bethaven, and the place of judicature (called by Solomon the place of the Holy God Eccle. 8. 10.) so corrupted, that people were ready to say as Themistocles once did, that if there were two wayes shew'd him, the one leading to hell and the other to the Tribunal, he would chuse that which went to hell and forsake the other. That corruption caused this confusion. The children of Israel shall be without and without, here are six withouts that they might be sensible of their abuse of mercies, and see bona a tergo formosissima good things fairest behind, their worth best appearing by their want. The Persian law commanded, that at the death, of their kings, there should be *πενθήμερον ἀνομιαν* a suspension of lawes, a lawlesse liberty, for the space of five dayes: that subjects might know the necessity of government, by being bereft of the benefit of it for a time: and the better prize it when they had it. The like custome they have now in Turkey at the death of the Grand Signor, which is no sooner known, but every man doth what is good in his own eyes, till his successor be sent for, and set upon his throne. Israel hath neither King nor Prince, Ruler nor Civil Magistrate of their own, (the ten tribes I meane: for Judah had both Prince and Priests after the captivity, till the last desolation, since which they have) no forme nor face of Church or common-wealth, no not of a corrupt or depraved Church, meant here by Image and Teraphim, See 2 King. 17. 10. Judg. 17. 3. which

Stob. orat. 42.

Turk. hist.

much less of such an one as God had prescribed, meant by *sacrifices and Ephod*. *Prophets* conceit was that this people were called *Judai* because they received *ius Dei*, their law from Gods mouth. And *Josephus* calleth their common wealth a *Theocratie*, or God-government. They received their order both for Church and common-wealth from heaven: which no other people ever did in the same manner; and might truly take up that of the Prophet *Esay*; *The Lord is our Judge, the Lord is our law-giver, the Lord is our King, he will save us*. But man being in honour is without understanding &c. *Jeshurun* waxed fat and kicked: then he forsook God which made him, and sacrificed unto devils, not to God, to Gods whom they knew not, to new Gods, that came newly up &c. When Ephraim spake and spake right there was trembling and none durst budge against him: but when he offended in *Baal*, he died: then every paltry adversary trampled upon him as a dead man, then every scurilous Poet could insult over him and cry, *Credat Judaeus Apella Non ego*: then every common Turk could by way of execration say, *Judaeus sim si falla*, and in detestation of a thing: *I would I might die a Jew* then, a dispersed and despised people they are (none more) under the cope of heaven; partly for their former Idolatry, but principally for their rejecting of Christ crucified: whom they cannot but in their consciences know to be the *Shiloh* that should come, fith the scepter is so longe since departed from Judah, and a Law-giver from between his feet *Gen. 49. 10*. That for their sins which are many (say the Talmudists) he yet hides himself in the caverns and secret places of the earth, is *συνδυαζόμενος* a simple pretence, or rather a subtlety of Satan, to hold them still in blindness, till God unseale their eyes: till when things that are never so clere will not be beleevd.

*Esay. 33. 22.*

*Deut. 32. 15. 17.*

*Hos. 13. 1.*

*Sanct. in Zech. 8. 13. Heyl. Georg. 370.*

*Verse 5. Afterward shall the children of Israel return*] They shall come out of the furnace more refined then ever. *By this shall the iniquity of Jacob be purged: and this is all the fruit to take away her sin: when he maketh all the stones of the Altar as chalk-stones that are beaten in sunder: the groves and images shall not stand up*. Then indeed hath Jacob the right fruit of his sufferings, when he makes all the stones of the Alter, as chalk-stones, crumbling them to crattle: when he puls down the groves and images, those *Balaams*-blocks that lay in his way to God, and now resolves to return,

*Esay. 27. 9.*

*and seek the Lord*] from whom they had deeply revolted to seek his face and favour, to seek his ordinances & true worship, & lastly, to seek to know & do what is well-pleasing in his sight. *Their hearts shall rejoyce that thus seek the Lord: & these are true converts indeed, these are those seekers Psal. 24. 6. yea this is Jacob* (as there) *Israelites* indeed, such as cannot be (wherever they are cast) without God in the world, without Christ, who is here called *David* by a *Patronymick* (as also else where) no without allusion to the Apostasy of the ten tribes from the house of *David*, & so from the true God; which now also they shall bewail as the root of their sin & ruine.

*Jer. 30. 9. Ezek. 34. 24. 1 King. 12. 6.*

*and David their King*] Call'd by *Daniel* *Messiah the Prince*, and by *Peter*, *Christ the Lord*. See *Luk. 1. 32*. Some think he is here called the *goodnesse* of God.

*Dan. 9. Act. 3.*

*They shall fear the Lord and his goodnesse*] which also is his glory, *Exod. 33. 19* The Hebrew is, they shall feare to the Lord, *trepidabunt* that is, trembling they shall make haft to him (as frighted doves do to their columbaries, See *Hos. 11. 11.*) they shall *kiss the Son*, with a kiss of homage: and with reverentiall feare submit to his kingdome.

*Pavebunt ad Dominum.*

#### CHAP. IV.

*Verse 1. Heare the word of the Lord*] This is the beginning of a new Sermon, or judicall act of God against the ten tribes, which are here convented, convinced, sentenced. It begins with an *Oyes*, like that of *St. Paul. Act. 13. 16. Men of Israel and ye that feare God* (if any such be in so generall a defection) *give audience*. Ye have heard Gods mind before parabolically delivered and in types: now heare it in plaine tearmes, that you may see and understand and be converted and I may beale you. Heare and your souls shall live. Heare him that speaketh from heaven, even that *excellent speaker*, as he is call'd *Dan. 10.* that Arch-prophet whom ye are bound to heare *Deut. 18. 18. Mat. 17. 5.* upon paine of death *Heb. 12. 25.*

*Heb. 12. 25.*



the Lord Christ I mean who speaketh with Authority and is *mighty in Word* and deed. He it was whom *Isaiah* saw upon his throne, and heard speaking *Jeb. 12. 41.* And it is a Rule in Divinity, that where the old Testament bringeth in God appearing and speaking to the Patriarches, Prophets and people, it is to be understood of the second person. *Hear therefore and give ear, be not proud for the Lord hath spoken it.* The Lion hath roared, who will not fear? The Lord God hath spoken, who can but hear and fear, humble and tremble?

*ye children of Israel*] But oh how altogether unlike your father? Even as unlike, as *Jehoachim* (that degenerate plant) was to his father *Josiah*, that plant of renown? His heart melted when he heard the law, *2 Chron. 34.* but *Jehoiachim* cut it with a penknife and cast into the fire *Jer. 35. 23.* These were *Israels* children, and named the house of *Jacob*, as those in *Micah chap. 2. 7.* but an empty title yeelds but an empty comfort at last. Is the spirit of the Lord straitened? (saith the Prophet there:) were these *Jacobs* doings? Do not my words do good to him that walketh uprightly? were you *Israelites* indeed, I should not thus lose my sweet words upon you: but you would incline your ears and come unto me, hear as for life it self: especially since I am sent unto you (as once *Abijah* was to *Jeroboams* wife) with heavy tidings, with such a Citation or proceffe from heaven as may well be unto you as *Samuels* message was to *Eli*; that made both his ears to tingle; or as the hand writing was to *Balthasar*, that made his knees knock together.

*For the Lord hath a controversie with the inhabitants of the Land*] The former title (children of *Israel* was too good) for them: they had disgraced their fathers family, and were therefore (*Reuben-like*) fallen from their dignity. They shall henceforth be called the inhabitants of the Land, as the wicked are called *Revelation 12. 12.* in opposition to the heavens and those that dwell therein, the Burgesses of the new *Jerusalem*: *Abraham* had seed of two sorts some were as the dust of the earth *Gen. 13. 16.* others as the Stars of heaven *Gen. 15. 5.* And all are not *Israel* that are of *Israel*, *Rom. 9. 6.* *Multi sacerdotes et pauci sacerdotes*, saith *Chrysostome*. There are many Miniiters, and yet but few: many in name, but few indeed: workmen that need not be ashamed; *Nomen inane, crimen immane*. It was cold comfort to *Dives* in flames, that *Abraham* called him *Son*; or to *Judas*, that Christ called him *Friend*; or to these rebellious Jewes, that God sometimes called them his people, and had rooted out the cursed *Canaanites* to make room for them, when as they lived in Gods good Land, but not by Gods good Lawes: for which cause the Lord hath here a controversie with them, a *suit at law*: and being himself both plaintiffe and Judge, he is sure to cast them; yea to cast them out of that good Land as evils tenants, that should hold no longer: for *vers. 3.* he threatneth to plead against them *non verbis sed verberibus* with peevance and with blood as *Ezek. 38. 22.* to make them say as *Isai. 45. 9.* *Wo to him that striveth with his Maker*, that hath him for his adversary at Law; such a one is sure to be undone unless he agree with him quickly, whiles he is yet in the way with him, and before he be brought to the tribunall, *For even our God is a consuming fire*, *Heb. 12. 29.* his tribunall also is of fire, *Ezek. 1. 27.* his pleading with sinners in flames of fire, *2 Thes. 1. 7.* the triall of mens works shall be by fire, *1 Cor. 3. 13.* the place of punishment a lake of fire fed with a river of brimstone, *Isai. 30. 33.* O pray therefore and prevent, that God enter not into judgement with us: for if so, no man living shall be justified in his sight. Gods people may have and shall be sure to have the devil an adversary at Law against them, as *Saint Peters* word signifies *1 Pet. 5. 8.* The accuser of the brethren he is called, which accuseth them before God day and night *Rev. 12. 10.* But him they may resist stedfast in the faith, and recover cost and charges of him, as I may so say: for they have Christ to appear for them in heaven, *Heb. 9. 24.* as a lawyer for his client. *1 Job. 2. 2.* to nonsuit all the devils accusations. The Spirit also (as a *Paractus* or *Advocate*) maketh request for them to God in their hearts, and helpeth them, to make *Apologies* for themselves *2 Cor. 7. 11.* Again, if a man sin against another, the judge shall judge him, saith old *Eli* to his wicked sons: that is, the *Umpire* may come and take up the controversie and put an end to the quarrell. But if a man have sinned against the Lord, who shall intreat for him? who dare be his dayes-man? no mediation of man can make his peace: no reconciliation can be here hoped for, but by running from God as a Judge, to God as a Father in Christ. Let men there-

A&amp; 10.

Jer. 13. 18.

Am. 3. 7.

Ezek. 34. 27.

Esay 55. 3.

1 King 14. 6.

Mala fidei  
possessores.

Mat. 5. 25.

Advocatus.

1 Sam. 2. 29.

therefore be wrought upon by the reprehensions of Gods faithfull Ministers, by whom he appealeth and impeacheth them. If they stand out as the old world did against that Preacher of righteousness, by whom he went and preached to those spirits now in prison, (because they would not take up the matter in time, but *future* and *fooled* away their own salvation) he will break off his patience and say as *Gen. 6. 3.* *My spirit shall not alwayes strive with these men, for that they also are flesh, &c.* and are therefore the worse, because they ought to be better: therefore they shall fare the worse, because they would be no better. I have hewed them by my Prophets, *Hos. 6. 5.* but can make no good work of them. Like ill timber, they fall to splinters: and like ill stones, they crumble all to crattle: They are therefore fitter for the highway & chimney corner, then for my building. My spirit shall therefore strive no more with these perverse persons, either by preaching, disputing, convincing, &c. in the mouth of my ministers; or in their own minds and consciences by inward checks and motions which they reject, refusing to be reformed, hating to be healed. I will take away my spirit, and silence my Prophets (as he doth *verse 4.* of this chapter) and resolve upon their utter ruine: sith there is no good to be done upon them, See *Vers. 17.* of this chapter, with the Note there. *Curra ergo pœnitentia, ne præcurrat sententia, &c.*

*Ideo deteriores quia meliores esse debebant.*

Because there is no truth, nor mercy, nor knowledge of God in the Land ] Lo here the charge: and knowing the judgement of God you must needs say that those that commit such things are worthy of death. *Rom. 1. 32.* For if the word spoken by Angels (the law given by Angels in the hand of Moses a Mediatour) were stedfast: and every transgression and disobedience (that is every commission and omission) received a just recompense of reward, *Heb. 2. 2.* how should these miscreants escape, that had left off to do good: and for evil, they did with both hands earnestly; For the second table of the Law, it is articulated against them, (for matter of omission or defect) that there was neither truth nor mercy in the land: And for the first table, that there was no sound knowledge of God there; and consequently, no care of God, either inward or outward worship: for there can be neither faith, nor repentance, nor due obedience yeelded to an unknown God. A Samaritane service there may be (ye worship ye know not what) but not a rationall service, *Rom. 12. 1.* such as whereof a man can render a reason. Now God will not have a blind sacrifice, *Mal. 1. 8.* *1 Chr. 28. 9.* It is nothing worth that men are vertuous, unless they joyn to their vertue knowledge. *2 Pet. 1. 5.* nor that they offer sacrifice, if they bring the sacrifice of fools, *Eccles. 5. 1.* Those must needs be abominable and disobedient that are to every good work reprobate, injudicious as the word signifies *Tit. 1. 11.* and what marvell though men be alienated from the life of God (or a godly life) through the ignorance that is in them? *Eph. 4. 18.* But let us take the words in order. There is no truth. Here God declareth against them, (as Lawyers do against offenders in courts) and not for trifles, but first for want of truth or trustinesse in word and deed: without which humane society is but *funiculus ex arena* a rope of sand, or *arena sine calce* sand without lime, it cannot hold together. It was an old complaint of the Prophets, that Truth was fallen in the streets, and faithfulness failed from among the children of men. When Varus was slain, Augustus grieved excessively; and that because non esset à quo verum audiret, he had none about him that would tell him the truth of things, and deal plainly with him. *Multis annis jam transactis, nulla fides est in patris, &c.* Jeremy bewailes it in his treacherous country men, that they bent their tongues like their bowes for lies; but they were not valiant for the truth on the earth, *Jer. 9. 3.* they were mendaciorum loquacissimi (as Tertullian phraseth it) loud and leud liars, and (as Egesippus saith of Pilat) they were viri nequam et parvi facientes mendacium, naughty men, and such as made nothing of a lie. But Gods people are said to be children that will not lie *Esay 63.* they are φιλαληθείας lovers of truth, which was the title of honour given to Arrianus the Greek historian: when as of all other historians Vopiscus testifieth, that there is none qui non aliquid est mentitus that taketh not the libertie to lie more or lesse. And for slipperinesse in contracts and covenants, nothing is more common amongst men; its counted a peccadello. But the God of truth, the faithfull and true witness, as Christ is called, counteth it not so. See *Ezekiel 17. 15.* &c. *1 Tim. 4. 2.* and *2 Timothy 3. 3.* There are that take truth here for justice; according to *Zech. 8. 16.* and so it suites well with that which followeth. Nor mercy ] These two are set together *Mic. 6. 8.*

*Joh. 4. 22.*

*Esay 99. 14.*  
*Psal. 12. 1.*

(to do justly, and to love mercy) as the summe of the second Table. Mouth-  
 Jam. 2.15.16. mercy there was enough, such as was that in St. James his dayes. But *there is not any one that taketh Zion by the hand*, Esay 51. 18. that *draweth out his soul to the hungry, and dealeth his bread to such*, Esay 58. 7, 10. Sodom had fulnesse of bread, but would part with none to strengthen the hands of the poor and needy, Ezek. 16. 49. Therefore she had *judgement without mercy*, that had shewed no mercy, Esay 23. 18. Whereas Tyrs when once she left heaping, and hoarding, and brought forth her merchandise for them that dwell before the Lord to *eat sufficiently*, and for *durable clothing*, is renowned and reckoned among those that came to Christ with their *desirable things*, as some read that Text, Hag. 2. 7. *Colligent omnes suos thesauros* (so Calvin readeth it) they shall come with strong affections, with large contributions, as those primitive Saints did, Acts 4. 34. The same Hebrew word *Chafid*, signifieth both *Saint* and *Mercifull*; and it comes of *Chesed*, the word here rendred *mercy*, or *bounty*. The tender mercies of the Almighty shew forth abundantly upon such, leave a compassionate frame upon their hearts, as in the Gaoler, Acts 16. Their thoughts steeped in the mercies they have received, are dyed of the same colour as cloth is in the dye-fat. Col. 3. 12. This Text, after *no mercy*, fitly addes,

*nor knowledge of God in the land.* ] Heb. *And no knowledge of God: or, because there is no knowledge of God in the land.* Did men but know God savingly, had they but tasted and seen how good the Lord is, they would not be so hide-bound, and strait-handed to their poor brethren: but *ready to distribute, willing to communicate*. They are the *dark places of the earth*, that are *full of the habitations of cruelty*, Psal. 74. 20. But in the kingdome of Christ they *shall not hurt, nor destroy in all my holy mountain*, saith the Lord: *why? For the earth shall be full of the knowledge of the Lord, as the waters cover the sea*, Esay 11. 9. St. Paul thanks his ignorance for his persecutions, and blasphemy, 1 Tim. 1. 13. and resolves the sinne of those Kill-Christis into their *not knowing of him*, 1 Cor. 2. 8. Surely as toads and serpents grow in dark and dirty fellars: So doth all sin and wickednesse in an ignorant and blinde soul. Hence, in this Text, after *no knowledge of God in the land*, followeth that black bed-roll of abominations in the next verse. *By swearing, and lying, and killing, and stealing.* &c. As blinde Ale-houses are sinks and sources of all villany: so are blind hearts.

*In the land.* ] Though it were a land of light, a very Goshen in comparifon of the rest of the world: Though in Judah was God known, and his name great in Israel, Psal. 66. 1. Men may remain grossely ignorant amidst a multitude of means: and in a land of righteousness deal unjustly, and why? they will not behold the Majesty of the Lord, Esay 26. 10. & verse 1. They will not see. They are *willingly ignorant*, saith St. Peter: *Us liberius peccent libenter ignorant*, saith Bernard. They *bate the light*, saith our Saviour; *It is unto them as the shadow of death*, saith Job. Hence they shut the windowes, lest it should shine upon them: or if it do, they *rebel against it*, rush against it, as Bats do against torches in the night. That light they have by nature, or otherwise (as a Prophet from God) they detain and imprison in unrighteousnesse, Rom. 1. 18. Their knowledge of God, if any, is onely *apprehensivè*, and not *affectivè, cognoscitiva, non visa directiva*, illightning, not transforming into the same image, so as to make them children of light: It is notionall knowledge, not experimentall and practicall. Hence, such outrages in their lives, such errors and enormities: For,

2 Pet. 2. Verse 2. *By swearing, and lying, and killing, and stealing,* ] Heb. *To swear, and lie, and kill, and steal, and commit adultery*: To do all this is held, *licitum & solenne*, lawfull, or at least pardonable. It is grown to a common practise: and custome of sinning hath taken away sense of sin.

*By swearing,* ] Heb. *by cursing, or swearing with an execration and cursing*, which was commonly added to an Oath, to confirm it the more, Deut. 29. 12, 21. Nehem. 10. 29. And indeed, in every lawfull oath, God is called to witnesse, to blesse us, if we swear right, and to curse us, if otherwise. Such an oath is a speciall part of Gods worship, and is oft put for the whole: as here, false and frivolous oaths are put for the violation of the whole first Table, and set in opposition to the knowledge of God in the Land: like as *lying* is opposed to *truth*; and *killing*, *stealing*,



*stealing, whoring, to mercy, or kindnesse*: Before, God had complained of their defects, or omissions: here of their commissions and flagitious practises. Swearers (but especially false-swearers) are traytours to the State, as appeareth here, and *Ier.* 23. 10. they bring a curse, nay a large roul of curses (ten yards long, and five yards broad) upon their hearts, and *Zach.* 5. 2. and shall one day howl in hell. The same word that is here rendred *swearing*, signifieth also *to howl*, *Joel* 1. 8. Go to now therefore ye swearers, weep and howl for your miseries that shall come upon you, *Iames* 5. 1, -- 12. Weep here, where there be wiping handkerchiefs in the hand of Christ: better do so, then yell with devils who have borrowed your mouthes, to utter horrid blasphemies. Swearing is of *the devil*, saith our Saviour, *Matth.* 5. 37. and it brings men to the devil, saith St. *Iames*, Chap. 5. 12. They object, that they swear nothing but the truth. But that's not alwayes so. *Swearing* and *lying* are here set together, as seldom sundred. The marvel, if he that sweareth commonly, do not forswear frequently: for he sweareth away all his faith and truth. But, say they swear truth: yet that excuseth not. Truth is but one circumstance of an oath, *Ier.* 4. 2. Men, as they must swear *in truth, so in righteounesse*, (not rashly, furiously) and *in judgement*, not in jest. Swear not in jest, lest ye go to hell in earnest. It is the property and duty of a godly man to fear an oath, *Eccles.* 9. 2. and not to forbear it onely. As on the other side, no surer signe of a profane person, then common and customary swearing. It were well if such were served as *Lewis* the ninth of *France* served a citizen of *Paris*; he seared his lips for swearing, with an hot iron. And when some said, it was too cruel an act; I would to God said he, that with searing mine own lips with an hot iron, I could banish out of the Realm all abuse of oathes. Those that plead, they have gotten a custome to swear, and therefore they must be born with, shall have the like answer from God that the thief had from the Judge. He desired the Judge to spare him, for stealing had been his custome from his youth, and now he could not leave it. The Judge replied, it was also his custome, to give judgement against such malefactours; and therefore he must be condemned.

*And lying,* ] Fitly linked with swearing. Some gravell or mud ever passeth away with much water; so do some lies with much swearing. How oft do men forget their oathes, and swear again that they have not sworn at all? Should mens excrements come from them as oft, and they not feel it, they would be full sorry, and ashamed thereof. Now swearing and lying file men much worse then any jakes can do, *Mark* 7. 22. and render them odious to God and good men. Lying is a *blushfull evil*: Therefore doth the liar deny his lie, as ashamed to be taken with it; and our ruffians revenge it with a stab. God rankes and reckons it with the most monstrous sins; and thrusts it out of heaven, *Revel.* 21. 8. *Aristotle* saith, It is in it self evil and wicked, contrary to the order of nature, (which hath given words to expresse mens mindes and meanings) destructive to humane society. *Pythagoras* was wont to say, that in two things we become like unto God. 1. In telling truth. 2. In bestowing benefits. Now, *Mentiri*, is *contra mentem ire*; To lie, is to utter a known untruth with an intention to deceive, or hurt. The *Cretians* of old were infamous for this: The Friars of late: 'Twas grown to a proverb among our forefathers: *A frier, a liar*: 'Tis now amongst us, *Every liar is, or would be a thief*. Hence, *lying* and *stealing* go coupled here: but betwixt them both stands *killing*, as ushered in by the former, and oft occasioned by the later, *Pro.* 1. 19.

*Arist. Ethic.*  
lib. 4. c. 7.

*Ælian. Var.*  
hist.

*Tit. i. i.*  
*Kpñtes ðes*  
*Idousai, &c.*

*Joh. 8. 44.*

*Speed.*

*and killing,* ] This follows fitly upon the former: for truth hath alwayes a scratcht face. The devil was first a liar, and then a murderere. He cannot so well murder, without he slander first. The credit of the Church must first be taken away, and then she is wounded, *Cant.* 5. 6. The people here in *England*, once complained, that *Humphrey Duke of Gloucester*, that noble Patriot, was twice murdered: first, by detraction, and then by deadly practise. The *French* have a Proverb; Those that have a minde to kill their neighbours Dog, make the world beleve he was mad first. This is their Proverb, and accordingly was their practise in the Massacre of *Paris*. A little before which, they gave out, that the Protestants met by night, to plot against the State, and to commit all manner of uncleannesse amongst themselves. This is an old trick of the Devil and his Instruments, first to belie the Church, and to represent her to the world in the ugliest hue; and then

then to persecute her, like as of old they used to put the poor Christians in Bears or Lions skins, and then bait them with dogs. *Paulus Fagius* reports a story of an Egyptian, who said, that the Christians were a *colluvies* of moist filthy lecherous people. And for their keeping of the sabbath, he saith, they had a disease upon them, and were therefore faine to rest every seventh day. The Papists accused the Waldenses (those ancient Protestants) for Manichees; and that they affirmed there were two beginnings of things, God and the devill &c: and all because they constantly affirmed that the Emperour had no dependance upon the Pope. They gave them out also for Arrians (and published their Croisado's against them as enemies to Christ) and all because they denied that a *crust* was transubstantiated into *Christ*. To make way for the ruine of England by the gun-powder-plot, they gave out beyond sea that the people here looked as black as devils, were grown barbarous, and did eat young children. That we held opinion to worship no God, to serve the times, to prefer profit before right, to pretend the publike cause to our private lusts, to cover hatred with flattery, to confirme tyranny by shedding innocent blood, to keep faith no longer then will serve our own turnes &c. And if the plot had taken effect, they had fathered it upon the Puritans (having proclamations ready framed for the purpose) that under that name, they might have sucked the blood and revelled in the ruines of all such here, as had but the love, or any shew of sound religion. The word here used for *killing* signifies to *kill with a murdering weapon*, such as *David* felt in his bones, *Psal.* 42. 10. such as *Colignius* and other the poore Protestants felt in the French Massacre: where the Queen of Navarre was poisoned, the most part of the peerlesse Nobility in France murdered, together with their wives and children; and of the common people an hundred thousand in one yeare, in diverse parts of the realme. What should I speake of the innocent blood of Ireland, for which God hath already and yet still will make diligent inquisition. If the blood of *Abel* had so many tongues as drops *Gen.* 4. 10. what then of so many righteous *Abels*? Surely I have seen yesterday (saith God) the blood of *Naboth* 1. *King.* 9. 26. Murder ever bleeds fresh in his eye: to him many yeares, yea that eternity that is past is but yesterday. Neither is he wanting to punish it even in this present world. He avengeth the innocent blood that *Manasseh* shed, a long while after his death: he would not pardon it, no, though *Manasseh* repented of it, 2 *King.* 24. 4. The mountains of *Gilboah* were accursed, for the blood of *Saul* and *Jonathan* spilt upon them. 2 *Sam.* 1. and what a deale of doe we find in the law made, when a man was murdered *Deut.* 21. 1, 2. &c. the valley where the expiatory sacrifice was slaine in that case was from thenceforth to be neither eared nor sowed *Verse* 4. &c. in all to shew, what a precious esteem God hath of mans life: and what controversie with a land for shedding of blood.

and stealing] Those *publici latrones* especially, publike thieves that sit in purple robes: and by wrong judgement oppress and rob the poor innocents are here intended, as *Calvin* thinks; See *Isa.* (23. and 33.) So are all others that either by force or fraud get into their hands their neighbours goods; whether, I say, it be by violence or cunning contrivance, the Lord is the avenger of all such. 1 *Thes.* 4. 6. So that though haply they lie out of the walk of humane justice, and come not under mans cognizance, yet God will find them out, and send his flying roule of curses after them, *Zech.* 5. 2. 3. he shall vomit up his sweet morsels, here *Job* 20. 15. or else disgest in hell what he hath devoured on earth: as his belly hath prepared deceit, *Job.* 15. 35. so God will take it out of his guts againe: either he shall make restitution of his ill-gotten goods, or for not doing it, he shall one day cough in hell, as Father *Latimer* phraseth it.

and committing adultery] This is also an *hainous crime* (saith holy *Job*) yea it is an iniquity to be punished by the Judges *Chap.* 31. 11. Heathens have punished it very severely. Of one people we read that they used to put the adulterers or adulteresses head into the panch of a beast where the filth of it lay, and so stifled him. God punished those stinking Edomites with stinking brimstone for their lothsome brutishnesse; and adjudged adultery to death: because society and purity of posterity could not otherwise continue amongst men. We read not in any general commandement of the law, that any should be burnt with fire, but the high-priests daughter for adultery. *Lev.* 21. 9. yet it seemes it was in use before the law, or else

*Judas*

*Eudem  
Johannes.*

*Serm. before  
K. Edw. 6.*

*Judab* was much to blame for sentencing his daughter in law *Tamar* to the fire. *Gen.* 38. 24. Let us beware of that sin, for which so peculiar a plague was appointed, and by very Heathens executed. See *Jer.* 29. 22. 23. If men be slack to take vengeance on such, yet God will hold on his controverſie against them and avenge the quarrel of his covenant (for so wedlock is called *Prov.* 2. 17.) either by his own bare hand, or else by the hands of the adulterers themselves. See an instance of both these even in our times: In the year 1583. in London, two citizens committing adultery together on the Lords day, were struck dead with fire from heaven in the very act of uncleanness: their bodies being left dead in the place half burnt up, sending out a most lothsome savour, for a spectacle of Gods controverſy against adultery and sabbath breaking. This judgment was so famous and remarkable that *Laurentius Bayenlink* a forrain historian hath thought good to register it to posterity. Mr. *Cleaver* reports of one that he knew that had committed the act of uncleanness: and in the horrour of conscience he hang'd himself: But before, when he was about to make away himself, he wrote in a paper, and left it in a place to this effect: Indeed, faith he, I acknowledge it to be utterly unlawful for a man to kill himself: but I am bound to act the Magistrates part, because the punishment of this sin is death: This act of his was not to be justified, *Viz.* to be his own deathsmen: but it shewes what a controverſy God hath with adulterers, and what a deep gash that sin makes in the conscience.

Divine Trage-  
die.

Opus Chronolo-  
gia. Orbis Uni-  
versi. Antwerp.  
1611. p. 110.

*they break out* ] like wild horses over hedges: or proud waters over the banks. The Septuagint renders in *ἐκχυται* They are poured out. And St. *Jude* hath a like expression, speaking of the Libertines of his time Verse 11. they run greedily, Gr: *they were poured out, or poured away* as water out of a vessel: they ran headlong, or gave themselves over to work all uncleanness with greediness, to satisfy their lusts, and to oppose with crest and breast whatsoever stands in their way; bearing down all before them. So *Sodom* and *Gomorrhah* are (in the seventh verse of the same epistle) said by unbridled licentiousness to give themselves over to fornication, *In fornicationem effusa*. And when *Lot* sought to advise them better they set up the bristles at him, with

ἑξήσεναι

Beza.

Base base stranger, comest thou hither this  
Controwler-like to prate and preach to us? &c.

Dubartas.

Thus these *Effractores* (as the Psalmist somewhere calleth them) these breach-makers, breake Christs bands in sunder, (as *Sampson* did the seven green withes) and cast away his cords from them. These unruly *Belialists* get the bit betwixt their teeth, like headstrong horses; and casting their rider, rise up against him. They like men (or rather like wilde beasts) transgress the covenant *Hof.* 5. 7. resolving to live as they list, to take their swinge in sin: for who, (say they) is Lord over us? *Tremellius* reads that text, *tanquam hominis*, they transgress it as if it were the covenant of a man: they make no more of breaking the law, then as if they had to do with dust and ashes like them selves, and not with the great God that can tame them with the turn of his hand, and with the blast of his mouth blow them into hell. Hath he not threatened to walk contrary to those that walk contrary to him, to be as crofs as they for the hearts of them, and to bring upon them seven times more plagues then before, and seven times and seven to that, till he have got the better of them? for is it fit that he should cast down the bucklers first? I trow not. He will be obeyed by these exorbitant, yokelesse, lawlesse persons; either actively, or passively. The law was added because of transgression: and is given, faith, the Apostle, not to the righteous, for they are *ἀντίνομος* a law to themselves, (as the Thracians boasted) but to the lawlesse and disobedient, who count licentiousness the onely liberty, and the service of God the greatest slavery; who think no venison sweet but that that is stolen, nor any mirth but that which a *Salomon* would say to, *Thou mad foole what do'st thou?* Lo, for such rebels and refractaries, for such masterlesse monsters as send messages after the Lord Christ saying, *We will not have this man to raigne over us*, for these, I say, was the law made, to hamper them and shackle them, as fierce and furious creatures: to tame them and taw them with its foure iron teeth, 1 of Irritation, *Rom.* 7. 7. 2. ly of Induration, *Iſa.* 6. 10. 3. ly

Judg. 16. 9.  
Psal. 2. 3.

Psal. 12. 4.

1 Tim. 1. 9.

Ecclef. 2. 2.

Of



3. Of obligation to condigne punishment, *Gen.* 4.4. 4. Of execration, or malediction, *Deut.* 28. 16, 17, &c, Let men take heed therefore how they break out against God : Let them meddle with their matches, and not contend with him that is mightier then they : 'Tis the Wife-mans counsell, *Ecclef.* 6.10.

and blood toucheth blood.] i. e. there is a continuation, and as it were a concatenation of murders, and other horrible villenies, as was at Jerusalem in the murder of *Zacharias*, the son of *Barachias* ; the blood of the sacrificer was mingled with the blood of the sacrifice : And as *Luke* 13.1. the like fell out. So at *Athens*, when *Scylla* took the Town, there was ἀνελεῖς σφαγή, a mercilesse slaughter ; the gutters running with blood, &c. And so at *Samaria* ( which the Prophet may here probably intend ) when there was such killing of Kings ; ( and they fall not alone ) *Hosea* killed his Predecessour *Pekah*, as he had done *Pekahiah* ; *Menahem* killed *Shallum*, as *Shallum* had done *Zacharias* : so true is that of the Poet,

Juvenal.

*Ad generum Cereris sine cade & sanguine pauci,  
Descendunt Reges, & sicca morte tyranni.*

Balthas. exner.  
Val. Max.  
Christian.  
pag. 274.

Daniels hist.  
249.

What got most of the first *Cæsars* by their adoption, or designation to the Empire, *Nisi ut citius interficerentur*, but to be killed so much the sooner ? All or most of them, till *Constantine*, died unnaturall deaths : As afterwards, *Phocas* the traytour killed the good Emperour *Mauritius*, stewing him in his own broth. *Heraclius* slew *Phocas*, putting him to a shamefull and tormentfull death, &c. *Conradinus* King of *Germany*, and Duke of *Swevcland* was beheaded by *Charles* King of *Naples* and *Sicily* ; and the headf-man presently beheaded by another, *ne extaret qui jactaret tam generosum sanguinem à se effusum*, ( saith mine Authour ) that there might not be any left to boast, that he had spilt so noble blood. Our *Richard* the third, that bloody and deceitfull man, is said to have used the instruments of his cruell plots, ( his cut-throats I mean ) as men do their candles ; burn the first out to a snuffe, and then, having lighted another, tread that under-foot. *Faux* ( that fatall actor of the intended Powder-tragedy ) should have been thus rewarded by his brethren in evil, had the plot taken effect. It is that famous and never to be forgotten fifth of November 1651. wherein I writ these lines : And therefore in way of thankfulness to our ever-gracious Deliverer, I here think good to set down the relation as Mr. *John Vicars* ( in his Quintessence of cruelty, or Poem of the popish Powder-plot ) hath declared it to the world, as he had it from Mr. *Clement Cotton*, the Composer of the English Concordance, who also received it from Mr. *Pickering* of *Titmarsh-grove* in *North-hampton-shire*, and it is thus. This Mr. *Pickering* being in great esteem with King *James*, had an horse of speciall note, on which he used to hunt with the King : This horse was borrowed of him ( a little before the blow was to be given ) by his brother in law *Keyes* ( one of the Conspiratours ) and conveyed to *London*, for a bloody purpose, which thus was plotted : *Faux* on the day of the fatall blow, was appointed to retire himself to St. Georges-fields, where this said horse was to attend him to make his escape so soon as the Parliament-house was blown up. It was likewise contrived, that the said Mr. *Pickering* ( noted for a Puritan ) should be that very morning murdered in his bed, and secretly conveyed away : As also that *Faux* himself should have been murdered in St. Georges-fields, and there so mangled and cut in pieces as that it might not be discovered who he was. Whereupon it was to be bruited abroad, that the Puritans had blown up the Parliament-house : And the better to make the world believe so, there was Mr. *Pickering* with his horse ready to make an escape, but that God stirred up some, who seeing the hainousnesse of the fact, and he ready to escape by flight, in detestation of so horrible a deed fell upon him, and killed him, and so had hackt him in pieces. And yet to make it to be more apparant to be so indeed, there was his horse found also, which was of speciall speed and swiftnesse, to carry him away : and upon this rumour, a massacre should have gone thorow the whole Kingdome upon the Puritans. But when this plot, thus contrived, was confest by some of the Conspiratours, and *Faux* in the Tower was made acquainted with it, ( who had been born in hand, to be bountifully rewarded for that his service in the Catholike cause ) when he saw how his ruine was contrived,

ved, he also thereupon confessed freely all that he knew touching that horrid and hideous conspiracie, which ( before ) all the torture of the rack could not force him to. The truth of all this, is attested by Mr. *William Perkins*, an eminent Christian and Citizen of *London*, who had it from the mouth of Mr. *Clement Cotton*: which I could not but here infer, as coming to my minde and Pen, on the very day whereon ( 46. years since ) it should have been acted, when my self was but four yeers of age, and it being the utmost that I can remember: but if ever I forget, let my right hand forger her cunning. Remember, O Lord, these children of *Edom*, &c. *Psal.* 134. 5. these Romish Edomites,, Esauites, Jesuites, who said, *Rase it, Rase it, even to the foundation, O daughter of Babylon*, &c. The Rabbines call the Romists, *Edomites*, ( they interpret the mount of *Esau*, *Obad.* ver. 21. to be meant of *Rome* ) and well they may, for their blood-guiltinesse, for which they are hated of God, *Psal.* 5. 6. Who cannot but remember, that their sins ( as a cart-rope ) have reached up to heaven, *Rev.* 18. 5. there having been a concatenation, or a continued series of them, as the Greek there imports, and ( as some here interpret ) *blood touching blood*, according to *Esay* 1. 15. *Your hands are full of blood.* And Chap. 4. 4. *The filth of the daughter of Zion, and the blood of Jerusalem.* This sence, the *Chaldee* Paraphrase maketh. The *Sepruagint* ( with their *μυγνουν*, *minge blood with blood* ) seem to understand it of incestuous matches and mixtures forbidden, *Levit.* 18. 6. and yet avowed by *David George* and his disciples, and practised in the Court of *Spain*, by Papall dispensation. 7. 8. *ἡκολούθησεν.*

*Verse 3. Therefore shall the land mourn,* ] Here the Lord proceeds to give sentence; and it is dreadfull indeed. *Lugebit terra, languebit incola, &c.* You will not mourn, therefore your land shall: the ugly face of your sin shall appear in the miserable desolation of your Countrey: *There is no truth, mercy, or knowledge of God in your land*: which even groans under your burden, the axeltree thereof being ready to break: therefore it shall be eased of you, by my fore, and great, and strong sword, which shall soon make work amongst you, and lay all wast. And as Gods red horse of warre is followed by the black horse of famine, and that black one, by the pale horse of pestilence, *Rev.* 6. 4; 5, 8. so shall it be here. As by swearing, and lying, &c. you have broke out, so shall my whole wrath break out upon you as a mighty torrent. As blood hath touched blood, so punishment shall follow hard upon sin: for these two are knit together with chains of Adamant, saith the Poet. *If thou do evil, sin lies at the door*, saith God, *Gen.* 4. 7. that is, *supplicium imminet, idque proximum & presentissimum*, saith *Junius* there: Evil shall hunt the wicked man to destroy him: his sin shall find him out as a blood-hound, and haunt him as an hell-hag. Where iniquity breaks-fast, calamity will be sure to dine; to sup where it dines, and to lodge where it sups. No sooner had man sinned, but the earth was cursed for his sake, *Gen.* 3. 17, 18. It was never beautifull nor cheerfull since. At this day it lies *bed-ridden*, and looks to be burnt up shortly with her works, *2 Pet.* 3. 10. Here it is brought in as a mother in mourning, bewailing the losse of all her children, and refusing to be comforted. And surely though the land be eased of a very heavy burden, as I have said, when purged by Gods just judgements of her ungratefull and wicked inhabitants: yet because she lies under the dint of Divine displeasure at such a time, therefore is shee rightly said to *mourn* in this case, and to be in a sad disconsolate condition, ( See *Ier.* 12. 4. ) she becomes a very *Abil*, ( that's the word here used, see *Iudg.* 15. 33. ) a *Bochim*, an *Hadadrimmon*, an *Iri-land*; and being desolate she mourneth unto thee: for the seeth that her convulsions are like to end in a deadly consumption.

*And every one that dwellerb therein shall languish,* ] Heb. *shall wither as a flower*, *Nahum* 1. 4. Or, *shall be weakened*. Those that now stand upon their tiptoes, and face the very heavens, stouting it out with God, shall then be weak as water, withered as a flower, strengthlesse as a moth-eaten-cloth, *Psal.* 39. 11. low-spirited, and crest-faln, as the king of Sodom, ( erst man good enough to look four kings in the face, but anon suppliant to *Abraham*, a forlorn forreiner, *Gen.* 14. 21. ) *Manasseh* that sturdy rebell, in trouble basely hides his head among the bushes, *2 Chron.* 33. 11. *Caligula* in time of thunder ran under beds and benches. Affliction will tame, and take down the proudest spirits: they break in adversity that bore their heads on high in prosperity: they speak out of the ground, and whisper out of the dust, *Esay* 24. 4. that

that look to be brought into the dust of death *Psal.* 22. 15. It is the pestilence that here seemeth to be threatened ( as before sword and famine ) and an universall pestilence too ; reaching not onely to men but to other creatures made for mans uses, which shewes the greatnesse of the wrath : like as when a King not onely executeth the traytour, but also pulleth down his house, confiscateth his goods, and and disinheriteth his children &c. But what have those sheep done ? the beasts, birds, and fishes that they must suffer also ? It is but reason they should, sith first they are part of mens enjoyments : secondly they are many times ( though harmlesse in themselves ) yet instruments of mens sin : and therefore well doth the *Chaldee* here paraphrase *Diminutionem patientur propter hominum peccata* they shall suffer for mans sin : who may therefore well say to them, as *Judah* did to *Tamar*, *Thou art more righteous then I.*

*Pateus.*

with the beasts of the field ] which shall dye by the murrian.

*Joseph.*

and the fowles of the ayre ] which shall catch the contagion, and fall down dead : as those birds do that attempt to fly over the dead sea.

*Engl. Chron.*

and the fishes of the sea also shall be taken away ] *Colligentur, conficiuntur* they shall be gathered together as seeking help one of another in a common danger : and yet they shall be destroyed, the very waters being pestilentiall, as they were here in King *Edward* the thirds dayes ; so that the very foules and fishes had botches upon them. This was a heavier judgement then that which befell the old world : for then the fishes perished not : though the Jew-doctors would perswade us that these also died in the flood : for that the waters thereof were boyling hot.

*Verse 4.* Yet let no man strive nor reprove another ] let him not lose so much good labour, and spill so many sweet words upon this people : for they are grown uncounsellable, incurable, incorrigible. They have rejected the counsel of God within, or, against themselves *Luk.* 7. 30. *corripuntur sed non corriguntur* : it is because the Lord intendeth to destroy them 1 *Sam.* 2. 25. yea he hath determined it 2 *Chron.* 25. 16 Hence as dying men lose their hearing and other senses by degrees : so those that are destined to destruction grow stupid and stubborn, and will neither heare good counsel, nor see the things that concern their peace : but spurn at admonition and scorn at reproof.

*Tunc etiam docta plus valet arte malum.*

And therefore God forbids to reprove such, as deplored and desperate ; to cast pearles of good counsel before such dogs, who preferre lothsome carrion before sweet odours ; yea rage at them as *Tigers* do, and fly in the faces of such as present them : or at best grunt and goe their wayes, as swine ; leave good counsell where they find it, not putting it in practise. Now as dogs and swine were counted unclean creatures, and unfit for sacrifice : so are such for admonition. Let a man be never so able and apt to teach, let him be *vir prestans, eximius, insignis*, a gallant man ( as the word here used sometimes signifieth ) and one that can do his work never so well, yet the wisdom of his words shall be despised *Prov.* 23. 9. Let him strive till his heart akes, & *disputatos arguere*, as *St. Jude* speaketh, he shall but strive against the stream, and by reprooving a scorner get him a blot, *Pro.* 9. 7. The Pharisees denied our Saviour, and blew their noses at him *Luk.* 16. 14. Let them alone therefore faith our Saviour to his disciples, they be blinde leaders of the blind ; ther's no good to be done of them : therefore let him that is filthy be filthy still *Rev.* 22. 11. and he that is ignorant let him be ignorant, sith he will needs be so, 1 *Cor.* 14. 38. Let him pine away in his iniquity. Let him pine and perish, go on, despair, dye, and be damned. My spirit shall no longer strive with him, unless it be by furious rebukes *Ezek.* 5. 15. and by fire *Am.* 7. 4. *Oecolampadius* upon this text doubts not to say that the sin of such as reject admonition, is the sin against the holy Ghost : certainly it is worse then all the forementioned *swearing, lying, &c.* Blind nature could see and say as much. *Hesiod* faith that there are three sorts of men : the first and best are those that live so well as not to need reproof. The second ( and those not bad ) are such as doe not so well, but can be content to heare of it. The third and worst are they that will neither do as they ought, nor be advised to do better. *Plutarch* faith those that are troubled with tooth-ach will go

ΩΝ

ἐλέγχετε  
δυναστεύουσιν  
Judc. 22.  
ἐλαμωκ' ἡ  
ἐσθ'.

Mat. 15.

Levit. 26. 39.

ὄψιν  
πυρκαϊῶν  
Hesiod. Oper.  
et dies. Ver. 29

to



to the Physitian: those that have a fever will send for him: but he that is frantick or stark mad will do neither, but reject the remedy and strike at the Physitian. So doth the scorner &c. See my common place of Admonition.

for this people are as they that strive with the priest] though Gods officer, and in his stead 2 Cor. 5. 20. though the peoples Oracle to preserve and present knowledg to them Mal. 2. 7 and though to strive with such, be to invert Gods order, who hath appointed the people to heare and obey their Teacher; and not to prescribe to them: to follow their Guides, and not to run before them Heb. 13. 7. 17. and 1 Tim. 1. 20. 2 Tim. 1. 15. Num. 16. From which texts and 1 Cor. 11. 2. 3. a grave divine argueth thus, It is a vile sin to vex our ministers by our obstinacy, yea though they were not able to make so full demonstration: yet when they reprove such and such things out of a spiritual jealousy and feare they corrupt their hearts, they are to be heard: how much more when they come in the demonstration of the Spirit and of power? And yet how full is the church & ever hath been of such *Vitilicadores* as contend with the best ministers, quarrel at Gods word and take up armes against it? snuffing at it Mal. 1. 13 chatting at it Rom. 9. 19. 20 casting reproaches upon it Jer. 20. 8. 9. enviously swelling at it Alt. 13. 45. The more you touch these toads, the more they swell: the more you meddle with these serpents the more they gather poison to spet at you: Go about to coole them with faire words, you shall but adde to their heate: as the smiths forge fries when cold water is cast upon it: and as hot water, if stirred, casteth up the more fume. *Vultures unguento irritantur & scaraboni rosa* Vultures cannot endure sweet odours. Tygers, if they heare the sound of a drum will rage and teare themselves- *Ahab* cannot abide *Micaiah*, nor *Herod* *John Baptist*. The people contested with *Jeremy* and cursed him Chap. 15. 10. though he were *Concionator admirabilis*, as *Keckerman* hath it, an admirable Preacher; yet they fought his life, saying, *Prophecie not in the name of the Lord that thou dye not by our hands* Chap. 11. 25. yea they told him flat and plaine, The word which thou hast spoken unto us in the name of the Lord we will not heare. *O leud losels*, (as that martyr in like case exclaimed) *O faithles hard hearts*, *O Jesabels guests*, *rockt and laid asleep in her bed*. *O sorrowlesse sinners and shamelesse harlots &c.* Ministers are *lights*, offensive to sore eyes; the salt of the earth which is bitter to wounds &c. Among the Athenians, if the Comedians (which were their teachers, such as they had) pleased not the people, they were overwhelmed with stones. *Once was I stoned saith Paul.* and *Jeremy* is said to have met with the like death from his flagitious countrey men in Egypt, amongst whom he was ever a man of strife, and his service was (in that behalf) like that of *Mantius Torquatus* among the Romans, who gave it over saying, Neither can I beare their manners, nor they my government. See Chap. 20. 9.

1 Cor. 2. 4

Plin. Elia.

Rhet. Ecclesi. ast. cap. vi.

Jer. 44. 26. Bradford.

2 Cor. 11.

Verse 5. Therefore shalt thou fall] How could they do otherwise that were a nation so incorrigibly flagitious, so unthankfull for mercies, so impatient of remedies, so incapable of repentance, so obliged, so warned, so shamelessly, so lawlessly wicked?

therefore shalt thou fall in the day] *vivens vidensq; peribis* thou shalt stumble at noon day, because there is no knowledge of God in the land: but thou hast loved darknesse rather than light, therefore shalt thou have enough of it: thy feet shall stumble upon the dark mountaines Jer. 13. 16. yea thou shalt stumble and fall and never rise againe, which is threatened expressly to these swearers Am. 8. 14 & implied in the Hebrew word here used. Such was *Elies* fall off his stoole, & *Hamans* fall before *Mordecai* the Jew Esth. 6. 13. Impenitent persons are brats of fathomlesse perdition, they are ripe for ruine, shall fall into remediless misery, and (though never so insolent and angry against those that deale plainly and faithfully with them as in the former verse, yet) they shall never want an *Hosea* to tell them so to their teeth: that those that will not bend may break, that if they will needs fall they may fall with open eyes, and not have cause to say that they were not fore-warned. And this shall be done to day *αὐτίμα* that is, very shortly, in this present age (so some interpret it (*aut certe clarissima luce*, saith *Mercer*, or else in the open light, and in the view of all men, not in huggermugger. *Tremellius* thinks it is as much as *rebus adhuc integris subito opprimentur*, Thou shalt be suddenly surpris'd when thou art in thy flourish, and fearest no changes. What can be more faire and flourishing

ing then the field a day before harvest? then the vineyard a day before the vintage? *certissime citissimeq; corrues*. Every wicked man may apply it: wherefore also it is delivered in the second person singular, *Thou even thou*: to thee be it spoken.

and the Prophet also shall fall with thee in thenight] The Chaldee hath it, *as in the night, if a man walk in the night, he stumbleth, because there is no light in him*, John

11. 10. The false Prophet cannot lay his hand upon his breast and say as dying Melch. Adam. *Oecolampadius* did. *Hic sat lucis* Here's store of light. Such are wofully benighted *shall be utterly darkened* Zech. 11. 17. yet more may look to be, for *their right eye* (being blind leaders of the blind) yea the night shall be upon them and it shall be dark unto them: the sun shall go down over their heads &c. Mic. 3. 6. and when they fall together with those seduced soules into the ditch of destruction, themselves shall fall undermost Mat. 15. 17. and receive the deeper damnation Mat. 23. 14. If others shall be damned, they must look to be double damned, as *Dives* feared to be, if ever his brethren (by his example) came to that place of torment. *Mercers* note here is very good *Nocte casuros dicit &c.* He saith they shall fall in the night as signifying by an allegory, that when calamity shall lay hold upon these false Prophets, they shall also be pricked in their consciences, which shall tell them that *ventris causa* for their bellies sake, and other base respects, they have brought upon the seduced people so great mischiefs. This shall be as a dagger at their hearts: and shall fill their consciences with horror and distress.

and I will destroy thy mother] i. e. the whole synagogue, yea the whole Church and state, the Univerſity of the Israelites: so that their nation and name should perish together. Is it not so with the ten tribes? who can tell at this day where to find them or whence to expect them? whether from *China*, as some think and alledge *Iſay*. 49. 12. Or from *Tartary*, as others who say that *Tartar*, (*alias Tatars* or *Totari*) comes from *תורא Tohar* a Residue or remnant. This is no other then a vaine and capricious fancy saith learned *Brierwood &c.* Is it not altogether unlikely that the Lord in this threat might allude to that law *Deut.* 22. 6. *Thou shalt not take the damme* (Heb. *the mother*) *with the young*: But I that am above law, saith God, will cut off dam and young together in the nest, I will utterly cut off the whole nation This was fulfilled 2 *King.* 17. and our Prophet lived to see it, to his great heart-break. Oh that we could be warned &c. Let holy mother church of Rome (as they call her) look to it, with her doctrine of Infallibility. These Israelites gloried as much of their *Mother*, and thought (as *Dionysius* did of his kingdom) that the Church had been tied to their nation with chaines of *Adamant*: but their mother is here threatned to be cut off: and of the sea of Rome it is long since foretold, *Babylon is fallen, is fallen &c.* It is a question among Divines whether the Church can faile? It is answered, that the Catholike invisible Church cannot: but any particular and visible Church may, as this of Israel; and that of Rome, which hath long since cast off Christ, and the publike exercise of true religion: and is become *ex aurea, argentea, ex argentea ferrea, ex ferrea terrea*: *superest jam ut in stercus abeat* said one of her own sons an *Augustine* friar Anno. 1414. and many others of their own writers say the same *necessario potius quam libenter*, as wrested from them by the truth, rather then of any itching humour to disgrace their mother by uncovering her nakednesse.

Verse 6. *My people are destroyed for lack of knowledge*] *my people* (ther's the wonder of it) of whom it was wont to be said by the heathen, *surely this great nation is a wise and understanding people*: and well it might: for what nation ever had God so nigh unto them &c. and statutes and judgments so righteous &c. *Deut.* 4. 6. 7. 8. what nation ever had Prophets, and Priests as they had, to teach *Jacob* his statutes and *Israel* his law *Deut.* 33. 10. all meanes of knowledg they had that might be; so that God might say to them as once *Abijam* did to *Jeroboam* and all *Israel*, *Ought you not to have known this?* should ye not all know the Lord from the least to the greatest? should not your land be filled with the knowledge of the Lord, as the waters cover the sea? Doth not wisdom cry in your streets? and knowledge (in the abundance of meanes) bow down to you as trees do that are laden with fruit, so that a child may gather them? How is it then that you (*my people*) are yet so hard and blockish, as rude and ignorant of me and my will, of your selves and your duties, as the blinde Ethnickes? *For some of you have not the knowledg of God: I*

Speak

Breew. En.  
quar. pag. 97.

\*Αδελφων  
δε δουλων  
ωστον δεχλω  
νικησας  
Rev. 17.

Ren. de vit.  
Pontif.

2 Chron. 13.  
5.  
Hab. 2. 14.

*Speak this to your shame. Yea who is blind but my servant: or deaf as my messenger that I sent? who is blinde as he that is perfect, and blinde as the Lords servant? I speak it with grief and stomach, and therefore I so oft speak it. Surely to whomsoever much is given, much is required; and to whom men have committed much, of him they will ask the more, Luke 12. 48. It is a grievous thing to receive the grace of God in vain: and when for the time men might have been Teachers, to have need to be taught the very first principles of the Oracles of God. For if God will pour out his wrath upon the heathen that know him not, Jer. 10. 25. who yet were left in the dark to grope after him, as they could: And if the poor Philosophers (who had but the rush-candle of Natures dim light to work by) were yet delivered up to a reprobate sense, because they glorified God no better, Rom. 1. Oh the bloody wails that he will make upon the backs of his non-proficients, sots and dullards in his school! *Ingentia beneficia. flagitia supplicia.**

Esay 42.19.

2 Cor. 6.1.

Heb. 5.

Ad's 14.

*Are destroyed,* ] Or, silenced, as *Matth. 22. 12.* The Chaldee rendreth it *obtrunuerunt*, they are befotted, and so fitted for destruction: for *Dem quem destruit dementat.* Ignorance is the mother not of devotion, (as Papiſts say) but of destruction: and ignorant persons shall be silent in darknesse, as holy Hanna hath it: they shall lie down in sorrow, as the Prophet *Esay*: And although they alwayes wander and erre in heart, as not knowing Godswayes, *Psal. 95. 10. 11.* yet they cannot go so far wide, as to misse of hell; where they are sure to suffer both pain of losse, and pain of sense: for they shall be punished with everlasting destruction, in a flame of fire (there's pain of sense) from the presence of the Lord, and from the glory of his power (there's pain of losse) *2 Thess. 2. 8, 9.* Lo here the portion of all ignorant persons: and withall take notice of an usuall and equall proceeding of Gods impartiall justice in punishing such. He delights to punish sin in kind, to pay wicked persons in their own coyn, to overshoot them in their own bowe, to answer them in their own language, as he once did those bold *Babel-builders*, *Gen. 11.* Go to, say they: Go to, saith He: Let us build up to heaven, say they: Lets go down, and see that building, saith He: Let us make us a name, say they: Let us confound their language, that they may not so much as know their own names, saith He: Left we be scattered, say they: Let us scatter them abroad the world, saith He. Thus God worded it with them, and confuted their folly from point to point. And the like he will do with ignorant people at that great day. Depart from us, say they now to God, *Iob 21. 14.* Depart from me ye cursed, will He then say to them. We desire not the knowledge of thy wayes, say they, *ibid.* therefore I have sworn in my wrath, that thou shalt never enter into my rest, saith He. Ye have loved darknesse better then light, ye shall therefore have your belly-full of it in the bottom of hell: God loves to retaliate, as we may see here, and go no further: *Because thou hast rejected knowledge, I will also reject thee: seeing thou hast forgot the Law of thy God, I will also (to cry quittance with thee) forget thy children.* Thus by giving ignorant persons their own, he will so silence them, and even button up their mouthes, that they shall stand speechlesse; as being self-condemned.

*For lack of knowledge,* ] *Propter non scientiam*, for meer nescience, for such an ignorance as is privative onely, and of pure negation, which doth somewhat excuse a tanto, though not a toto: as in that servant that knew not his masters will, yet did commit things worthy of stripes, and had a few, *Luke 12. 48.* But *Israels* ignorance was more then all this, and a great deal worse. For did not *Israel* know? *Rom. 10. 19.* and have they not heard? yes verily: (*verse 18.*) No people under heaven like them for that, *Psal. 147. 19.* But they rejected knowledge, and affected ignorance: they hated the light, and loved darknesse better. This was the condemnation, the mischief of it, saith our Saviour; who (besides this wilfull ignorance, that mother of mischief, and main suppoert of Satans kingdome) laid down his life for the nesciences, the not-knowings of his people, *Heb. 9. 7.* and prayed for his persecutors at his death, *Father forgive them, they know not what they do.*

וְאֵלֶּיךָ יִשְׂרָאֵל  
נִשְׁתַּחֲוֶה

*Because thou hast rejected knowledge,* ] And that out of an utter hatred of it, (as the Greek word made of the Hebrew signifieth) out of deep disdain, as of a thing below thee, and vile in thine eyes, not worthy of thy pains, or pursuit. Wisdom is the principall thing, (saith *Solomon*, and he meaneth that wisdom that hath the fear of God for its foundation) therefore get wisdom. It is here called *hadagnath*, that

וְאֵלֶּיךָ יִשְׂרָאֵל  
נִשְׁתַּחֲוֶה

Prov. 4.5.



that knowledge, by an excellency, and with an accent, in opposition to that *science, falsely so called*, 1 Tim. 6. 20. that knowledge that puffeth up, 1 Cor. 8. 2. as it did *Ioseph Scaliger*, (that gulf of learning) for whom it had been happy, that he had been ignorant but of this one thing, that he knew so much. It is the *acknowledging of the truth which is after godlinesse* (as the Apostle describeth it, *Tir. 1. 1.*) that perfects the best part of a man, that confirmeth, setteth, guideth, discerneth, differenceth him from others, who are no better then bruits (though wise in their own generation, as are the Fox, Serpent, &c.) and maketh his face to shine, *Eccles. 8. 1.* as *Steevens* did, who was taught of God, and mighty in the Scriptures. This holy knowledge was highly prized by *Agur*, Prov. 30. 2. but slighted by those two flubbering Priests the Ions of *Eli*, *sonnes of Belial*, they knew not the Lord, 1 Sam. 2. 12. they knew him apprehensively, but not affectively: they professed that they knew God, but in their works they denied him, being abominable, and disobedient, and to every good work reprobate, *Tir. 1. 16.* He that saith, I know him, (saith *S. John*, 1 Epist. 2. 4.) and keepeth not his Commandements, is a liar, and the truth is not in him. Many of these *Jeroboams* Priests were ignorant Asses; like that Bishop of *Dunkeld* in Scotland, who boasted, yea thanked God, that he never knew what the old and new Testament was; and that he would care to know nothing but his *Portnise*, and his *Pontifical*: Or that Idol-Pastour in Germany, who being asked by the Visitours, whether he taught his people the Decalogue? answered, that hee had not the Book so called. Others of them, that knew more of Gods minde, yet neither cared to practise it, nor to teach transgressours, Gods wayes, that sinners might be converted unto him.

*Ali. and Mon.  
fol. 1153.*

*Job. Manl.  
loc. com.*

*Psal. 51. 13.*

*Tremel. in  
locum.*

*I will also reject thee,* ] And that with a witnesse; with an unwonted and extraordinary rejection, as the Hebrew word, *Vecimaseka*, (not found elswhere in the same forme) seemeth to import: God will kick such *Ignoramusses* out of the Priesthood, cast them out of the hearts of his people, throw them to the dunghill, as unfavourably; yea so reject them, as never to be received again, *Ezek. 44. 13.* God will shake them out from his house, and from his labour, *Neh. 5. 13.* (as the *Tirshata* did those Apostate Priests, *Ezra 2. 63.*) and lay them by, as broken vessels, of which there is no further use: taking from them even that which they seemed to have, *Luke 8. 18.* and blasting their gifts. See *Zech. 11. ult.* with the Note.

*Seeing thou hast forgotten the Law of thy God,* ] i. e. All that holy learning, which thou, being a Priest, oughtest to have and to hold in firme and fresh remembrance, for the good of the poor people, which, by thy default, is cut off for lack of knowledge, even the knowledge of salvation by the remission of their sins, which thou shouldest have given them, *Luke 1. 77.* not by infusion, but by instruction, which is the Priests proper office. But thou (alas) hast forgotten that little of my Law, that thou once hadst attained unto; and art grown as very a dolt and dotard, as *Theodoros Gaza* (once a great scholler, but) in his dotage so ignorant, that he knew not his letters, he could not read. Nay thou art not onely a silly Ass, but a *slow-belly*: all thy care is for fat sacrifices and benefices, thy wits are in thy belly, and thy guts in thy brain: hence thy forgetfulness of my Law, and of my peoples welfare. The Arabick Translation hath it thus, *Inasmuch as thou hast loved this, and the consolation, therefore I will reject and forget thee*, &c. *Demas* forsook *Paul*, and embraced this present world; yea he became afterwards a Priest in an Idol Temple at *Thessalonica*, as *Dorotheus* testifieth. The Vulgar Latin Translation rendereth this Text in the Feminine gender, *quia oblita est* against all Grammar and good reason: for the Lord here, speaketh to the Priest, and chiefly to the chief Priest, *qui certe femina non erat*, saith *Polanus*, who sure was no woman: Unlesse the old interpreter, (like another *Balaams-ass*) would have this to have been spoken against the Sea of Rome, wherein Pope *Joan* sometime sat, *Anno Dom. 854.* Sure it is, that the Arch-priests of Rome are so delighted in the feminine gender, that they had rather attribute the breaking of the serpents head to a woman, the Virgin *Mary*, then to the Man *Christ Iesus*: for in their last Edition of the Latine Bible, they print, *Gen. 3. 15. Ipsa conteret tibi caput, She shall bruise thine head*, &c. Thus *Polanus*.

*I also will forget thy children,* ] Thy spiritual children, say some, even that whole

whole people who saluted their Priests (as the Papists do their *Padres*) by the name of Father and observed their institutes. But they do better that understand the text of their naturall children, whom God here threateneth to forget, that is, to put them by the Priests office, as he threatned *Eli. 1 Sam. 2. 30.* and thrust out *Abiathar 1 King. 2. 27.* four-score years after. It is a dreadfull thing to be forgotten of God. We take it ill to be forgotten of a friend and to be as a dead man out of mind, *Psal. 31. 12.* O take heed that God forget not us and our children : that he cast not off the care and keeping of us. He is so liberall a Lord and doth so little forget our labour of love and patience of hope as that he provideth for the posterity of his people, *Psal. 69. 36.* *The seed also of the servants shall inherit it : and they that love his Name shall dwell therein.* Who then would not hire himself to such a master : who would not remember Gods Law and teach it others, if but for his poor childrens sake who else will rue for it ?

*Vers. 7.* As they were increased ] sc. in number, wealth and honour. Their prosperity undid them, they flourished at this time in Court and Country, they waxed fat and kicked. The Priests are here accused of detestable ingratitude, and of unsufferable pride and insolency.

As they were multiplied or magnified, they have sinned against me ] that is, they have abused my gifts to my great dishonour. Like fed hawkes, they have forgot their master. Nay, like yong mules, which when they have sucked, turn up their heels and kick their dam : so did these haughty and haunty Priests. Their hearts were fat as grease, they were inclosed in their own fat, but they delighted not in Gods Law. *Cum ipsis opibus lascivire cepit Ecclesia.* saith *Platina.* The Church began to be rich and wanton at once, rich and riotous. They had golden chalices but wooden Priests, *Repugnante contra teipsum felicitate tua,* as *Salvian* saith to the Church in his time : thy prosperity is thy bane. What would he have said if he had seen the Pope in his Princely State, thundering from his Capitoll, and heard their big-swoln titles of *Padre benedicto, Padre Angelo, Archangelo, Cherubino Seraphino &c.* *Ammianus Marcellinus* a heathen historian inveiged against the Bishops of Rome, even in those purer times, for their pride and luxury. *Odi fastum illius ecclesia* saith *Basil,* I hate the haughtinesse of that Western Church. It caused the lamentable separation of the Greek Church from the Latine : the other four Patriarches (not without the like pride and stomach) dividing themselves from the Bishop of Rome, and at their parting using these or the like words. Thy greatnesse we know, thy covetousnesse we cannot satisfie, thy encroaching we can no longer abide : live to thy self. And yet if they could have held them there, and shunned those evils which they blamed in others ( walking humbly with God, and committing themselves to him in well-doing ) they might have flourished to this day. But wrangling away the truth, and contracting rust with long ease and prosperity, God was forced to scour off that their rust with bloody War by the Turks. Of whom these Churches being in fear and danger, fled to carnall combinations : sent and subjected themselves to the Bishop of Rome that they might have his help. But all in vain : for shortly after, they were destroyed, and lost all. God covered them with confusion, and turned their glory into shame. So he hath done the Roman glory in part, and will do more every day.

*Roma diu titubans varijs erroribus acta,  
Corruet : et mundi definet iste caput.*

*Parei Medull*

God will cast dirt in the faces of proud prelates, he will stain the pride of all glory cast upon them with ignominy, reproach *Prov. 18. 3.* crush their crown with a woe, *Esay 28. 1.* change their glory (their dignitie and greatnesse wherein they gloried) into shame, not without much bitternesse in the change, as the Hebrew word here used seemeth to import. *Miserum enim est, fuisse felicem.*

*Vers. 8.* They eat up the sin of my people ] that is, the sin-offerings, as *Exod. 29. 14.* This they might lawfully do, *Levit. 6.* and *10. 17.* But they were greedy dogs ; and looked every one to his gain from his quarter, *Esay 5. 6. 11.* They winked at the peoples sins, and cared not what evils they fell into, so that they would bring in store of fat and good expiatory sacrifices, which made for the Priests advantage. They ate that

on earth which they were to digest in hell: they fed upon such diet as bred the worm of conscience, that never dyes. Just so the Papists do at this day: they teach the people, though they sin, yet by giving money for so many Masses to be mumbled over, by a greasie Priest, or by so many indulgences and *Dirges* purchased of the Popes pardon-mongers, they shall be delivered, *etiamsi, per impossibile, matrem Dei vitiaissent*. I tremble to English it. *Tecelus* told them so in Germany; and got huge masses of money for the Popes coffers. The common sort of Papists (for want of better teaching) will say, When we have sinned we must confesse: and when we have confessed, we must sin again, that we may confesse again; and make work for new indulgences and Jubilees. But have these *workers of iniquity no knowledge, that eat up Gods people as they eat bread?* that drink up the blood of souls, much more worth than the lives, that *Dauids* men had jeopardied to procure him the water of the well of *Bethlehem*, which therefore he durst not drink of? This surely is that filthy *lucre* Ministers should be free from 1 Pet. 5. 2. Let all non-residents look to it, that carry onely *forcipes et mulctrum* those instruments of a foolish shepherd *Zech.* 11. 15. (See the Note there) feeding themselves but starving the flock: an heavy account will they one day make to the Arch-shepherd, of this their sacrilegious rapacity.

Specul.  
Europ.  
Psal. 14.

wisdom 14.

and they [set their hearts on their iniquity.] Heb. they lift up their souls: that is, they not onely prick up their ears, as *Daneus* expounds it to listen after sins and sin-offerings, but they greedily desire and earnestly look after such emoluments, such belly timber: being *gula mancipia* slaves to their guts, and wholly given up to gormandise. See the same expression: and in this sense *Jer.* 12. 27. *Deut.* 24. 15. *Ezek.* 24. 25. and compare the practise of Popish Priests, who make infinite gain of every thing almost, as their ringing of Saints-bells, places of buriall, selling of licenses for marriage and meates, selling of corpses and Sepulchres. All things are saleable and soluble at Rome: and the savour of gaine sweet, though it come out of a stinking stewes, or Jewes counting-house. The Priests had a trick by wires to make their Images here wag their chaps a pace, if some good gift were presented: as if otherwise, to hang the lip in token of discontent.

Ad. and Mon.

*Vers* 9. And there shall be like people like priest] i. e. they shall share alike in punishment, as they have done in sin: neither shall their priesthood protect them, any more then it did *Elies* two sons, whose white Ephod covered foule sins. A wicked Priest is the worst creature upon earth. Who are devils but they that were once angels of light? and who shall have their portion with the devill and his angels, but those *dehonestamenta cleri mala moneta ministri*, bad-liv'd ministers: It was grown to a proverb in times of Popery, that the pavement of hell was pitch with souldiers helmets and shavelings-crowns. Letters also were framed and published as sent from hell: wherein the devill gave the Popish clergy no small thanks, for so many millions of soules as by them were daily sent down to him. The Priests might haply hope to be privileged and provided for in a common calamity, for their office-sake; As *Chrysostom* saith that *Aaron* (though in the same fault with *Miriam* *Numb.* 12. 1: yet) was not smitten with leprosy as she, for the honour of the Priesthood, lest such a foule disease on his person should rebound to the disgrace of his office. But I rather think he escaped by his true and timely repentance; whereby he disarmed Gods indignation, and redeemed his own sorrow and shame. For God is an impartiall judge: neither is there with him respect of persons: Priest and people shall all be carried captive one with another (the priests for the people, according to that of *Esay*, I am a man of polluted lips: for why? I live among a people of polluted lips and have learned their language: and especially the people for the priests *Jer.* 23. 10. 14. 15. from the prophets there goes profaneness quite through the land) so they shall fare the worse one for another: they shall all be involved in the same punishment. Onely it shall be more grievous to the priest, by how much higher thoughts he had of himself: looking on the people as his underlings, as they did *Joh.* 7. 49.

Matth. Parif.  
ad Ann. 1072.

Did to his is-  
povvns d'xi-  
uma. Chrys.

Isay 6.

and I will punish them for their wayes] Heb. visit them So *Exod.* 32. 34. In the day when I visit, I will visit their sin upon them. God hath his visitation-dayes wherein to visit those visitours the priests; and his articles will be as strict and as criticall (saith one) as ever was the inquisition of Spain, or Lambeth. It was therefore



therefore good counsell that a Martyr gave his wife in a letter, Among all other prisoners visit your own soul, and set all to rights there: for else, what will you do when God riseth up? and when he visiteth, what will you answer him? And that which *Tertullian* gave *Scapula* a Pagan persecutor; *Si nobis non parcis, tibi parce: si non tibi, Carthagini.* God will surely make inquisition for our blood: therefore if thou wilt not spare us, yet spare thy self: if not thy self, yet spare thy country, which must be responsible when God comes to visit.

Job. 31. 145

and reward them for their deed] *Heb. I will make to return your doings:* Hence this is well observed by a good interpreter; Sin passeth away in the act of it with much sweetness: but God will make it return back againe in the guilt of it, with much bitterness.

*Verse 10. For they shall eat and not have enough*] Onely they shall be filled with their own wayes *Prov. 14. 14.* but that is but to feed upon the wind with Ephraim *Hos. 12. 1.* which breedeth nothing but troublesome belching, or a doglike appetite (as they call it) that cannot be satisfied. These greedy dogs the Priests that did eat up the sins of Gods people and thought to have full gorged themselves therewith, they met with that sore plague of unsatisfiability for the present (a man may assoon fill a chest with wind as a soul with wealth; See *Eccles. 5. 10.* with the note) and for the future they coveted an evill covetousnesse to themselves, for they gat Gods curse along with their evill gotten goods which will bring them to a morsel of bread: they have not onely sucked in the ayre, but pestilentiall ayre, that not onely not fills them, but kills them too. See the note on *Hagg. 1. 6.*

βλαψία  
appetitus canis.Non plus satia-  
tur cor auro,  
quam corpus  
auro. Aug.

Aristot.

Psal. 127. 3.

2 King. 10. 7.

they shall commit whoredome and shall not increase] The Chaldee renders it, They shall take wives, but shall not beget sons. *Sol & homo generant hominem* saith the Philosopher: but unless God the first agent concurr, that cannot be neither: Loe, Children are an heritage of the Lord: and the fruit of the womb is his reward, saith *David* to his son *Solomon*, who found it true by experience: for by all his wives and concubines (no lesse then a thousand) he had but one son that wee read of and he was none of the wisest: nothing like *Edward* the sixth whom alone *Henry* the eighth left (with his two sisters) to succeed him: though he had so many wives and concubines. Wantonnesse is a sin commonly punished with want of posterity: especially when it is accompanied with obstinacy in evill courses, as in *Ahab*; who, to crosse Gods threat of rooting out him and his posterity, took many wives; and so bestir'd him, that he begat of them seventy sons, but with evill successe: for they were all cut off in one day. Wicked men must not think to carry it against God: and to have their wils *al dispetto di Dio*, as that prophane Pope said; and as that gracelesse *Ahaziah* who sent a third captaine, after that the former two had been consumed with fire; as if he would despitfully spit in the face of heaven, and wrestle a fall with the almighty. Let no man expect to prosper in unlawfull practises, to encrease by whoredome, as these profane priests sought to do, that they might be full of children (any how) and leave the rest of their substance to their babes *Psal. 17. 14.* But fertility is not from the meanes (right or wrong) but from the Authour (many a poore man hath a house-full of children by one wife: whilest *Solomon* hath but one son by many house-fuls of wives) and *Job* could tell that whoredome is a fire that consumeth to destruction, and would root out all his increase *Chap. 31. 12.*

because they have left off to take heed to the Lord] God is not bound to render a reason of his proceedings, yet doth it oft as here, that he may be justified, and every mouth stopped. Their Apostasy is here shew'd to be the cause of their calamity. Time was when they took some heed to God and his wayes: they kept close to him, and observed his commandments to do them, (as the word here importeth) but now they had left off to be wise, and to do good, (*Psal. 36. 3.*) untill their iniquity was found to be hatefull, and themselves altogether filthy *Psal. 53. 3.* wicked doers against the covenant *Dan. 11. 30. 32.* Apostates cannot chuse unto themselves a worse condition *2 Pet. 2. 20. 22. Mar. 12. 43. 45.* let them look to it. Hath ever any waxed fierce against God and prospered? even of late my people is risen up against me as an enemy *Mic. 2. 8.* but what will they do in the end thereof?

Job. 9. 41

*Verse 11. Whoredome and wine and new wine have taken away the heart*] i. e. have

have robbed my people of themselves, and laid a beast in their roome. Any lust allowed and wallowed in will eat out the heart of grace; and at length, all grace out of the heart. Hence temporizers grow in time so saplesse, heatelesse and heartlesse to any good: some unmortified lust or other thereis, that as a worme, lieth grubbing at the root, and makes all to wither: that, like a drone in a hive, proves a great waster: that, as a moth in fine cloth, consumes all: or, as the light of the Sun, puts out the light of the fire: so here. But above all others, sensuall sins and fleshly lusts (such as are here instanced *whoredome* and *drunkenness*) do war against the soule 1 *Pet.* 2. 11. do take away the heart: they besot and infatuate a man, they rob him of his reason, and carry away his affections &c. Grace is seated in the power of nature. Now these carnall sins disable nature: and so set it in a greater distance from grace. They make men, that formerly seemed to give light as a candle, to become as a snuff in a socket, drowned in the tallow: or as a quagmire which swallowes up the seed sown upon it, and yields no increase. Who are *void of the spirit* but such as are *sensual*? *Jude.* 18. 19. And who are they that say unto God, *depart from us*, but those that dance to the timbrel and harp &c. *Job.* 21. 11. *They saw God and did eat and drink* *Exod.* 24. 11. that is, say some, though they had seen God, yet they turned againe to sensuall pleasures: as if it had reference to that eating, and drinking, and rising up to play, upon the dedication of their calf, which was presently after. *Aristotle* writeth of a parcel of ground in Sicily that sendeth forth such a strong smell of fragrant flowers to all the fields and grounds thereabouts, that no hound can hunt there; the sent is so confounded with the sweet smell of the flowers. Let us see to it that the pleasures of sin take not away all sent (and sense too) of heavenly delights: that the flesh, as a Syren, befoole not wisdomes guests, and get them away from her *Prov.* 9. 16. as *Elian* tels of a whore that boasted, that she could easily get all *Socrates* his Schollers from him, but he could not recover one againe from her. Indeed none that go unto her return againe, saith *Solomon* *Prov.* 2. 19. for she gets their hearts from them: as *David* found, and *Solomon* complained. *David* was never his own worthy againe, after he had moyled himself with that beastly sin. And *Solomon* when he gave himself to wine and women (though his mother had sufficiently warned him *Prov.* 31. 3. 4.) he quickly took hold of folly *Eccles.* 2. 3. his sensualities drew out his spirits and dissolved him, & brought him to so low an ebb in grace, that many question his salvation. *Bellarmino* reckons him among reprobates: but I like not his judgement. Let ministers of all men (this is spoken of the Priests chiefly, as some think) see to it that they fly fleshly lusts: that they exhort the *younger women with chastity* as *St. Paul* bids *Timothy*: and drink, (if any, yet but) a little wine for their healths sake: remembering that the sins of Teachers are teachers of sins; and that their evil practises fly far upon those two dangerous wings of Example and Scandall. Ministers should be no wine-bibbers or Alestakers 1 *Tim.* 3. 3. *ne magis solliciti de mero quam de vero, magis ament mundi delicias quam Christi divitias*, lest being lovers of pleasure more then lovers of God, that should befall them that *Solomon* foretelleth *Prov.* 23. 33. thine eyes shall behold strange women, and thine heart shall utter perverse things. A belly filled with wine foameth out filthinesse saith *Hierom.* Wine is the milk of *Venus* saith Another. *Vina parant animos Veneri* saith a third. Whoredome is usually ushered in by drunkenness: Hence they stand so close together in this text.

Lib. de mirabil. auscult.

Venter estuans mero spumat in libidinem. Hieron. Aristot. Ovid. 2. de remed. Amor.

All. & mon.

Verse 12. *My people ask counsel at their stocks* that is, at their Images which are here called *stocks* in contempt, as *Hezekiah* called the brazen serpent (when it was idolized by the people) *Nehushtan*, or a piece of brasse: and as *Julius Palmer* martyr called the Rood in Pauls a *Jackanapes*, and as the poet, in contempt of his own God *Priapus*, brings him in saying

*Olim truncus eram ficulnus, inutile lignum.*

Horat.

See that graphicall description of their madnesse *Esay.* 44. 11. &c. *Rivet* in loc.

So the Prophet cries shame upon the house of Israel, for saying to a stock, *thou art my father*: and to a stone thou hast brought me forth, *Jer.* 2. 27. But to such senselesse practises men fall many times, when they grow sensuall See 2 *Thes.* 2. 10. *Rev.* 17. 5. Spirituall whoredome, and bodily go usually together. *Rivet* tels us here

here of a Noble-man that went out of the Church from hearing mass into the very next house where he kept a whore; and said to the by-standers a *lupanari ad missam unum tantum esse passum*, that there is but one step from the masse to a whore-house.

and their staff] that is, saith *Kimchi*, their false-prophets upon whom they leane, and by whom they are led, as a blind man by his staff. But I rather think it is meant of *Rabdomancy* a kind of odd way of divining by rods and staves, as *Nebuchadnezzar* is brought in doing *Ezek. 21. 22.* and was common in those Eastern parts: Or else hereby are meant the Southsayers and Magicians rods as *Exod. 7. 12. Heb. 11. 21.* it is said that *Jacob worshipped leaning upon the top of his staff*, and thereby lifting up his body to do reverence to God, where the Vulgar text, omitting the preposition, hath committed a manifest error, in saying that *Jacob worshipped the top of his rod or staff*; as if there had been some picture there engraven: the Hebrew is *towards the beds-head*. And it is certaine that *Jacob* worshipped none but God: and bowed himself either towards the beds-head, or leaning upon his staff, to testify his humility, faith and hope, which adoration how far it was from the worshipping of Images (which the papists vrge from this place) who seeth not?

for the spirit of whoredomes hath caused them to erre] That unclean spirit *Zech. 13. 2.* the devill (who is *εἰδωλοφάγος* as *Synesius* saith, a delighter in idols) drives them *satanico impetu*, to commit whoredome both spirituall and corporall with strength of affection. Now if that spirit of error 1 *Jon. 4. 6.* and of giddinesse *Esa. 19. 14.* causen men to erre, and carry them with a vehement *Impetus* to idol-worship (which indeed is devil-worship) what wonder? men that are that way bent know not of what spirit they are: little think that they are acted and agitated by the devill. O pray with *David Psal. 143. 10.* that that good spirit of God may lead us into all truth and holinesse.

and they are gone a whoring from under their God] i. e. from under the yoke of his obedience: they are gone out of his precincts, and therefore also out of his protection: as a whore that forsaketh her husband, and is therefore worthily cast off.

Verse 13. They sacrifice upon the tops of the mountains, and burn incense upon the hills &c.] as nearer to heaven; and in an apish imitation of the Patriarches, who, before the Tabernacle was set up, sacrificed in high places (as *Abraham* on mount *Moriah* &c.) that their bodies being mounted aloft, they might the better lift up their hearts and eyes to heaven, saying as it were to all worldly cares and cogitations as *Abraham* did to his servants whom he left at the foot of the hill, *Abide you here with the Ass.* *Hierom* upon this place hath this Note: *Israel* saith he, loveth high places, for they have forsaken the high God: and they love the shadow, having left the substance. But what could be more absurd then to think as they did, that God who is omnipresent, was neerer to them on hills and high places, and further off them in vallies. See *Esa. 57. 7. Ezek. 6. 13.* This they had partly also learned of the heathens; from whom neverthelesse God had shut them up as it were in an *Island* (so their land is called) that having little commerce with them, they might not learn their manners. But our nature is very catching this way: and doth as easily draw and suck Idolatry to it, as the loadstone doth iron, or Turpentine fire.

Gen. 22. 9.

Esa. 20. 6.

under oaks, and Poplars, and Elmes, because the shadow thereof is good] So they proceed from one evil to another; for sin is infinite and when a man is fallen down one round of Hells ladder, he knowes not where he shall stop, or how he shall step back. These Idolaters as they had their high places in imitation of the Patriarchs; so their groves of shady trees consecrated to their Idols; to strike reverence into their hearts, as they conceited, and for the greater solemnity. Sin comes commonly clothed with a shew of reason *Exod. 1. 10.* Come let us deale wisely say they: yet every oppressor is a fool *Prov. 28. 16.* It will so blear the understanding, that a man shall think he hath reason to be mad, and that there is some sense in sinning. But especially will-worship hath a shew of wisdom *Colos. 2.* ult. or the reason of wisdom, as the word there signifieth, the very quintessence of it. Hence the Papists write *Rationals*, whole volumes of reason for their rites and ceremonies.

λόγον σοφίας



See Dr. Shel-  
dons mark of  
the beast. serm.

ceremonies in Divine service, ( the shadow is good, say these therefore, we get under trees ) And John Hunt, a blasphemous Papist, in his humble Appendix to King James, Chap. 6. was not afraid to say, That the God of the Protestants, is the most uncivil and evil-mannered God of all those, who have borne the name of Gods upon the earth : yea worse then Pan, God of the Clowns, which can endure no ceremonies nor good manners at all. O tongue, worthy to be pulled out, cut in gob-bets, and driven down the throat of this hideous blasphemer : for he could not but know the God of the Protestants ( as he scornfully termeth him ) to be the Father, the Son, and the Holy Ghost. Did not Rabshakeh rail after this rate upon good Hezekiah, for taking down the high-places, and Altars of God ( as he called them ) which yet God well approved of ? 2 King. 18. 22. Mr. Boroughs maketh mention of a Lady in Paris, who when she saw the bravery of a Procession to a Saint, shee cried out, *Oh how fine is our religion beyond that of the Huguenots : They have a mean and beggerly religion, but ours is full of solemnity and bravery, &c.* The Catholikes in their Supplication to King James for a Toleration plead, that their religion is ( *inter cetera* ) so pleasing to nature, and so futable to sense and reason, that it must therefore needs be the right. A proper Argument surely : and not all out so convincing as that of Cenalis Bishop of Auranthes, who writing against the Christian Congregation at Paris, and basely slandering their meetings, as if they were to maintain whoredome, will in conclusion needfully prove ( if he could ) the Catholikes to be the true Church, because they had bells to call them together ; but the Huguenots had claps of Harquebuzes, or Pistoles, for that purpose, &c.

As. & Mon.

Therefore your daughters shall commit whoredome, ] Impune, they shall do it, and for a punishment of your Idolatry : and in as much as you have prostituted your souls ( that is, my spouse ) to the devil, your houses shall be whorehouses, to your utter disgrace and heart-break. Certain it is, that where there is most Idolatry, there is most adultery ; as at Rome, which is nothing else but a great brothel-house, and hath fully made good that of the Poet ;

*Roma quod in verso delectaretur amore,  
Nomen ab in verso nomine fecit Amor.*

Thus God punished the idolatrous Ethnikes, by delivering them up, to passions of dishonour, or vile affections ; to Sodomitical practises, which did abase them below those four-footed beasts which they adored, Rom. 1. 23, 24, &c. Some put off all manhood, became dogs, worse then dogs, scalded in their own greafe, verse 27. and this is there called, a meet recompense, such as God here threatneth. Mr. Levely ( a very learned Interpreter ) thinketh that when God saith here, *your daughters shall commit whoredome, and your daughters in law* ( for so he renders it ) *shall commit adultery*, he meaneth it not of voluntary whoredome, but of that which is forced : according to that of Amos to Amaziah Chap. 7. 17. *Therefore thus saith the Lord, thy wife shall be an harlot in the City : and thy sonnes and daughters shall sell by the sword, &c.* that is, thy wife shall be ravished by the enemy. Theodoret also is of the same judgement.

Ἐκεῖναι ἡμέτερας  
ἀντιμισθία.

Verse 14. *I will not punish your daughters, when they commit whoredome, ] q. d.* I will not once foul my fingers with them, or be at pains to correct them : but they shall take their swinge in sin, for me, &c. Origen in a certain Homily quoting this Scripture, saith, *Vis indignantis Dei terribilem vocem audire, &c.* Will you hear the terrible voice of a provoked God ? hear it here, *I will not punish, &c.* You shall be without chastisement, for an argument that you are bastards and not sons. Never was Jerusalems condition so desperate, as when God said unto her, *My fury, shall depart from thee, I will be quiet and no more angry, Ezek. 16. 42. Feri Domine, feri,* cried Luther, Strike Lord, strike, and spare not.

Hom. 8. in  
Exod. 20.

*Ferre minora volo, ne graviora feram.*

There is not a greater plague can befall a man, then to prosper in sinfull practises. Bernard calleth it, *misericordiam omni indignatione crudeliorem*, a killing courtesie, Ezek. 3. 20. *I will lay a stumbling-block before him : that is, saith Vatablus,*

*tablus*, I will prosper him in all things, and not by affliction restrain him from sin. Job surely counts it for a great favour to sorry man, that God accompts him worth melting, though it be every morning; and trying, though it be every moment. And *Jeremy* calleth for correction, as a thing that he could not well be without, *Correct me O Lord, &c.* Job 7. 17, 18.

For themselves are separated with whores, ] God seemeth to speak this to others by change of person: *Ac si puderet ipsum cum putidis hircis verba facere*, as if he were ashamed to speak any longer to such stinking goats. Separates they were, but of the worst sort: they separated themselves with harlots, they gat into by-corners, far from company ( specially of those that know them ) that they might more freely act filthinesse. But what could the Heathen say, *Turpe quid acturns, Te sine teste time*. Conscience is a thousand witnesses: and men must not think long to lie hid: for God will be a swift witness against the adulterers, *Mal. 3. 5.* and, it may be, bring them into all evil, in the midst of the Congregation and assembly, *Prov. 5. 14.* See the Notes on both places. Some render it, *They beget bastards*, such as the Mule is, ( which also hath his name *pered*, from this root ) Or they shall be unfruitfull as the Mule. Wantonnesse is commonly punished with want of children. ( See the note above on *verse 10.* ) Those children that they had took after them, it appeareth here: they were *naught by kind*, as being an adulterous generation, a seed of evil-doers, a race of rebels; and therefore it was no matter, how little they multiplied. Let those that have children, and others under their charge, keep home as much as may be, and not be separate from their families ( with whores especially ) lest their daughters mean-while commit whoredome, ( counted but a trick of youth, a sin that that slippery age may easily slip into, and not easily be descried, *Pro. 30. 19.* ) and their spouses commit adultery, by occasion of their leud absence, and to cry quittance with them at home. Let them also make *Nebuchadnezzars* law, that none under their roof, say, or do ought against the God of heaven; and themselves be first in the practise of it, as so many living lawes, walking statutes; so may they hope to keep their houses chaste, and honest, and provide for the credit and comfort both of themselves and of theirs.

Rivet.

Auson.

jpparedu.

Dan. 3. 29.

And they sacrifice with harlots, ] Heb. *Holy-harlots*, sacrificing-harlots, such as *Solomon* speaketh of, *Prov. 7. 14.* and as those wicked women that lay with *Elias* sonnes at the door of the Tabernacle, *1 Sam. 2. 22.* Or as King *Edward* the fourth, his holy whore, as he used to call her, that came to him out of a Nunnery, when he list to send for her. His kinsman *Lewis* the eleventh of *France*, ( knowing his disposition ) invited him to the *French* Court, promising him his choice of Beauties there, and adding *Adhibebimus tibi Cardinalem Burbonium*, then shall *Cardinall Burbon* shrieve you, and absolve you of all your misdoings, &c. 'Tis well enough known what foul work the Heathens made at their *sacra Eleusinia, Bacchanalia, Lupercalia, priapeia* ( the same with the sacrificing to *Baal-Peor*, as *Hierom* holds. ) And to these this Text may seem to refer; and this people too have separated themselves to that shame.

Speed.

Comin.

Therefore the people that doth not understand, shall fall. ] Heb. *shall be beaten*, as some render it, *shall be perplexed*, and troubled, so as they know not what to do, or how to help themselves, as *Aben-ezra* from the *Arabick*. The *Chaldee* interprets it, *collidetur*, shall be dashed in pieces. Ignorance is much instanced and threatned in this Chap. three or four severall times at least. Not because men sin onely by ignorance, as the *Platonists* think: but 1. to aggravate the hatefulnessse of this sinne, which men use so to excuse and extenuate. 2. to taunt and abase the rebellious nature of man, who now is set in grosse ignorance, and ready to pitch headlong into hell, as the just guerdon of his aspiring and reaching after forbidden knowledge. 3. because ignorance ( affected especially ) is the source of many sins, and a main support of Satans kingdome. See the Notes above on *verses 1, 6, &c.*

Omnis peccans, est ignorans.

*Verse 15.* Though thou *Israel* play the harlot, yet let not *Judah* offend. ] Left if God lose his glory among them too, he lose it altogether. *Judah* was grown almost as good as *Israel*, ( in the dayes of that stigmatick *Ahaz* especially, *2 Chron. 28.* ) *Aholibamah*, as *Aholibah*, *Ezek. 16.* But let it not be so, saith the Prophet, sith not to be warned by the harmes of another, is a just both presage and desert of ruine. *Altioris igitur perditio tua sit cautio*. Seest thou another shipwrack? look well to thine

chine

thine own tackling. God will take that from Israel, that he will not from Judah; because these had many means and priviledges, that the other had not; as the Temple, Priests, Ordinances, &c. Now, good-turnes aggravate unkindnesses; and mens offences are increased by their obligations. *Judah* was and would be therefore the worse, because they ought to have been better. And God can better bear with aliens, then with his own people, when they offend. The Philistims may cart the Ark, but if *David* do it, wo be to *Uzzah*. You onely have I known of all the families of the earth, therefore, (whosoever scape) I will punish you for all iniquities, *Amos* 3. 2. The unkindness of your sins is more then all the rest: it grieves Gods Spirit, and goes neer his heart, &c.

*Come not ye unto Gilgal, neither go ye up to Bethaven, ]* Alias *Bethel*, the house of God, so called by *Jacob*, who there had visions of God, and said, *How fearful is this place? It is even the house of God and gate of heaven*. But now it was become the hate of heaven, and gate to destruction, as being abused to idolatry. *Corruptio optimi fit pessima*. *Bethel* is become *Beth-aven*, the house of iniquity and misery, of sin and of sorrow: for their sorrows shall be multiplied that hasten after another God, *Psal.* 16. 4. The word there rendred *sorrows*, signifieth also *idols*, *Psal.* 115. 4. and 106. 36. because they that worship them, are sure of sorrows.

*Come not therefore to Gilgal &c. ]* *Gilgal* was the key of *Canaan*, situate between *Jordan* and *Jericho*, famous for sundry services there performed to God, as were easie to instance; but now basely abused to Idol-worship. Hence this charge (and the like in *Amos* chap. 5. 5.) not to come neer it; and the rather because it was a border Town, and so more dangerous. *Keep thee far from an evil matter*, saith *Moses*, *Come not nigh the doors of the harlots house*, saith *Solomon*. *From such stand off*, or keep aloof, saith *Paul*. *Shun them* as the Sea-man doth sands and shelves, as the same Apostles word imports, *1 Thes.* 3. 6. A man cannot touch such pitch, but hee shall be defiled: nor live any while in *Mauritania*, but hee shall be discoloured. *Cum fueris Rome, &c.* Let them look to it that so much affect to see *Italy*, *Rome*, the Pope, the Masse, &c. But what dost thou here *Elias*? may God well say, as *1 King.* 19. 9. What protection hast thou here, either from infection of sin, or infliction of punishment? Saith not the heavenly Oracle, *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, *Rev.* 18. 4. Mr. *Ascham* (school-master to *Queen Elizabeth*) was wont to thank God, that he was but nine dayes in *Italy*: wherein he saw in that one City of *Venice* more liberty to sin, then in *London* he ever heard of in nine yeers. And is it safe pressing into such pest-houses? tampering with such temptations? *Tertullian* tells of a Christian woman, who being at a play, was possessed of a devil. And when he was asked by those that came to cast him out, how he durst possesse one that was a Christian, he answered, I found her in mine own place. Take heed therefore, ye come not where the devil hath to do. He that doth so, and yet prayes, *Leade us not into temptation*, may as well thrust his finger into the fire, and then pray that it may not be burnt.

*Nor swear, The Lord liveth: ] i. e.* Swear not by God and *Malcham*, *Zeph.* 1. 5. make not a mixture of religions: halt not between two opinions, think not to serve two masters. What agreement hath Christ with *Belial*, or the Temple of God with Idols? Cast away (saith one to a neuter passive, *Nicodemus*) either thy wings, or thy teeth: and loathing this Bat-like nature, be what thou art, either a bird, or a beast. There were (belike) in *Judah*, that thought they could both frequent places of Idol-worship, and serve *Jehovah*, swearing by his Name. God will have none of that: if he be served by men at all, he must be served truly; that there be no halting, and totally, that there be no halving. To swear *vere*, *rite*, *juste*, as *1er.* 4. 1. is a piece of Gods service, and we may well reckon it amongst our good-works. But to swear by Idols, or before Idols, made to represent the true God (as those bugges at *Dan* and *Bethel*, &c.) or by the creature, *Matth.* 5. 24. is utterly unlawfull. It is a great dishonour to God; and a great dishonour to our selves also: for we alwayes swear by the greater, *Heb.* 6. 16.

*Verse 16. For Israel slideth back, as a back-sliding heifer, ]* *Juvenca petulca*, as an unruly heifer, which both kicketh against the milk-pail, and wriggles against the

Gnathabim.

Exod. 23. 7.

Prov. 5. 8.

1 Tim. 6. 5.

ἐλάττω.

Matth. 6. 23.

2 Cor. 6. 15.

D. Hall Epist.

to W. L.

ἀνυπακούου  
παιδὸς βοῦν;



the yoke. *As a mad Cow*, so the Septuagint. Mr. Dearing told Queen Elizabeth in a Sermon, that whereas once she wrot in Woodstock windowes, *Tanquam ovis*, as a sheep to the slaughter, Now she was *tanquam indomita juvenca*, as an untamed heifer: and might well fear lest God would feed her as a lamb in a large place as here, and feed her *with his rod*, as Mich. 7. 14. The Chaldee rendreth, *sicut bos qui saginatur & recalcitrat*, as an Ox that waxeth fat and kicketh. But the Hebrew word is *feminine*: and in all creatures, the female is observed to be more headlong and headstrong.

*Scilicet ante omnes furor est insignis equarum.*

Heifers also are more wilde, wanton, and untractable: noting the children of disobedience, those refractory rebels: that, as false jades will not stand and pull, (as countrey-men call it) set their shoulders to the yoke, and their sides to the work, but give in and kick against the prick.

Vite. Gen. 3.

Now the Lord will feed them as a lamb in a large place. ] i. e. He will keep them short, as an heifer kept in a sheep-pasture, where there is nothing for her to bite on, it is so bare. A lamb can live where an heifer cannot: a lamb can pick up the grasse of the wilderness, and pick a living out of it. God threatneth these heifers, they shall have henceforth short commons. Thus Gualther carries it. Mercer will have it thus: *I will feed them as a lamb*, i. e. daintily and plentifully, that being the sooner fatted, they may be fitted for the shambles. Other thus, and I think better, *he shall feed them*, that is, punish them, (as Mich. 5. 4, 6. & 7. 14.) as a lamb, one single succourlesse lamb, that goes bleating up and down in the wide wast wilderness, having none to tend it, or take care of it: it shall be all alone in a large place. How much better and safer were it to be in Gods fold: where (though pinde, or pent up in a narrower room, yet) Gods lambs are sure to be fed daily and daintily. Whereasthose that affect freedom from Gods service, and hold themselves at best ease when they have elbow-room enough to satisfie their lusts without restraint or controul, they shall be fed with Gods rod, Mich. 7. yea they shall finde that he hath two rods. *beauty and bonds*, Zech. 11. 7. the latter for those that slight the former. Or if he feed them as a lamb in a large place, alone, and at random, they will quickly become a prey to the Wolf, and soon have enough of that wilde liberty that they so much affected.

Verse 17. Ephraim is joynd to idols, let him alone. ] Ephraim, that is, the ten revolted Tribes, who are called Ephraim in opposition to Judah. 1. Because that Tribe was the greatest of the ten. 2. Jeroboam the ring-leader of that revolt, was of that Tribe. 3. They fell off at Shechem, which was in that Tribe, and from thenceforth was joynd, or agglutinated to idols. ] as the fornicatour is to his harlot, with whom he becometh one flesh: and from whom there is no dissuading him. Some fetch the Metaphor from Enchanters; who by their conjuring Art have society and fellowship with the devils; so had Ephraim with idols: and like an enchanted person he could not stir from them, but stood fastened to them as to a stock or stake. The Tyrians, when besieged by Alexander, fearing the departure of their god Apollo from them, laid chains upon his statue, and fastened him to his Temple. Ephraim was so fastened to his fray-bugs (*terriculis*, so Junius renders this Text) that there is no likelihood, of his being sundred from them: he had taken fast hold of deceit, Jer. 8. 5. and would not loose his hold. Let him alone, therefore, saith either God to the Prophet (lay out no more words, lose no more labour upon him) or the Prophet to Judah; let them even go, have nothing to do with them, though they be your brethren, meddle not with them, let Christ alone to deal with them at his coming: Maranatha, the Lord cometh. Mean-while, they lie under a dreadfull spirituall judgement, worse then all the plagues of Egypt: even a dead and dedolent disposition, wherunto they are delivered. This is worse then to be delivered to Satan: for so a man may be, and recover out of his snare by repentance, as the incestuous Corinthian did: but when God shall say, Let such a man alone, let him take his course, I have done with him, and let my Ministers trouble themselves no more about him, there is thenceforth but an inch betwixt him and hell, which even gapes for him, where he shall rue it among reprobates. Well he may flourish a while, and feel no hurt; as Saul did not of many years after his rejection: and as the Pharisees, after Christ had said of them, Let them alone, they are blind leaders

Mat. 15.

ders of the blind. But they shall pine & swelter away in their iniquities *Lev. 26. 39.* which is the last of those dismall plagues there threatened: they shall not be purged till Gods wrath hath rested upon them, *Ezek. 24. 13.* so that now they may go and serve every one his idols, sith they have such a mind to it, *Ezek. 20. 39.* and sith they have made a match with mischief, they may take their belly-full of it. Oh let us feare, lest this should be any of our cases: that God should say *let him alone*, he is resolved of his way, and I of mine: he will have his swinge in sin, and I am bent to have my full blow at him. I am fully perswaded "(saith a Reverend man now with God) that in these dayes of grace, the Lord is "much more quick and peremptory in rejecting men, then heretofore: the time is "shorter, neither will he wait so long as he used to do. See for ground of this *Heb. 2. 3.* God is oft quick in the offer of his mercy: *Go and preach the Gospel, saith Christ* (Go and be quick: tell men what to trust to, that as fooles, they may not be *semper victuri* ever about to be better, but never begin to set seriously to work) *He that beleeveeth shall be saved: he that beleeveeth not shall be damned:* I shall not longer dally with him. Destruction cometh and they shall seek peace, and there shall be none. *Mischief shall come upon mischief, and rumour upon rumour: then shall they seek a vision of the Prophet: but the law shall perish from the Priest, and counsel from the ancient &c.* *Ezek. 7. 25. 16.* when men are even dropping into hell, and have an hell afore-hand in their consciences, then they'll send hastily for the minister, as they did in the sweating-sicknesse here, so long as the ferventnesse of the plague lasted: Then the Ministers were sought for in every corner, you must come to my Lord, you must come to my Lady, &c. But what if God have said of such a one, *Let him alone*, as he reproved *Samuel* for mourning for *Saul*, and as he forbad *Jeremy* to pray for the Jewes, and his Apostles to take care for the Pharisees? Oh how dreadfull is that mans condition! and what can a Minister say more then what the king of Israel said to the woman that complained to him of the scarcity of Samaria *If the Lord help thee not, whence shall I help thee? out of the barne-floore, or out of the winepresse:* If any dram of comfort be applied to a wicked man, the truth of God is falsified, and that Minister will be reckoned amongst the devils dirt-dawbers & upholsters, that *dawb with untemper'd mortar & sow pillowes under mens elbowes:* Let such alone therefore, and let God alone to deale with them.

2 King. 6. 27.

Ezek. 13. 18.

Jude.

*Verse 18. Their drink is sowre*] That is, they are past grace, and it is now past time a day to do them good: for thou seest how the matter mends with them, even *as sowre ale mends in summer:* and how they even stink above ground, as *Psal 14. 2. Vina probantur odore, colore, sapore &c.* but their wine hath neither good colour, smell, nor favour, or tast; it's dead and gone, and they are *astrees twice dead* and rotten, and therefore pulled up by the roots, such as the Latines call *vappa*, that is past the best, and now good for nothing, See *Esay 1. 22.* what life or sweetnesse can be in Apostates: yea how sowre and unfavoury to such are all fleshly comforts? They use to drink away their terrours, and drive away their melancholy dumps with merry company. But will that hold? what are such plasters better then the devils *Anodynes*, then his whistle, to call men off from better practises? there is a cup in the hands of the Lord, it is full of mixture but extreme sowre: and the very dregs thereof all the wicked of the earth shall wring them out, and drink them up, *Psal. 75. 8.* though it be eternity to the bottom.

*they have committed whoredome continually*] Here they are taxed for whoredome, as before for drunkennesse (so some carry it) and afterwards for covetousnesse. This is that *flagitiorum iriga*, whereby the Prophet perswadeth *Judah* to shake off *Israel*, as not fit to be conversed with. He had charged them before with fornication of both sorts: here he sheweth how unwearied they were in their wickednesse, and withall how intense, for *fornicando fornicati sunt*, they have done wickedly as they could, they have eeked out their idolatries, and adulteries, and though wearied and even wasted with the multitude of their wickednesse, yet they have not given over but are unsatisfiable, and would sin *in perpetuum*: as that filthy fornicatour who said he would desire no other heaven but to live for ever on earth, and to be carried from one brothel-house to another. *She hath wearied her self with lies:* and yet her great scum went not forth out of her: Therefore shall it be *in the fire.* *Ezek. 24. 12.* Therefore shall gracelesse wretches be tormented for ever, because they

they would sin for ever : and therefore suffer all extremitie, because they do wickedly with both hands earnestly : wofully wasting the marrow of their time, the flower of their age, the strength of their bodies, the vigour of their spirits, in the pursuit of their lusts, in the froth and filth whereof is bred that worme that never dieth : which is nothing else but the furious reflection of the soul upon its own once willfull folly, and now wofull misery.

her rulers with shame do love, Give ye] Her shields ( o shamefull ! ) do love Give ye : where there is in the originall an elegant *Agnomination* that cannot be englished, *Ababhu bibhu Dilexerunt Afferre*, not *Afferre*, as the Vulgar corruptly readeth it. The Dorick dialect, the horseleaches language *Give, Give*, they are perfectly skilled in : *δωσπαζία* gift-greedinesse is all their delight : like the ravens of Arabia, that full gorged have a tuneable sweet record, but empty, screech horribly : *Ple-riq; officarij*, saith One : Very many rulers do as *Plutarch* reporteth of *Stratocles* and *Dromoclitus*, a couple of corrupt officers, *qui sese mutuo ad messum auream invitare solebant*, who were wont to invite one another to the golden harvest, thereby meaning the Court, and the judgment-seate. These follow the administration of justice as a trade onely, with an unquenchable and unconscionable desire of gaine : which iustifieth the common resemblance of the Courts of iustice to the Bush, whereunto while the sheep fieth for defence in weather, he is sure to lose part of his fleece. Now are these *Shields* ? are they not rather *Sharkes* ? Are they protectours, and not rather pillagers ? *Latrones publici*, publike robbers as *Cato* called them ? These *shields* of the earth belong to God, saith *David*, *Psal.* 47. 9. should they not then be like him ? Now there is no iniquity with the Lord our God, nor accepting of persons, nor receiving of gifts : neither by himself nor by his man *Elisha*, nor by his mans man *Gebezi*, without distaste. By one period of speech, by one breath of the Lord are they both forbidden, *Dent.* 16. 18, 19, 20. *Thou shalt not respect persons, nor receive a gift* : For why : *A gift doth blind the eyes of the wise*, yea it transformes them into walking Idols, that have eyes and see not, eares and heare not : onely it leaveth them hands to handle that, the very touching whereof will infect and venom a man, as *Pliny* writes of the fish *Torpedo*. Let such therefore shake their hands from bribes *Isay.* 33. 15. as *Paul* shoke off the viper : and be so far from saying *Give ye*, that he should rather say to those that offer it, *Thy money perish with thee* : he that hateth gifts shall live, *Prov.* 15. 27. *Jethro's* iustice of peace should be a man of courage, fearing God, hating covetousness, not bound to the peace ( as one phraseth it ) by a gift in a basket : nor struck dumb with the appearance of Angels &c.

Verse 19. The wind hath bound her up in her wings] The evill spirit, ( saith ) *Hierom* ) hurries them towards hell, which is the just hire of the least sin : how much more of these fore-mentioned abominations ? Take it rather to be spoken of the suddenesse, swiftnesse, and unresistablenesse of Gods judgments set forth by mighty winds rending the rocks, and tearing up the mountaines by the roots, *Job.* 38. 9. How then shall wicked men ( compared to chaffe or dust of the mountaines ) stand before the tempest of Gods wrath, the thunder of his power ? Well they may applaud and stroke themselves for a time : but the wind shall bind them up in her wings : God shall blow them to destruction, *Job.* 4. 9. his executioners have the wings of a stork, large and long, and wind in those wings, to note their ready obedience, *Zech.* 5. 9. And although *Ezek.* 1. God be represented as sitting upon a throne to shew his slownesse to punish, yet that throne hath wings & hands under those wings, to shew his swiftnesse & readinesse to do seasonable execution upon his enemies.

and they shall be ashamed because of their sacrifices] wherein they trusted, but now see themselves disappointed, their idols not able to help them. Then shall they cast their idols of silver and of gold, which they have made each for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, *Isay.* 2. 20, 21. See also *Isay.* 30. 22. If they be not thus ashamed of their former fopperies, they are the more to be pittied. *Ilum ego perisse dico cui periit pudor.* He is an undone man that shames not, shents not himself for his evill practises, that blusheth not bleedeth not before God for them, lying down in his shame. *Jer.* 3. 25. as fully ashamed of his former hopes, *Psal.* 119. 116. which now he seeth how far they have abused him.



## CHAP. V.

Prov. 1. 5.

Verse 1.

Jac. Ren. de.  
vir. Pont.Centum revo-  
lutis annis  
Deo. respon-  
debitis & mi-  
hi.

Hist. of Scot.

Salvian. \*

**H**ear ye this ye Priests] For you are not so wise, but that ye may heare and increase learning. Chap. 4. 6. and besides, from you is profaneness gone forth into all the land. Jer. 23. 15. For you therefore in the first place I have a citation to appeare before Gods tribunall, to heare your sin & your sentence, your crime, & your doom. God cited *Adam* immediately & by himself. Gen. 7. 9. *Adam, where art thou?* so he did *Cain, Laban, Nabal*, & others, when he sends for them by death, saying as once to that Pope, *Veni miser in iudicium*, Come away, and heare thy sentence. Mediatly he citeth men by the mouth of his ministers; as he did the Councill of *Constance* by his faithfull martyr *John Husse*, and his word stood: and as he doth here the three Estates of the kingdome, Priests, People, and Princes, by the Prophet *Hosea*. That was very strange and extraordinary, that Mr. *Knox* reporteth in his history of Scotland, of one Sr. *John Hamilton* murdered by the kings meanes: that he appeared to him in a vision with a naked sword drawn, and strikes off both his armes with these words, Take this before thou receive a finall payment for all thine impieties: and within 24 houres, two of the Kings sons died. It is indeed but part of their punishment that wicked men here receive, seem it never so grievous when, God entreth into judgment with them, as here it is said.

for judgment is toward you] that is: am about to pronounce sentence against you, and to do execution: and therefore *hear, harken, and give-eare*, the first second and third time I admonish you, that ye may know that my citation is serious and peremptory: and that your damnation sleepeeth not. Priest and people are set before the house of the king; because theirs was *sedes prima, & vita ima*, an high place but a low life. And besides, Courtiers and great men, though they be in other cases forward enough to take place of others, yet in point of punishment they flink back, and are well content that others should go before them. God regards none for his greatnesse (*Potentes potenter torquebuntur*) neither spareth he any for his meannesse, or because they were born down either by the lawes, or lives of their Superiours. The people are here placed betwixt the Priests and Princes, and with them appealed and impeached, to shew how frigid and insufficient their excuse is, who plead that they did but as they were taught by their Ministers, and as they were commanded by their Governours. *Ephraim is oppressed and broken in judgement, because he willingly walked after the commandment*, as it is in the eleventh verse of this chapter. See the note.

for judgement is toward you] Vengeance is in readinesse for the disobedient, be he what he will, *kesar* or *caystiffe*, *Lord* or *lofell*, Priest or people: every whit as ready in the Lords hand as in the ministers mouth. 2. Cor. 10. 6. neither shall multitudes priviledge or secure them. Though they be quiet or combined, and likewise many, yet thus shall they be cut down, when he shall pass through. *Nab. 1. 12.* yea though they be briars and thorns that set against him in battle (and those never so much comforted and sharpened) yet God will go through them, and burn them together. *Esa. 27. 4.* he will cut off the spirit of Princes, and destroy a whole rabble of rebels that rise up against him.

because ye have been a snare on Mizpah] That God may be justified and every mouth stopped, a reason is here rendred of his most righteous proceedings, and the same recited (after the manner of men) in the preamble to their condemnatory sentences.

because ye have been a snare on Mizpah, & a net spread upon Tabor] These were two very high hills, much haunted by hunters, and frequented by fowlers, to whom these Idolaters (striving to catch people *retibus suis velut retibus et laqueis*, with their nets and snares of errors and superstitions) are fitly compared. For they lie in in wait for mens souls and catch many of them either by perswasions or punishments, by allurements or affrightments, as *Julian* the Apostate did of old, and as the Papists do at this day. That *Jeroboam* and his counsellours set watchers in these two mountains, to observe who would go from him to *Judah* to worship, that he might intercept them and punish them, is a plausible opinion, but wants proof. I know what is alledged, Viz 1 King. 12. 28. and *Hol. 6. 8.* according to the vulgar

vulgar translation. I confesse also that it is not unlikely that such things should be done then (as lately wait was laid by the Papists for such as had a minde to betake themselves as Geneva, Tygre, Basil, &c. for conscience sake. It is more probable that upon those high hills idolatry was committed (see chap. 4. 13. with the Note) and thereby people ensnared, as birds and wilde beasts are in the mountains: and so made slaves to the devill, and even fatted for his tooth. Hence in the next words.

*Verse 2. And the revolvers are profound to make slaughter* ] They lay their nets and snares deep, and lie down upon the ground that they may take the silly birds that dread no danger. He croucheth and humbleth himself that the poor may fall into his strong pawes, *Psal. 10. 10.* He studies the devils depths *Rev. 2. 24.* poisonfull and pestilent pollicies, Machiavellian myteries of mischief. His head is a forge and fountain of wicked wiles: he hath store & strength of strange traps and trains, frauds and fetches, to draw in and deceive the silly simple. That these seducers were deeply revolted *Esay 3 1. 6.* they had deeply corrupted themselves *Hos. 9. 9.* they sinned not common sins; as Kore and his complices died not a common death. They made great slaughter of mens souls, and of their bodies too, that refused to yeeld to them. Craft and cruelty seldom sundred in seducers: as some write of the Asp that he never wanders alone, without his companion with him; and as those birds of prey and desolation *Esay 34. 16.* it is said that none of them want their mate. The devil lendeth them his seven heads to plot, and his ten horns to push and gore, &c.

*though I have been a rebuker to them all* ] Heb. a correction. Understand it either of the Prophet, that he had dealt plainly with them, and done his utmost to reclaim them, yet they refused to be reformed, hated to be healed. We would have cured Babylon but she would not be cured: Or else of God, that he had both by words and scribes rebuked their superstitions but nothing had wrought upon them. They were tormented with the wrath of God, but repented not to give him the glory, *Rev. 16. 9.* *Corrigimur*, might they say, *sed non corrigimur, plectimur, sed non flectimur*. See how God complains of this stubbornnesse, *Jer. 6. 28, 29, 30.* and learn to tremble at his rebukes, to profit by his chastisements, lest a worse thing befall us. The just Lord is in the midst thereof: he will not do iniquity; every morning doth he bring his judgements to light, he faileth not: but the unjust knoweth no shame. There are that take the words positively and render them thus *Ego vero illis omnibus castigationi sum* I have been rebuked or corrected by them all. See the like *Lam. 3. 13.* and in the Psalms often I am a reproach to mine enemies: thou makest us a reproach to all that are round about us, &c. So the Prophet here may seem to complain, as Jeremy did after him, that he was born a man of contentions, that all the people cursed him, that he was a common by-word, and but-mark: that they sharpened their tongues against him and slew in his face. To Preach, saith Luther, is nothing else but to derive the rage of the whole world upon a mans self, Wisdom (that should be justified of her children) is estoones judged of her children, as some read those words of our Saviour *Mat. 11. 19.* But I like the active sence better.

מורכר

Zeph. 3. 5.

Levch.

Totius orbis  
furorcm in  
se mutuo.  
sed non in  
Deum. 11. 19.  
Judicator  
vel sententia  
pronunciat.  
Comerat.  
Scilicet,  
Reperitione  
etiam auget  
populi rebellio-  
nem. Rivet.

Isai. 1.

*Verse 3. I know Ephraim and Israel is not hid from me* ] Those that by Ephraim understand the Princes, and by Israel the common people *etiam hoc opere addant, et illud ex scriptura probent*, saith Tarnovius, let them prove what they say by Scripture, and we will say with them: Till then we take them for Synonima's. An hypocritical nation they were *Isai. 9. 17.* and Athiestically they thought, by hiding God from themselves, to hide themselves from God. Hear them else *Chap. 12. 8.* And Ephraim said, yet I am become rich, I have found me out substance; In all my labour they shall finde none iniquity in me: that were sin, that were an hainous business, that iniquity should be found in them, though they were a people laden with iniquity. But I know them through and through, *intus et in cute* saith God, I am privy to all their plots and policies. And although they are profound to make slaughter (*Tindall* reads it, *They kill sacrifices on heapes to deceive*) yet let not them be deceived, I am not mocked. They must not think to put me off with shewes and shadows: to colour and cover their base spirits and vile ends with specious pretences. For I search the hearts, and try the reins: neither is there any creature (no not the creature of the heart, the thoughts and intentions) that is not manifest in his

Τυμνὰ.  
Τετραχ-  
λιμνία.  
ὀλοβαλμ-  
τὸν. Luc.

figt: but all things are naked and open (naked for the outside, and open for the inside; the Greek word signifieth dissected, quartered, and as it were cleft through the back-bone) before the eyes of him with whom we have to deal. Heb. 4. 13. Indeed he is all eye; and every man before God is all window: so that no man needeth a window in his breast (as the Heathen *Momus* wisht) for God to look in at. For his eyes are upon the wayes of man: and he seeth all his goings. There is no darknesse nor shadow of death where the workers of iniquity may hide themselves Job. 24. 21. 22. His eyes behold, his eye-lids try the children of men Psal. 11. 4. the former points out his knowledge, the later his critical descant. David Psal. 139. findeth God not onely at his finger ends, but at his tongues end too vers. 4. His knowledge stayes not here in the porch or lobbyes, but passeth into the presence, yea privy-chamber ver. 2. yea my thoughts in posse before I think them. *Deus intimo nostro nobis intimior.* The word is to God a sea of glasse Rev. 4. 6. a clear transparent body: and his eyes are as a flaming fire Rev. 1. 14. which needs no outward light, because it seeth extra-  
mirrendo by sending out a ray; so that the night shineth as the day, the darknesse and the light are both alike to him. What wonder therefore though he know Ephraim, and Israel is not hid from him? And how should this both humble them (for which cause it is here urged) and caution them for the future, as it did that holy man, who had written upon the walls and windowes of his study these verses,

*Ne pecces, Deus ipse videt, bonus Angelus astat,  
Accusat satanas, et lex, mens conscia culpa, &c.*

Psal. 139. 12.

Eph. 4. 19.

For now O Ephraim thou committest whoredom and Israel is defiled ] in body and soul, ushering into all impiety without restraint: working all uncleannesse with greediness: being filled withall unrighteousness, fornication wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, &c. Rom. 1. 29. 30. All these evil things come from within and defile a man Mar. 7. 23. worse then any leprosie, worse then the vomit of a dog, or the mire of a swine. It is the pollution of flesh and spirit, 2 Cor. 7. 1. it is the putrefaction of a dead carcase, the sanies of a plague-sore, the devils excrement, and that which defileth far worse then that which is cast into the draught. Mar. 7. 21. It sets defilement upon our selves, others, the whole land, Jer. 3. 1. yea upon the visible heavens, which must therefore be purged by that last fire. And this was typified by those many Leviticall washings and purifications of garments, vessels, persons, &c. Wash you therefore, make you clean, put away the evil of your doings &c. Esey 1. 16. Wash thy heart from wickedness O Jerusalem, & thy hands onely as Pilate, though those too, Jam. 4. 8. Jer. 4. 14. Cleanse your teives from all filthiness of flesh and spirit, 2 Cor. 17. 1. Of the flesh that is, fleshly lusts and gross evils, as uncleanness, earthly mindedness, or Of spirit, that is, those more spirituall lusts that lie more up in the heart of the country, such as are pride, creature-confidence, self-deceit, presumption, &c. Out with all these: there's both a stain and a sting in them. Run to the Bath of Christs blood, that blessed fountain, Zech. 13. 1. and there wash and be clean. Look not upon Gods Jordan with Syrian eyes, as Naaman did. Abanab and Pharphar may wash and scour: but Jordan is for cure. And if God see fit to lay us a frosting, to fetch out our filth, yea or cast into the fire to take away our defilements, let us be contented.

Isai. 48. 4.

Verse 4. They will not frame their doings to turn unto their God ] Or, their doings will not suffer them. That is, they are so habituated and hardened in sinful practices that they are not onely disinabled to conversion but evil-affected thereunto: they stand a-crosse to all good: to their sinewes of iron, they have added browes of brasse, to their sin they adde rebellion, which is as bad as witch-craft, 1. Sam. 15. 23. till at length they lose all passive power also of being converted: and so are transformed, as it were, into so many devils: having by custome contracted a necessity of sinning, they are become incurable: they neither will nor can return to their God: they will not frame their doings to it. The Vulgar hath it, their studies, the Septuagint their counsels: Castalio, their endeavours, Pagnine their pains &c. The Originall is very elegant, and metrical *Lo ijtenu magnallem Lasub el Elohehem.* I scarce know a like text in all the Scripture, unlesse it be that Lam. 5. 16. *Oi na lann, chi chattann.* Woe to us that we have sinned: which is so elegant also in the Originall, that Master Wheatly of Banbury (who used to be very plain in his Preaching



Preaching, and not to name a Greek, Latine, or Hebrew word : quoted it once in the Hebrew, as witnesse learned Master Leigh who lived some while under his Ministry. But to return to the text : whereas some might possibly conceive or reply, Ephraim is far gone indeed, but he may return. No, never, saith God : for he will not give his minde to it, or shew his good will : he is even set ; and there is no removing of him ; he hath made his conclusion, and is as good as ever he meaneth to be. They are so far from yielding themselves unto the Lord, as 2 Chro. 30. 8. that they stand in full opposition to him, yea send messages after him. *We will not have this man to rule over us.* The Jewes were an untoward generation, saith Peter Act. 2. 40. they, by their obstinate refusall of the Gospel, judged themselves unworthy of everlasting life, saith Paul Act. 13. 46. there were unmanageable, unframeable, so knotty that they were fit for nothing but the fire, so nasty, that they were fit for no place but the dunghill. And why ?

Master Leigh  
his Saints en-  
couragement,  
Ecc. ep. dedic.

*the spirit of whoredoms is in the midst of them* ] The devil is at Inne with them as that Martyr said : he even sits abroad upon them, hatching all manner of evil counsels and courses. he worketh effectually in these children of disobedience, as a smith doth in his forge, an artificer in his shop : he acts them and agitates them, making their souls and all the powers thereof nothing else but a shop of sin, their bodies and all the parts thereof tooles of sin, their lives and all their actions of both soul and body a trade of sin, a web of wickedness spun out and made up by the hands of the devil and the flesh, an evil spinner, and a worse weaver. Hence they lie rotting all their lives long in the graves of sin, wrapt up in the winding sheet of hardness, of heart (*they will not frame their doing to turn to God*) and blindness of mind (*they have not known the Lord*) : and as a carcase crawleth with wormes, so do these men swarm with those noisome lusts, that are able to poison up an honest heart. How can it be otherwise ? the spirit of fornication is in the midst of them, as a King in his Kingdom : yea hath filled their hearts from corner to corner, as he had done the hearts of *Ananias* and *Sapphira* ? That unclean spirit besiegeth the purest hearts, and compasseth them about, seeking to devour them, 1 Pet. 5. 8, but they keep him out, *steadfast in the faith*, or if he any way get in, they quickly cast him out again : so that he cannot long rest or roost, much lesse raiga there : for the Spirit of God keepeth them, and that *evil one toucheth them not tactu qualitativo* with a deadly touch ; they regard not iniquity in their heart, there is no way of wickednesse found in them. Of the *spirit of whoredoms* see the Note on Chap. 4. 11.

Master Brad-  
ford.  
Eph. 2. 2.

Act. 4.

1 Joh. 5. 18.  
Caietan.

*And they have not known the Lord* ] He knowes them well enough *verse 3.* and they shall know it, Jer. 16. 21. to their cost : but they *know not the Lord*, sc. savingly and effectually : for if they did, they could not be so vile and vitious, so loose and licentious. A man is properly said to know no more of Gods minde then he practiseth : like as of our Saviour it is said, that *he knew no sin*, that is, he did none : with an intellectuall knowledge he knew it (how else could he reprove it) but not with a practical : and as it is said of *Elies* two sons, that they *knew not God* because they obey'd him not. Lo such was the ignorance of this people, affected and acquired ; and this is *peccatorum omnium fons et fomes*, the mother of all mischief and misery ; as hath been oft set forth in the Notes upon the former chapter.

2 Cor. 5. 21.

*Verse 5. And the pride of Israel testifieth to his face* ] Pride is the great master-pock of the soul : it will bud, and cannot be hid Ezek. 7. 10. It is the *grandiobolo*, that filthy spirit that is gotten into the midst of men, into the very heart of the country as it were. It is the leprosie of the soul that breakes forth in the very forehead, and so *testifieth to his face*. It proceeds from ignorance of God and his will, of a mans self and his duty : hence that connexion of this verse and the former. They *know not the Lord* : And the *pride of Israel testifieth to his face*. The *Laodiceans* were therefore proud, because ignorant : *thou knowest not* that thou art wretched and miserable, and poor, &c. So those question-sick phantasticks in Saint Paul were proud knowing nothing, 1 Tim. 6. 4. And I would not have you ignorant of this mystery, saith he to his *Romans* Chap. 11. 25. *lest ye should be puffed up in your own conceits*. Humble *Agur* though full of heavenly light, yet vilifies and nullifies himself to the utmost Prov. 30. 2. and so exemplifies that Proverb of *Solomon*, *with the lowly*

lowly is wisdom, *Prov.* 11. 2. And as wisdom maketh the face to shine, and humility rendreth a man lovely : so pride on the contrary, sitteth in the face, and deformeth it. The proud man flattereth himself in his own lies, till his iniquity be found to be hatefull, *Psal.* 36. 2. till his swelling break forth in loathsome ulcers. Thus *Miriam's* pride testified to her face, and *Uzziah's*, and *Sodom's*, *Esay.* 3. 9. The shew of their countenance witnessing against them. Pride is a foolish sinne, it cannot keep in, it will be above-board, and discover it self by lofty looks, big-twolv-words, proud gate, ridiculous gestures, garish attire, that nest of pride ; but especially by stoutnesse and stubbornnesse against God and his wayes ( as here in this Text it is to be taken. ) When men commit sin with an high hand, and as it were, in despite of God, and on purpose to crosse him. Hence it is that God so hateth this sinne above other : for whereas all other sins flee from God, pride lets flye at him, nay flees in his face, saying, *Who is the Lord, that I should obey him ?* Hence he will be a swift witnesse against such, and a severe Judge. Learned Mr. *Leveley*, reads this Text thus ; *The excellency of Israel* ( that is *God*, as *Amos* 8. 7. 2 *Sam.* 1. 19. ) *will testifie to Ephraims face*, give in evidence against them. He will indeed be *Index, Judex, Vindex*, to such : for he resisteth the proud, and delighteth to stain their glory, to cast dirt in those faces of theirs, that are so hatcht with impudence, as to face the very heavens, and to contest with Omnipotency. Hence their fall with a violence, with a vengeance.

Therefore shall Ephraim and Israel fall in their iniquity : ] *Corruet*, they shall fall with a puff, with a powther, as we say : and in their iniquity, that's worse then all the rest. *Ye shall die in your sinnes*, saith Christ to those rebellious Jews, *Ioh.* 8. 21. that was a great deal worse then to die in prison, to die in a ditch, or in the worlds disfavour. Or, *in their iniquity*, that is, for their iniquity which is indeed the cause of calamities. At the losse of *Calice*, when a proud French-man demanded of an English Captain, When will you fetch Calice again ? he gravely replied, *Quando peccata vestra erunt nostris graviora*. When your sinnes shall weigh down ours. If any man ask, ( saith *Tarnovius* upon this Text ) *Unde bodis tanta passim in Germania vastitas ? efficit hanc peccatorum atrocitas*. Whence so great desolations in Germany ? It is for the grievousnesse of our iniquity. Why this was better yet, then the result of that consultation held once at *Hamborough*, by some of his *Lutheran* fellow-Ministers, concerning the cause and cure of Germanie calamities. They concluded (saith Mr. *Boroughes* on *Hosea*, from the mouth of a Minister there, who told it him with grief ) that it was, because their images in Churches were not adorned enough, which therefore they would procure done. A sad businesse, *Solomon* would have told them, that it is a mans pride that brings him low, *Prov.* 29. 23. And that before destruction the heart of a man is haughty, *Prov.* 18. 12. And that pride goeth before destruction, and an haughty spirit before a fall, *Prov.* 16. 18. If the pride of Israel doth testifie to his face, the next news we shall hear of him is, that *Israel and Ephraim are fallen in their iniquity*. A bulging wall cannot stand : a swelling sore will shortly break. This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of Hosts. The Lord will be terrible unto them : for he will smite all the gods of the earth, &c. *Zeph.* 2. 10, 11. all those *deumuli*, those pretty pictures that men so much dote upon : which should not be suffered, if for nothing else, yet for the distraction they may cause in Divine worship. In the Councel-chamber of the *Lacedemonians*, no picture or image was suffered ; lest in consultation of weighty matters, their mindes thereby might be distracted. *Irenaus* reproveth the *Gnosticks* for their pictures of Christ, though made in *Pilates* time, after his own proportion. *Austin* denieth that images can be set up in Churches, *sine presentissimo idololatrie periculo*, without exceeding great danger of idolatry. *Epiphanius* saith, it is an abomination of desolation, to set up pictures in the Churches of Christians. *Plutarch* an Heathen saith, it is sacrilege : And *Solyman* the great Turk, when he had taken *Buda* in *Hungary*, would not enter into the great Church there, to give God thanks for the victory, till all the images were cast out. But this by the way onely. Let us take heed by those mistaken *Lutherans*, whom a deceived heart hath turned aside, that we likewise fall not from our own steadfastnesse.

lest Judah also = fall with them. ] Lest we be wrapt up in the same condemnation,

*Tarnov.* in loc.

*Vol.* 1. p. 465.

In *Psal.* 114.

*Paul. Jovins.*  
*lib.* 4.

*Esay* 44. 20.

nation, lest we follow *Germany* in her plagues, as we began apace to do in her sins: for the which we have also already severely smarted. If Judah comply with Israel in false worship, they shall fall with Israel. God is not tied to any people, but can well be without them. The Lord is with you, whilst ye are with him. If ye seek him, he will be found of you: but if you forsake him, he will forsake you, 2 *Chron.* 15. 2. But will the Lord be certainly found of them that seek him? yes, if they seek him seriously and seasonably, in a time when he may be found, and before he be utterly departed. But here was the mistake, and the mischief of it. These Apostata's went to seek the Lord, and they went with their cost, but they came too late: they had sinned away their God, and wiped off all their comfortables, as *Saul* had done before them. *The Philistines are upon me, saith he, and God hath forsaken me: he answereth me no more, neither by Prophets nor by dreams, &c.* It is said, 1 *Chron.* 10. 14. that *Saul* did not enquire of the Lord, therefore he slew him. He did, and yet he did not, because he sought him not with all his heart: his devotion was fained and forced. Now it is a rule in the Civil Law, *Ficta pro factis non habentur: nec videtur fieri quod non legitime fit.* Fained service is lost labour: neither is that done to any purpose, that is not orderly done. And this was the case of these sacrificers in the next verse. Sodomites God calleth them, *Esa.* 1. 10.

*Psal.* 32. 6.  
*Esa.* 55. 6.

1 *Sam.* 28. 15

Verse 6. *They shall go with their flocks, and with their herds.]* *Cursitabunt,* they shall cut up and down, from altar to altar, with all their stock, as if they would buy off their sins, redeem their sorrows, with *hecatombs*, and store of *holocausts*; and then be ready to say, as that Heathen Emperour did, when he was to meet his enemy in the field, *Non sic Deos colimus, aut sic viximus ut ille nos vinceret.* We have not so served the gods, or lived so, that the enemy should have the better of us. They thought they had merited better at Gods hands, by their thousands of rams, and ten thousand rivers of oil, then to fall, as in the former verse, then to be relinquished by him, as here. Lo this is the guise of gracelesse hypocrites: by their outward performances they think to oblige God unto them; and by their good deeds to set off for their bad. Thus *Brunhildis* (that French *Athaliah*) after many murders, and much mischief wrought by her, *Anno* 600. built many Colleges for Priests, and Monks, in *Burgundy* and *Austria*, *Eo scilicet beneficio maleficia sua expiavit*, saith the French Chronicler; thereby thinking to satisfy for all her cruelty. So here in King *Stevens* time, there were more Abbeyes built then in an hundred years before. So the Papists at this day, spend and are spent in their blinde devotions: they *lavish money out of the bag*, and run up and down from Saint to Saint with their cost: They pray publicly in public calamities, for forty hours together, by the Popes command, that they may pacifie God, and divert his displeasure. For the same cause, they make the same man (in their greater Cities appointed) to preach every day in *Lent* without intermission; so as six dayes in the week he preacheth on the Gospel of the dayes; and on the Saturday, in honour and praise of our Lady, as they call her. Lo, thus they go, as they think, to seek God with their *will-worship*, and work done, &c. but they finde him as little as they did here, *with their flocks, and with their herds*: And why? First, they go to seek him: they run, but in a wrong way; and so fulfill that sacred proverb, *He that hasteth with his feet sinneth*: for the faster he runs, the farther he is out. Next, they pretend to seek him, but indeed they seek themselves: they seek him, but it is to be rid of his rod: they do not so much serve him, as serve themselves and their own turns upon him; as those hypocrites in *Zachary* fasted to themselves; not to get off their sins, but their chains. Thirdly, they go with their flocks, &c. not *mine*, but *theirs*, saith God; he will not so much as own them, though they were rendered to him in sacrifice; because brought *with a wicked minde*, *Prov.* 21. 27. as *Balaam* and *Balaam* did, *Num.* 23. 1, 2. and as *Cain* did, *Gen.* 4. 5. to whom therefore God had no respect, because he brought *non personam sed opus personae*, not himself, but his sacrifice, as *Luther* hath it: who also calleth all those *Cainists*, that offer to God the work done, but present not their bodies for a lively sacrifice, *Rom.* 12. 1. Hence he rejects their services with infinite disdain, as *Esa.* 1. 11, 12. and 66. 2, 3. though never so numerous and precious, *Mic.* 6. 7. *Hof.* 8. 13. And to set forth this, as he calleth them here, *their flocks*, and not his, so Fourthly, he calleth them *flocks and herds*, not sacrifices: that was too good a name for them.

Thus,

*Antonin. Phil.*  
*Iosop. ap.*  
*Vulcat. Gallic.*  
*in Avinio Cas.*  
*fo. Mic.* 6. 7.

*Epi. hist. Gal.*  
*pag.* 25.  
*Dan. hist.*  
*fol.* 76.

*Quarantoras*  
*Italico nomine*  
*istas preces vo-*  
*cant. Polan. in*  
*loc. quem con-*  
*sule.*  
*Spec. Europ.*

*Prov.* 19. 2.

*Zech.* 7.



Thus, *Ier. 7. 21.* in scorn he calleth their sacrifice *flesh*; such as was ordinary, sold in the shambles. And thus also, *Hof. 9. 4.* speaking of the meat-offering appointed, *Lev. 2. 5.* he calleth it, *their bread for their souls*, or, for their life and livelihood, the bread for their naturall sustenance; and saith, *it shall not come into his house*, he will none of it. See *Mal. 1. 7.* with the Note.

*but they shall not finde him*] *Non erit ipfis domi, non fauebit eis*, saith an interpreter here, he will not be at home, not within, to open to them when they knock at his doore: he will be as strange to them as ever they were to him, because they bring him not that best sacrifice of a broken heart: and because they come too late when the gate of grace is shut, when the gale of grace is over, when he hath fully resolved upon their ruine, and will not repent

חנן

עמלאל.

*When he hath withdrawn himself from them*] Heb. *hath snatcht away himself*, hath thrown himself out of their company, as *Peter* threw himself out from the rude souldiers into a by-corner, to weep bitterly, *Mark. 14. 72.* *Cum se proripuisse*, so *Beza* rendreth it. When God is well pleased with his people, they can no sooner cry, but he will say, Here I am, *Isay. 58. 9.* And though they offer but small things unto him, as *Samuel* did a sucking lamb, *1 Sam. 7. 9.* they are highly accepted, and graciously answered. But woe unto them when I depart from them, saith God *Hof. 9. 12.* yea woe upon woe when Gods soul is once disioynted from them. *Ier. 6. 8.* *an evil, an only evil, behold, is come. An end is come, the end is come, it watcheth for thee, behold it is come. Ezek. 7. 5. 6.* and why? because God was withdrawing from them: Hence all evils came rushing in, as by a sluice. In the ninth, tenth, and eleventh chapters of that Prophesy, God maketh diuerse removes. And still, as he goes out, some judgement comes in. First he removeth from the Cherubins in the Oracle, to the threshold *Chap. 9. 3.* and upon that Remove, see what followeth *Verse 5, 6, 7. &c.* Secondly he removeth to the Cherubins on the right side of the house *Chap. 10. 1.* and see what followes *Verse 2.* Thirdly to the East-gate of the house, and the first entrance into the Temple, *Chap. 10. 19.* and then see what succeeds *Chap. 11. 8. 9. 10.* Fourthly he removeth to mount Olivet, quite out of the city, *Chap. 11. 23.* and when God was quite gone, then followed the fatall calamity in the ruine thereof. As there is no light in the world but from the Sun, no water but from the Sea; so no sound comfort or happinesse to be had but with and in God. Better have him angry with us, then not have him at all with us. The loss of God is a peece of hell; in the suburbs whereof the Saints feel themselves, when but a while deserted.

Prov. 6. 35.

Ier. 12. 7.

*Verse 7. They have dealt treacherously against the Lord*] They have dealt deceitfully in the Covenant, they are a perfidious cursed crew of them: this I see well enough, saith God, though they may think to darken mine eye-sight with the smoke of their many sacrifices, or to stop my mouth with their great presents. See how he complaineth as in this Prophesie often, so, *Ier. 3. 20.* *Surely as a wife treacherously departeth from her husband, so have you dealt treacherously with me, O house of Israel.* Now in such a case a man will not regard any ransom: neither will he rest content, though thou givest many gifts: he will not be a pandar to his own bed, unlesse he be very base indeed. Most certain it is, that God will not endure any such doings: but though he love his Spouse never so well, yet if she play false with him, and admit any other into the bridall-bed, he will forsake his house that hath been so dishonest, he will leave his heritage that hath been so embased; he will give the dearely beloved of his soul into the band of her enemies, who shall hate her more then ever they loved her, as *Amnon* did *Tamar*, and deale cruelly with her, as *Ezek. 16.* is at large discoursed. The wickednesse of this people was the greater, for that they pretended religion (as in the former verse) to their base beastly practises. Dessembled sanctity is double iniquity. See how hainously God takes it, *Ier. 7. 9, 10.* And when others deale treacherously and unworthily with you, see whether you have not done as bad and worse against the Lord. *Alphonfus* king of *Arragon* in a speech to the Popes Embassadour professed, that he did not so much wonder at his Courtiers ingratitude to him, (who had raised sundry of them from meane to great estates) as at his own to God.

*for they have begotten strange children*] bastards such as the Jewes call *Mamzer*, as ye would say *aliena labes*, a strange blot. They call them also *brambles*, such

as

as was *Abimelech* who grew in the hedge-row of an harlot, and scratcht and drew blood to purpose, *Judg.* 9. 14. That which is here charged upon the Isralites is, that they had not onely taken to wife the daughters of a strange God, or begotten bastards of harlots, but that they had nuzzled up their children in idolatry, and so made them sevenfold worse the children of the devill then before. This was a very great aggravation of their treachery, that they should impositon their posterity, and propagate their wickednesse from one generation to another; that there should be a line and a succession of it from their loins. None are so ready to drink in false principles, and corrupt practises as young ones. Such parents as have a hand in undoing their children, either by ill counsell, or example, are *peremptores potius quam parentes*, saith *Bernard*, rather parricides then parents. They shall give an heavy account to God for their childrens miscarriages. Let it therefore be the care of parents, as to keep themselves pure, so to see to their little ones, that they be not corrupted. Satan bears an implacable spite and hatred to them, as the seed-plot of heaven; and hath his *emissaries* abroad to marre them. Such was *Protagoras*, of whom *Plato* reporteth, that he gloried of this, that whereas he had lived sixty years in all, fourty of them he had spent in corrupting of young people. Of *Julian* the Apostate it is reported, that being of excellent parts and proof, both in learning and religion, whilst he was young: he was afterwards corrupted by his two Heathenish Tutors *Libanius*, and *Jamblichus*, through the carelessnesse of *Eusebius*, Bishop of *Nicomedia*, who should have seen better to it: and that this was a main cause of his Apostacy.

Bern. Ep. 111.

Plato in *Meno*.

now shall a moneth devour them with their portions. ] Some read it thus. Now shall the enemy devour them moneth after moneth: Others put *menses* for *menstrua*, and give this fence. Like as this people make no bones to break their faith with God by spirituall fornication, mingling as it were their seed with strange gods and forraigne people: so shall it come to them, which happeneth to women worn with adulteries, (as *Ezekiel* speaketh) that their monethly diseases procured by inordinate lust, shall eat up and consume their bodies. For confirmation, they alledge (but not so properly) *Jer.* 2. 24. I willingly concur with those that by a moneth understand a little short time. How soon is a moneth run out? And yet what havoc will an enemy make in a moneths space? as we have had wofull experience in these late stripping and killing times. Them and their portions shall one moneth make an end of. Death heweth its way thorow a wood of men, in a minute of time, from the mouth of a murdering-piece. The sword contemneth the rod, *Ezek.* 21. 13. as if it should say; What doth this silly rod do here? Let me come; Ile quickly make work among them. Ile dung the land with their carcases, &c. with their portions, the lots of their inheritance. Wicked men also have their portions in this life, *Psal.* 17. 14. they live in pleasure on the earth, and are wanton, *Jam.* 5. 5. but their portion is no other, but a moneth may devour it: their pleasure no other but one drop of an evil conscience may damp and dissweeten it. But if God be thy portion, &c.

See Tremel. &amp; Jun. Annot.

Verse 8. Blow ye the cornet in Gibeah, and the trumpet in Ramah, ] Clangite, clamate, not with the inverse trumpets of *Furius Fulvius*, which sounded a retreat when they should have sounded an alarme. But blow ye the cornet; give notice to all the countrey, that *Hannibal est ad portas*, the enemy is at the very gates, sending a summons, and sounding for a surrender. The desolation of warre had been denounced in the former verse; here it is proclaimed, as it were by sound of Trumpet: the Prophet acting the part of an herauld; and, by a rhetoricall *hypotyposis*, representing the enemies approach, as if it were already under view: and not foretold, but acted before their eyes. Rhetorick, we see here, is an art sanctified by Gods Spirit; and may lawfully be used in handling of Gods word. The Scripture is full of it in every part: and happy is that Minister, that thereby can make himself master of his hearers affections: as potent in his Divine Rhetorick as *Pericles*, or *Cicero*, were in their humane. Let him (by our Prophets example) strive to make the things whereof he preacheth to the people, as reall before their eyes, as possibly he can. The power of a ministry consisteth much in this; to set forth sin, Christ, heaven, hell, in such lively colours, that the hearer (though unlearned) may be convinced of all, judged of all, and having the secrets of his heart made manifest,

1 Cor. 14. 24. manifest, he may fall down on his face, worship God and report, that God is in the  
 25. Minister of a truth : Lo this is Preaching indeed. For as every sound is not Musick,  
 c. bryssostom. so neither is every Pulpit-discourse Preaching. *Nihil frigidius est doctore verbis*  
 Ezek. 4. 1. solummodo philosophante, &c. Ezekiel must lay siege to Jerusalem, portraying it  
 upon a tile, &c. So did Jeremy and other Prophets use signes, and similitudes, Saint  
 Pauls speech and Preaching was not indeed with enticing words of mans wisdom, ( he  
 1 Cor. 2. 4. did not so paint the window as to keep out the light ) but yet in demonstration of the  
 Spirit, and of power, close to the conscience.

Blow ye the cornet in Gibeah ] that is in the bounds of the Kingdom of Judah,  
 Gibeah of Benjamin, Gibeah of Sanch.

And the trumpet in Ramah ] Samuels country, afterward called Arimathea,  
 Josephs country : this is said to be in the borders of Israel. Strong garrisons  
 they were both ; and places of great resort : they are now alarmed, and bidden to  
 prepare for the approach of the Assyrian.

vg. tel. d. 205

Cry aloud at Bethaven ] Or Bethel, as Chap. 4. 11. a city ( as it is said of Athens,  
 Acts 17. 16. ) wholly given to idolatry : and therefore more stupid and stubborn  
 then the rest. Here therefore the Prophet cries louder then ordinary, *classicum canit*,  
*sic clamat ut stentora vincere possit*, he sets up his note that he may the sooner awaken  
 them, and cause them to apprehend their danger, as present and reall. Bethaven  
 was the great place of superstition, and now Rome is the nest of Antichrist, the  
 habitations of devils, and the hold of every foul spirit, a cage of every unclean and  
 hateful bird : therefore the Angel crieth mightily with a strong voice, saying, *Babylon*  
*is fallen, is fallen, certo, cito, penitus*, surely, suddenly, utterly. Rev. 18. 2.

After thee o Benjamin ] who art at the back of Bethaven, and fareest the worse for  
 her neighbourhood : like as Hamath did for Damascus Zech. 9. 2. See the Note  
 there. Some understand *Hostis adest*, the enemy is at thy heeles ; make away, or  
 stand upon thy guard : for thou art like to be put to't. And this concise kind of  
 warning here given implies a minde moved and disturb'd, either with fear or anger.

חשבה.  
 Vastri in ut  
 videntes obliu-  
 pescent. &c.

Verse 9. Ephraim shall be desolate in the day of rebuke ] *Correptionis, vel Correc-  
 tionis, ut Pagninus* : when thou with rebukes dost correct man for iniquity, &c.  
*Psal. 39. 11.* God hath a day for such sharp rebukes, or chidings by way of con-  
 viction, or Argument ( as the word signifieth ) wherein he will be sure to carry it,  
 with a great deal of sound reason and evident demonstration : so that Ephraim shall  
 have nothing to say, why he should not be desolated ; yea so desolated as to make the  
 beholders amazed thereat, as the Hebrew word importeth God, will not now dally  
 with Ephraim, or deal favourably with him as heretofore : he will not shake his rod  
 at him only, but waite it to the very stumps : he shall be utterly destroyed from being  
 a people : the day that now comes is a black day indeed, a day not of instruction, but  
 of destruction, not of correction but of execution ; a very doomsday, wherein  
 God will bring them into the furnace, and there leave them Ezek. 22. 20. And  
 that none may think this sentence over severe : or not so sure but that it might be  
 avoyded or vacated, see what followeth in the text ;

among the tribes of Israel have I made known that which shall surely be ] i.e. Ei-  
 ther I have forewarned them sufficiently, but they would take no warning, which is  
 both a just preface and desert of their ruine : Or else thus : I am now fully resolved  
 upon their ruine, neither is there cause that any man should deceive himself with a  
 vain hope, as if these evils that I foretell should not befall you. Experience the  
 mistresse of fools, shall teach you, that the sentence I now pronounce is precise and  
 peremptory, not conditionall as heretofore, but absolute, and unchangeable : and  
 this I here assure you of by this solemn contestation.

Deut. 19. 14.  
 Prov. 22. 28.

Tarcon.

Junenal.

Verse 10. The Princes of Judah were like them that remove the bound ] A wickedness  
 condemned by the law and light both of Nature, and Scripture Deut. 27. 17. The  
 Princes are mentioned, because corruption in a people ( as putrefaction in a fish )  
 begins at the head. Now the land-mark or limit is removed many wayes. As first  
 in Religion : when the true is changed into that which is false, as was  
 here in Queen Marias dayes against her promise, to the Suffolk men. Secondly,  
 in Regione, in the civil State : when one man violently invadeth the right of ano-  
 ther ( as Ahab did Naboths vineyard ) and no man must question them because it is  
 facinus majoris Abolla the fact of a great one. Thirdly ; In officio, in a mans office  
 or



or particular station, when he keeps not within his circle, but taketh liberty to transgresse, prescribing new worships as 2 *King*. 16. 10, 11. 2 *Coro*. 28. 23. taking upon them to teach Ministers what to teach them, as *Mic*. 2. 6. or themselves invading the Ministeriall office uncalled thereunto as did *Jeroboam* 1 *King*. 13. 4. and *Uzziah* 2 *Chron*. 26. 16. to their cost. This (saith an Interpreter) is *grandis culpa, et atrox crimen*, a foul fault, a crimson crime. Let our Lay-preachers and Levellers look to it, unlesse they covet a curse. *Deut*. 27. 17. *He that breaketh an hedge, a serpent shall bite him*. Fourthly, *In negotio*, in businesses and transactions, in contracts and covenants he removeth bounds, who cozeneth and circumventeth another in any matter 1 *Thes*. 4. 6. These must remember that God is the avenger of all such: and that it is a fearfull thing to fall into the punishing hands of the living God. The Papists fall foul upon us as Innovatours, and removers of the ancient bounds: because we reject their Ecclesiastical traditions and unwritten verities (as they call them) commended unto us by the Ancients, and embraced by whole nations for many ages. To whom we answer, that *Multitude* and *Antiquity* are but ciphers in Divinity: they must (at least) have no more authoritie, then what they can maintain. Let them boast, with the *Gibeonites*, of their old shooes, mouldy bread, &c. we hold us to the Scriptures, for our limits and land-markes unmoveable and immutable. And when they shall ask us as they oft do, where was your Religion before *Luther*? we answer as one once did, *In the Bible, where yours never was*. *Erasmus* met with an adversary so silly as to charge him for a remover of the ancient bounds, because he had anew Translated the New Testament: a work of singular use to the Church of Christ, in those dark times.

Heb. 10.

*Erasmus in Apolog.*

therefore I will pour out my wrath upon them like water ] which shall overflow the bankes to overwhelm those that remove the bounds. Yea God will pour it upon them by whole pailfuls, or spouts (as they call them) at sea. Or if but by vials (as *Rev*. 16. 1. which are vessels of narrow mouthes and pour out slowly, howbeit) they drench deeply, and distill effectually the wrath of God, which wretched sinners, shall never be able to avoid or abide. Oh when God shall set himself to set open the cataracts of his wrath as once at *Noahs* flood, and to come against a sinner with a deluge of destruction to pour out his indignation upon him, as water hastily, heavily, irresistibly, what will he do, and where will he finde refuge? This made *David* pray so hard. *Let not the waterfloods overflow me: nor the deep swallow me up*, *Psal*. 69. 15. It is the priv ledge of every godly person, that in the floods of great waters, they shall not come nigh to him, *Psal*. 32. 6. Or if they come up to his neck, yet they shall not take away his breath: for his head is ever above water. Washt he may be (as *Paul* was in the shipwrack) drowned he cannot be. Sink he may seem to do once and again to the bottom: but he shall up again with *Jonas*, if out of the deep, he call upon the Lord, who will set him on a rock that is, higher then he.

Verse 11. *Ephraim is oppressed and broken in judgement* ] *Calumniam passus est Ephraim* so the vulgar hath it: *Ephraim* was false accused and slandered: he suffered much by Sycophants, who depraved his good actions, drew him before the judgement-seats and there oppressed him; as *Jam*. 2. 6. But the word here used signifieth all manner of injuries and oppressions, whether by vexatious suits, by fraud or by force, virulent tongues or violent hands, wrangling or otherwise wronging a man, to his crushing and utter undoing many times: For a poor man in his house is like a snail in his shell: crush that, and you kill him. *Ephraim was crushed in judgement* by his countrymen, who would do him no right: but much more by the cruell *Assyrians*, who soon after this carried him captive, and left him without all remedy of law, without hope of a better condition or place for a worse. And what wonder though men so set against him, when God was pouring out his wrath upon him as water? sith all creatures are up in arms against Gods rebels. If the cause go against a man though he have never so much right on his side (for oft-times *cedit viribus equum*, might overcomes right) and he be broken in judgement, Let him see whether things be right between God and himself: and if broken in judgement, let him be of a broken spirit, and he shall be relieved.

because he willingly followed after the commandment ] He was too sequacious and obsequious to *Jeroboam* and his Princes, commanding him to worship the golden calves.

Niceph.

✱

Jam. 2. 1.

Añ. and Mon.

Añ. and Mon.  
fol. 1550.Si d. 7. Oedy  
Basil.

13

Lucan.

Utere me pro  
rota figulari  
Plant.Anno 1518.  
Epist. ad Leon.  
Pontific.  
Kimchi.

calves. *Quoniam voluit, juit*, like a tame fool; or, at least, as a foolish childe (so this Prophet calleth him) he was soon won over, he came off with little ado. *Jeroboam* did but hold up his finger, and he had him straight: A mere *fatuellus* carried away to those dumb idols even as he was led. 1 Cor. 12. 2. a *Melchite*, such a generation of Heretickes there were in the Primitive Church; so called because they followed the examples and decrees of the Emperours: resolving to be of the Kings Religion, whatsoever it were, right or wrong. The *Russians* are such at this day. God and their Emperour they say know best what's truth or falshood: and it is their part to obey, not to enquire. But all Christs sheep are *rationall*; and will try before they trust, look before they leap: the spirituall man judgeth all things, yet he himself is judged by no man, 1 Cor. 2. 15. Shew him a clear text of Scripture for what you would perswade him to, and convince him thereby that it is the minde of God, and you may have what you will of him. But for these *masters of opinions* such as are *magistri nostri Parisienses*, that obtrude their own *placits* upon people, and require to be beleaved upon their bare word without further proof, he abhors them. And for the decrees of Princes and Rulers, if they crosse the Scriptures, he will take leave to disobey them, as the Apostles did, *Acts* 4. 19. as the three children in *Daniel* did, and *Daniel* himself *Chap.* 6. and as all the holy confessours and Martyrs both ancient and modern did. The Bishop of *Norwich* asked *Roger Coo* Martyr whether he would not obey the Kings Lawes? he answered yes, as far as they agree with the Law of God, I will obey them. Then said the Bishop, whether they agree with the word or not, we are bound to obey them, if the King were an infidell. *Coo* answered, If *Shadrach Meshach* and *Abednego* had done so, *Nabuchadnezzar* had never confest the living God. True it is that *Magistrates* must be obeyed: those that are good must be obeyed as God, those that are bad, for God: but then it must be *in licitis* in things lawfull, and warrantable by the word: and herein we must not frame excuse. The blessed Virgin, though unweildy, went four dayes journey (so far it was from *Nazareth* to *Bethlehem*) to obey *Augustus* his decree, the charge was not so peremptory, but the obedience was as exemplary. *Who-so keepeth the commandment*, sc. of the King *shall know no evil thing*, *Eccles.* 8. 4. 5. And whereas some might reply, why then, let's do all the King bids us without sciscitation, without further delay or enquiry: *Solomon* answers in the next words. *And a wise mans heart discerneth both time and judgement*, that is, he knowes both when and how, and how far forth fitly and lawfully the commands of a King may be dispatched; and no further will he go, then he can with a good conscience. The Pope writing to *Bernard*, requiring him to do that which was unlawfull, *Bernard* writes back again this answer and it was taken; I as a childe, do not obey, and I obey in disobeying. *Antigona* in *Sophocles* saith well, *Magis obtemperandum est Dijs, &c.* We should rather obey God with whom we must live ever, then men with whom we have but a while to sojourn. Lo blind nature saw so much. See the Note on *Alt.* 4. 19. It may not be forgotten or slipt over, that the word here readred the *Commandment* signifies *Command thou*: Because he willingly walked after *Command thou*: he danced after *Jeroboams* pipe, saying to him as he did once to *Julius Caesar*,

*Iussa sequi tam velle mihi quam posse, necesse est.*

Or as *Tiberius* answered *Iustin.* (though upon a better ground & end) *Si tu volueris, ego sum: Si tu non vis, Ego non sum*, I am onely thy clay, and thy wax, &c. Or lastly, as *Luther* at first submitted to the Pope in these words (though afterwards, God gave him more courage in his cause) I prostrate my self at your Holinesss feet, with all that I am and have. *Vivifica, occide, voca, revoca, approba, reproba; vocem tuam vocem Christi in te presidentis et loquentis agnoscam*: that is, Quicken me, kill me, call me, recall me, receive me, reject me: I shall acknowledge your voice as the voice of Christ himself ruling and speaking in you. *Jeroboam* is not once named here: nor the word (*Commandment*) set down at large out of detestation (likely) both of it, and Him, because it was a wicked commandment: and He no better then an Usurper. For although he had it cleared to him, that Gods will was that he should be King over the ten tribes, yet because it was a will of Gods decree, and not of his *Command*, as of a duty done by him, he goes among Divines for an intruder and Usurper

usurper in and for that fact of his. 'Tis obedience when we follow a Divine precept: but not ever, when we follow a divine instinct.

*Verse 12. Therefore will I be unto Ephraim as a moth,* ] Their sin was the greater, because they were so willing to it, and so easily drawn to idolatry, as most agreeable to their nature, and making much for their ease: which was *Yeroboams* main argument. It may very well be, that he threatned punishment to those that disobeyed his commandement: but here they should have stood out, and have bide the worst; chusing affliction rather than sin; which because they did not, therefore they should perish by their own hand, and counsels: they shall be moth-eaten, as a garment that breedeth the moth, and as a tree that breedeth the worm that wasteth it. Not but that God had a speciall hand in their punishment: and this not *permissive* onely, but *active* too, *I will be unto Ephraim, &c.* For is there evil in a city, and he hath not done it? The changes and periods of Kingdoms are of him, *Psal. 75. 6, 7.* that men may know that the Heavens do rule, *Dan. 4. 26.* so are the alterations in mens bodies and estates, as *Job* setteth it forth, *Chap. 4. 19. and 13. 28. and 27. 18.* Every one (say some Chymicks) hath his own balsam within him: his own bane 'tis sure that he hath: his clay-cottage is every day ready to drop on his head. And for his Estate, there are oft-times secret issues and drains of expence, at the which it runs out, as at an hole in the bottom of the bag, *Hag. 1. 6.* See the Note there. Howbeit Gods holy hand is in all this; *I will be unto Ephraim as a moth, &c.* that is, I will waite them *sensim, sine sensu.* Secretly, insensively, slowly; but surely, and inevitably: This *David* after *Job*, acknowledgeth, *Psal. 39. 11. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth, thou castest him into a corruptio totius substantia,* as the Physicians call the Hectick: *surely every man is vanity. Selah:* Yea he is altogether vanity, yea and that in his best estate, when he is best underlaid, when settled on his best bottom, *verse 5.* when he is gotten upon his mount with *David*, and thinks to die in his nest with *Iob*: when he counts upon much good laid up in store for many years, as that rich fool, that reckoned without his host, as we say. *Tinea damnum facit. & sonitum non facit,* saith *Gregory.* The moth maketh no noise, but doth a great deal of hurt among clothes. The worm here, rendred *rottenesse*, is *minutissimus vermiculus*, saith *Luther* here, a very small creature, but doth no small mischief: for it eats out the heart of the strongest wood, yea of the strongest oaken planks at Sea. See here what a poor creature is man, yea a whole kingdom, when as a moth and a little worm may consume them: when they may be crushed before the moth, as *Iob* speaks, *Chap. 4. 19.* he saith not, before the Lion, but before the moth. Learn also to take heed of sin, yea of secret sins, *2 King. 17. 9.* lest we be secretly wasted, our graces cast into a consumption, our comfortables wiped away, our consciences wearied with secret buffets, as being smitten with the rod of Gods mouth, *Esay 11. 4.* our estates melted as the fat of lambs before the fire, and our land insensibly wasted, and by degrees desolated; as *Ephraim* and *Judah* were, as the Greek Empire was, and as it began to be here with us, in *Queen Maries* raigne, which was never prosperous after that she had abolished the Gospel: for beside forraigne losses, of *Calice*, &c. extreme dearths raged, much hurt was done by thunder from heaven, and by fire in the royall Navie, and all things went to worse, till *Queen Elisabeth* came in, a repaire of the breach, a restorer of paths to dwell in, *Esay 53. 12.* according to that glorious Epitaph, caused by *King James* to be inscribed upon her Princely Monument by him erected.

*Verse 13. When Ephraim saw his sicknesse,* ] i. e. Felt himself moth-eaten, hard-driven, and at a very great under, as thole must needs bee whom God setteth against.

and *Judah* his wound. ] Heb. his ulcer, that needeth crushing to get out the filth, *Ier. 30. 13. Obad. 7.* *Ephraim* was sick, ( God had made him sick in smiting of him, *Mich. 6. 13.* ) and *Judah* was sore, yea ulcerated, impostumated, and they were both sensible of it: but no otherwise then bruit beasts, which when they are smitten or sick, feel it, and howl out, but have not the reason to thinke whence the pain comes, what may be the cause, and cure of it. *Ephraim* and *Judah* make out indeed for help, but they run to wrong remedies, and refuges: they turn not to him

H 2

that

2 Cor. 5. 1.

*Psal. 30. 7.*  
*Iob 29. 18.*  
*Luk. 12.*  
*Mat. in cap.*  
*28. & 11. c. 28*

Teredo.

Speed.

*Q. Eliz. life*  
*by M. Clark,*  
*Mart. 2. part,*  
*pag. 319.*



that smote them, neither do they seek the Lord of Hosts: therefore is not his anger turned away, but his hand is stretched out still, *Esay* 9. 12, 13. If God be angry, no other helps can relieve us; no creature comfort us; no combination with King *Iareb* secure us. In a Mine, if a damp come, it is in vain to trust to your lights; they will burn blew and dim, and at last vanish; you must make hast to be drawn upward, if you will be safe. So must men make to God; fleeing from his anger to his grace. Blood-letting is a cure of bleeding, and a burn a cure against a burn; and the running to God is the way to escape him; as to close and get in with him that would strike you, doth avoid the blow. In a tempest at Sea, it is very dangerous to strike to the shoar: the safest way is to have Sea-room, and to keep in the Main still, &c. *Iareb* cannot be a *Defender* (according to the import of his name) if God come against a people or person. Brasse and Iron can fence a man against a bullet or a sword; but if he were to be cast into a furnace of fire, it would help to torment him; if into a pit of water to sink him. Now our God is a *consuming fire*, and his breath a stream of brimstone, &c. as a Reverend man maketh the comparison.

*Esay* 30. 33.  
D Rainolds,  
serm. before  
Parl. July 27.  
1642.

*Then went Ephraim to the Assyrian, and Judah sent to king Iareb,]* Or, to the king of *Iareb*, or to the king that should plead, and revenge his cause and quarrell. *Ad Regem propugnaturum*, saith *Iunius*. Help O king, said she in the holy historie. Kings should be *Helpers*, *Propugnatores*, *Protectours*. Sanctuaries of safety to the oppressed, whether Subjects or Neighbours: such as the late king of *Sweden* was to the oppressed Princes of *Germany*: And before him, Queen *Elisabeth* to the Low-countrie-men; whose protection when she undertook, the king of *Sweden* that then was said, that she had taken the crown off her own head, and set it upon the head of Fortune. But what a madnesse was it in *Ephraim* and *Judah*, to call in the *Assyrian* to their help, as they did, *2 King*. 16. 7. *2 Chron*. 28. 16, 21. but especially *2 King*. 15. 19, 20. & 17. 3. This was to invite the enemy into their kingdome, and to shew gold-thirsty *Babel*, where she might have her full draught. Thus *Judea* was (after the return from *Babylon*) lost again to the *Romans*, by their calling *Pompey* to decide the controversie betwixt the disagreeing brethren. And such an ungain course was attempted by *Iohn* King of *England*, when, being overlaid in his Barons warres, he sent to the Monarch of *Morocco* for aid, offering to hold his kingdome of him, and to receive the law of Mahomet; but he was rejected with scorne. Afterwards, he passed away his kingdome to the Pope. in hope of help; but had so little joy of it, that he was heard to complain, *Postquam me ac mea regna (proh dolor.) Rom. subjeci Ecclesia, nulla mihi prospera, sed omnia contraria advenierunt*, I never prospered since I subjected my self and my Kingdomes to the Sea of *Rome*. No more did the Greek Churches, as above hath been mentioned. *By iniquity*, saith *Solomon*, shall no man be established, *Prov*. 12. 3. Shall they escape by iniquity? saith *David*: What? no better means and wayes to help themselves by? *In thine anger cast down such a people, O God*. It is not more a prayer then a prophecy: and it was fulfilled upon this people.

Camd.

Heyl. Geog.

*Psal*. 56. 7.

'Avaz' ab  
an medela.

*2 Chro*. 28. 20

*Alian. de*  
var. hist. lib.  
12. cap. 39.

*Yet could he not heal you, nor cure you of your wound.]* Kings have their names in Greek from healing: they should be Physicians, and binders up of wounds, as *Esay* 3. 7. (see *Corn. à Lapide* on that Text) But King *Iareb* proved a Physician of no value: instead of healing the wound, he made it wider; instead of helping King *Abaz*, he distressed him, saith the Text. The creature was never true to those that trusted to it. Such are sure to be frustrated, *Jer*. 14. 3. subjected to Gods wrath, *Psal*. 78. 22. cursed with a curse, *Jer*. 17. 5, 6. pointed at as forlorn fools, *Psal*. 52. 7.

*Verse* 14. *For I will be unto Ephraim as a lion,]* I, that is, my *Assyrian*, the rod of my wrath: will be as a lion, or leopard, a creature swift and fierce above measure. The Vulgar rendreth it, a *lioneffe*, which, saith *Alian*, is *robustissimum & bellicosissimum animal*, a most strong and stout creature: Hence *Semiramis* gloried much, when in hunting she had taken not a lion, but a *lioneffe*. What is stronger then a lion, said those *Philistims* to *Sampson*, *Judg*. 14. 14. See *2 Sam*. 1. 23. *Prov*. 30. 29. The Lion (but especially the young Lion, that is in his hot blood) fears no other creature, falls upon his prey with great fury, and teareth it; carrieth it away when he hath done in his mouth, or devours it in the place, and fears no rescue.

rescue. If pursued, he altereth not his gate though he die for it. Some say that he is frightened at the crowing of a cock, or the creaking of wheelles. But the Lion of the tribe of Judah cannot be terrified by any thing or turned out of his track. And *Nebuchadnezzar* his servant is oft compared to a Lion, *Esa.* 5. 29. *Jer.* 41. 7. *Dan.* 7. 4. as being set awork by God to revenge the quarrell of his Covenant, upon a perverse and perfidious Nation. Hence that oft-repetition here of the pronoun I.

*I, even I will tear and go away*] Tear the very kell of their heart in sunder, tear them by the teeth of my terrible sword, which shall devour flesh and drink blood; yea be drenched and drunk in the gall of these ungodly wretches. They have no way to help themselves better then to fall down flat before this Lion, to rend their hearts and not their garments, to break off their sins by repentance, and to be abrupt in the work, lest he tear them to piecés, and there be none to deliver them. If this be not timely and truly done, God will go on in his wrath: and of a moth and little worm become a ramping and a roaring Lion. The little cloud though at first but as an handbreadth, will soon overspread the whole heaven: yea as one cloud followeth thicke upon another, so will one judgement upon another, if the Sun of Repentance do not interpose and disperse them. Light afflictions not improved to this purpose, will be but as a drop of wrath forerunning the great storm: as a crack forerunning the ruine of the whole building. That is a known text, *If you will not yet for all this hearken unto me, then I will punish you seven times more, and seven times more and seven to that, Levit.* 26. 18, 28. Three severall times God raiseth his note, and he raiseth it by sevens; and those are discords in Musick. Such sayings will be heavy songs, and their execution heavy pangs to the wicked.

*Satis est  
prostrasse  
leoni. Plin.  
lib. 8. cap. 15.*

*Versé 15. I will go and return to my place*] To my palace of Heaven: so the *Chaldee* rendereth it, I will withdraw my Majestie, and return into the habitation of my holinesse, which is in heaven. I will go from them that they may come to themselves, with the Prodigal: I will forget them that they may remember themselves: I will trouble my self no further with them (when God comes against sinners he is said to come out of his place, and so to disease himself *Esay* 26. 21. with *Lam.* 3. 33.) that they may be afflicted and weep and mourn after me *Jam.* 4. 9. I will take my rest, and I will consider in my dwelling place, as *Esay* 18. 4. I will hide my face from them, I will see what their end shall be: for they are a very froward generation, &c. *Dent.* 32. 20. and they shall see that I will be as froward as they, for the hearts of them, *Psal.* 18. 26. I will gather them in mine anger and in my fury, and I will leave them there, *Ezek.* 22. 20. that they may know the worth of my gracious presence, (which they have not prized) by the want of it: and be pricked on thereby to pray, *Return O Lord: how long? and let it repent thee concerning thy servants. O satisfie us early with thy mercy, &c. Psal.* 90. 13, 14. Thus mothers use to leave their children (or at least turn their backs upon them) till they mourn and make moane after them. Thus the Lion seems to leave her yong ones, till they have almost killed themselves with roaring and howling: but at last gasp she relieves them, whereby they become the more courageous. God also will return to his people, when they once turn short again upon themselves, and see their sin-guiltinesse, and seek his favour. This is Gods end *1 Cor.* 11. 32. and the happy effect of affliction sanctified, *1 King.* 8. 47.

*Till they acknowledge their offence*] *Heb.* Till they become guiltie: till they plead guiltie, and carry themselves accordingly, blushing and bleeding in my presence. Thus Saint James, *Be afflicted, or be miserable, Chap.* 4. 9. ye are so; but see your selves to be so: tremble and humble at Gods feet for mercy: give glory to God my Son, and confesse thy sin, *Josh.* 7. 19. The viper beaten casts up her poison. The traytour on the rack confesseth all. He that in affliction acknowledgeth not his offence, and seeketh Gods face, is more hard-hearted then a Jew, as is to be seen here and *Psal.* 78. 34. and *1 Sam.* 7. 6. In the year of Grace 1556. at *Weissensteden* in Germany, a Jew for theft was in this cruell manner to be executed. He was hang'd by the feet with his head downward, betwixt two dogs, which constantly snatcht & bit at him. The strangenes of the torment moved *Jacob Andreas*, a grave Divine, to go to behold it. Coming thither he found the poor wretch as he hung, repeating verses out of the Hebrewes *Psalms*, wherein he cried out to God for mercy. *Andreas* hereupon took occasion to counsell him to trust in Jesus Christ, the true Saviour of mankind. The Jew embracing the Christian faith, requested but this one thing, that he might

*Melch. Adam.  
in vit. Jac.  
Andreas.*

Lat. Serm.

be taken down and baptized, though presently after he were hanged again ( but by the neck as Christian malefactours suffered ) which was accordingly granted him. *Lan- timer* reports a like story of one in his time, who being executed at Oxford, was cut down but not quite dead. And means being used to recover him, he came again to himself, and then confessed all his villany, which before he would not be drawn to do. In the life of Master *Perkins* also mention is made of a lusty fellow at Cambridge, who being upon the ladder and affrighted with the forethought of hell-torments, was called down again by Master *Perkins*, who prayed with him and for him to effectually, as that the beholders could not but see a blessed change thereby wrought in the prisoner; who took his death with such patience and alacrity, as if he actually saw himself delivered from the hell which he feared before, and heaven opened for the receiving of his soul to the great rejoycing of the beholders. How well might these men say with *Themistocles* *Periissem nisi periissem*. I had been undone, if I had not been undone. *David* was brought home by the weeping-crosse, *Psal.* 119. 67. Affliction was a better Schoolmaster to *Queen Elizabeth* then Master *Ascham*; *Nocmenta documenta*, said *Crasus*, when he was in the hands of his enemies. The *Burgundians* well beaten by the *Hunnes*, fled to Christ the God of the Christians, and embraced his Religion.

Master Fuller  
and Mr. Clark  
in Mr. Perks  
his life.

Παθήματα  
Μαθήματα.  
Herod. lib. 1.  
Alfred. Chroni.  
pag. 325.

and seek my face ] Out of a deep sense of their sin-guiltiness. This is the work of Faith, as the former of Repentance. God was not so gone from his people, nor so far out of their call: but that if they could find a praying heart, he would find a pitying heart: if they would acknowledge their offence; he would forgive the iniquity of their sin, *Psal.* 32. 5. If they would set their Faith a work ( as she in the Gospel did, of whom it is said, that when Christ would have hid himself, it could not be: for a certain woman whose daughter was diseased, came and fell at his feet, fetcht him out of his retiring-room *Mark* 7. 24. 25. ) he would break the heavens and come down from his place *Isai.* 64. 1, 2. he would come leaping over all lets and impediments, those mountains of *Bether* or of *division*, to the relief of his people ( See this set forth *Cant.* 5. with the Notes there. ) Provided that they seek not so much their own ease and ends as his face and favour, the sense of his presence and light of his countenance, the fear of his name, and comforts of his spirit. Thus *David* *Psal.* 63. 1. O God thou art my God, early will I seek thee: my soul thirsteth for thee in a dry and barren Land. Carnall prayers in time of misery are but such as the dry earth, or the hungry raven, make. They are the prayers of nature for ease, not of the spirit for grace: such as was that of *Pharaoh*, when the rack made him roar, the rod flatter. See *Zach.* 7. 5, 6. with the Notes.

Ορδυσιστος.  
Sept.

In their affliction they will seek me early ] *Manicabunt*. They will morning me, so the Originall hath it. They will do it, saith God, for I will give them to do it; both to will it, and to work it: for otherwise afflictions ( Gods hammers ) do but beat cold iron: wicked men grow worse for corrections, as water is more cold after a heat, as naughty boyes are more stubborn or more stupid after a whipping. These also may cry to God, as prisoners at the bar, or malefactours upon the rack: yea seek him early, after a sort, and yet not finde him *Prov.* 1. 27. no though they seek him with their herds and flocks. *Hof.* 5. 6. because they seek him not early, and earnestly, or diligently as *Prov.* 7. 15. inflamedly as *Baruch* *Nehe.* 3. 20. and *Jabez* 1 *Chro.* 4. 10. accurately and anxiously, as the Church sought her beloved *Cant.* 5. 1. as the Virgin *Mary* sought her lost Son. *Luke* 2. they seek him, not for himself, but for his corn wine and oil *Hof.* 7. 14. they seek not him but his; they seek him not till they have nothing else to seek to. Most justly therefore may God reject their suits and request upon them, Depart from me ye wicked, Get ye to the gods whom ye have chosen, &c. Justly may he say to them as once *Jephth* did to his country men. Do ye now come to me in your distresse, who in your prosperity said unto me, Depart from us, we will none of the knowledge of thy wayes? Those that will finde God must seek him early. O satisfie us early with thy mercies, *Psal.* 90. 14. They must seek him early and late too *Esay* 26. 9. alwayes and by all means, as the Apostle speaketh in another case; but especially in affliction, as here; for he lookes for it. Our Saviour being in an agony prayed more intensively; so did *David* out of the deep, *Jonah* out of the whales belly, the Church when she was in danger, as she thought of losing

Judg. 10.



losing God, then she set up her note and cryed, *Thou art put in the midst of us,* Jer. 14. 9. *leave us not Extingui lucem nec patriam tuam.* Thus affliction exciteth devotion in the Saints: and although they seek the Lord and his strength, seek his face evermore, yet especially, *In their distresse they cryed unto the Lord, and he heareth them,* Psal. 120. 1. in the night of affliction they take the light of a lively faith, and seek him early. And that they may not fail to finde him, they call in help of others, as here in the next chapter. *Come and let us return, &c.*

## CHAP. VI.

*Verse 1.* **C**ome and let us return unto the Lord, &c. So sweetly was Gods expectation answered: as likewise it was in David Psal. 27. 8. No sooner could God say, *Seek ye my face,* but his holy heart answered (as it were by an echo) *My face Lord will I seek.* Look what God aimeth at in his administration to his elect he will have it: He will have out the price of his Sons blood, who gave himself for us that he might redeem us from all iniquity, &c. and that he might give repentance to Israel, and forgiveness of sins, Act. 5. 31. See the proof and practice hereof in these Jewish converts. *Come and let us return to the Lord, &c.* See how in those dayes and at that time the children of Israel shall come, they and the children of Judah together, going and weeping they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, *Come and let us joyne our selves to the Lord in a perpetual Covenant, that shall not be forgotten.* Judah and Israel could not agree at other times: but when they are in a weeping condition, then they could, when they passed through the valley of Bara, and made it a *Bochim* with their penitent tears, even they could go from strength to strength, or from company to company (one company coming this way, and another that) and not rest untill every one of them in Zion appeareth before God. This was fulfilled, partly when the Lord turned again, the captivity of Zion out of Babylon, and those that had sown in tears reaped in joy: those that went forth weeping and bearing precious seed came again with rejoycing and brought their sheaves with them, Psal. 126. 5, 6. confer Jer. 29. 13. partly, under their captivity and oppression by the Romanes, which was when Christ came and by his Apostles converted thousands to the faith, so that multitudes of them were daily added to the Church, Act. 2. and 3. And lastly at that long looked for calling of the Jewes; when they shall flie to Christ crucified as the doves unto their windows; when they shall bring their brethren as an offering to the Lord upon horses, in chariots, and in litters: that is, though sick, weakly and unfit for travell, yet rather in litters, then not at all; every one exciting other, and saying, *Come and let us return unto the Lord, &c. Return unto him, from whom we children of Israel have deeply revolted.* Let us not pine away in our transgressions, as those Ezek. 33. 10. for yet there is hope in Israel concerning this thing, Ezra 10. 2. we have done all this wickednesse; yet let us not turn aside from following the Lord: for this were to adde rebellion to sin, 1 Sam. 12. 20. this were worse then all the rest.

*Come let us return unto the Lord* ] By our sins we have run from him: by repentance let us return unto him. See for this the Note on Zach. 1. 2. If the wicked have their *Come*, Prov. 1. 11. *Esay 56. ult.* should not the Saints have theirs? as *Esay 2. 3.* *Zech. 13. 21.* See the Note. Should not Andrew call Philip, and Philip Nathanael, as one linke in a chain doth another, &c. True grace is communicative, charity is no shurle; the Saints like not to go to heaven alone.

*For he hath torn* ] *Rapuit* not *cepit*, as the vulgar, by a foul mistake of *capio* for *rapio* in the Hebrew Lexicons. Here these converts confesse that their affliction neither came forth of the dust, Job 5. 6. nor without their desert: they acknowledge God to be the Lion that tore them, Chap. 5. 14. and not without cause: for that they had wickedly departed from him. This is one property of true repentance, still to justifie God, and to say as *Mauritius* the Emperour did (after David) when he saw his wife and children slain by the traytour *Phocas*, &c. *Righteous art thou, O Lord in all thy wayes, and just in all thy proceedings.* Another property of it is, to bring a man to God with some assurance of healing.

He

*Initium peni-  
tentia est  
sensu clemen-  
tia Dei.*

*He will heal us, ]* For he is *Jehovah the Physician, Exod. 15. 26.* Now *Omni-  
potenti medico nullus insanabilis occurrit morbus*, saith *Isidore*, To an Almighty  
Physician, no disease can be incurable. *Ephraim* went to the *Assyrian* upon sight  
of his disease; but he could not heal him, *Chap. 5. 13.* But God both can and will.  
Here he is compared both to a Physician, *he will heal*; and to a Surgeon, *he will  
binde up*. That which the Poets fable concerning *Telephus* his Spear, is here onely  
verified: *Una eademque manus vulnus opemque ferat*. The same, holy hand that  
tare us, must cure us: and the sound perswasion of his readinesse to do it for us, will  
soonest of any thing bring us into his presence. *Iudas* confesseth his wound, and  
despaireth of the cure. But *Peter* is constrained by the love of *Christ* to weep bit-  
terly, and beleve. A stroak from guilt broak *Iudas* his heart into despair: but a  
look from *Christ* brake *Peters* heart into tears. There is no mention of *Israels*  
*lamenting after the Lord*, while he was gone: but when he was returned, and set-  
tled in *Kiriath-jearim*, then they poured forth water, &c. *1 Sam. 7.* then they ga-  
ther about him, and will do any thing that he commandeth them. Let us draw near  
with a true heart, in full assurance of faith, *Heb. 11. 22.*

*Deiicit ut releuet: premit ut solatia praestet,  
Enecat, ut possit vivificare, Deus.*

*Jer. 18. 12.*

*Psal. 88. 5.*

*Heb. 10. 37.*

*Verse 2. After two dayes will he revive us, ]* Whereas some of those that were  
called upon to *Come and return unto the Lord*, might say with those in *Jeremy*, *Nay,*  
*for there is no hope*, God hath mortally wounded us, so that we are already in the  
jawes of death, free among the dead, as the Psalmist hath it, free of that company:  
The better sort of them, fullest of faith, answer: Dead though we be, yet God  
will revive us: and long though it seem, yet after two dayes, or such a matter, in  
a very short space, so soon as ever it shall be convenient, and for our greatest good,  
*He that shall come to our comfort, will come, and will not tarry.* And for the cer-  
tainty of it, as sure as the third day followeth the second, so sure shall deliverance  
come in due season: fear ye not.

*Seneca.*

*Joh. 13. 7.*

*Sciemus sella-  
biturque.  
Vatabl.*

*Psal. 22. 15.*

*Psal. 68. 13.*

*In the third day he will raise us up, ]* He will, he will, never doubt of it. O the  
Rhetorick of God! O the certainty of the promises! See the like expressions, *Esay*  
26. 20. & 10. 25, *Hagg. 2. 7.* *Habak. 2. 3.* *Heb. 10. 37.* and have patience. Gods  
help seems long, because we are short: *Nec quia dura, sed quia molles patimur.*  
We should draw forth hope as a line: and think we hear *Christ* saying as he did to  
*Peter*, *What I do thou knowest not now, but thou shalt know hereafter.*

*Verse 3. Then shall we know, ]* *Heb. And we shall know, we shall follow on  
to know*, i. e. We shall experimentally know the Lord, if we turn unto him: wee  
shall tast and see that the Lord is good. We shall not onely be raised out of the dust  
of death, that is, of deep afflictions, (wherein we lay as among the pots) and live  
in his sight, that is, comfortably; but we shall know him, which is life eternall;  
yea we shall prosecute knowledge, follow on to know; as unsatisfiable, and not con-  
tent with any measures already required: yea we shall proceed therein and make  
progress, as the morning light doth to the perfect day. Those that turn from their  
iniquities shall understand Gods truth, *Dan. 9. 13.* shall be of his Councel, *Psal.*  
25. 14, shall have the minde of *Christ*, *1 Cor. 2. 16.* the wisdom of God in a my-  
stery, *verse 7.* such as the great Rabbies of the world can no more understand, then  
the Philistins could *Sampsons* riddle, *verse 8.* yea these pure in heart shall see God,  
*Matth. 5. 8.* see him and live, see him, and eat and drink, being much cheered and  
refreshed, as those Nobles of *Israel*, *Exod. 24. 10, 11.* Provided that being on-  
enlightened, and having tasted of the heavenly gift, they be not slothfull, but shew  
the same diligence, *Heb. 6. 4, 11, 12.* in the use of means to get more knowledge, till  
they all come in the unity of the faith, and of the knowledge of the Son of God, unto a  
perfect man, unto the measure of the stature of the fulnesse of *Christ*, *Ephes. 4. 13.*  
or, (as the words may be read) of that age wherein *Christ* filleth all in all, *Ephes.*  
3. 19. so as to be able to comprehend with all Saints the severall dimensions, and to  
know the love of *Christ*, which passeth knowledge, Lo, this is indeed to follow on  
to know the Lord: when we are still adding to our vertue knowledge, till (with  
those famous Romans) we be full of goodnesse, filled brim-full with all knowledge,  
able

*Rom. 15. 14.*

able also to admonish one another, saying, *Come, and let us returne to the Lord, &c. Come ye, and let us walk in the light of the Lord, Esay 2. 5.* walk in that light we have, and we shall have more: for to him that hath, *sc.* for use and practise, shall be given, Mar. 4. 25. He that first begs, and then digs for knowledge, searching for her as for hid treasure, Prov. 2. 3, 4. He shall be sure of some daily comings in from Christ: he shall understand the fear of the Lord, and finde the knowledge of God, *verse 5.* Christ will say unto him, as once he did to *Nathaneel, Thou shalt see greater things then these, Iohn 1. 50.* even great and mighty things, which thou knowest not, *Ier. 33. 3.*

*His going forth is prepared as the morning, ]* That is, as sure as the morning followeth the night, and shineth more and more unto the perfect day; so sure shall God appear for our comfort, and shall dispell the night of our calamity. *Mourning* lasteth but till *morning*; and as before the morning-light is the thickest darknesse, so before deliverance our afflictions are usually increased upon us. God appeareth on the sudden and beyond expectation, (as out of a cloud, or as out of an engine) and shews himself then usually, when things are at worst. Hence that of *Iob, Post tenebras spero lucem*: and that of the Church in *Micah, Though I fall, I shall arise: when I sit in darknesse, the Lord shall be a light unto me. Vatablus* applieth this Text to the coming of Christ, that *day-star from on high*, that *Sun of righteousness*, to whom all the Prophets point Gods people, when they would comfort them indeed; for he is the *Consolation of Israel, the Desire of all Nations*, for whom their souls waited more then they that watch for the morning, wait for the morning, Psal. 130. 6. But because Gods going forth is opposed to his departure, when he retired to his place, *Chap. 5. 10.* therefore his settled going forth here, is by most interpreted of his manifestations of his mercy to his poor prisoners of hope, those disconsolate captives, whom he not onely brought back from *Babylon*, but also shined into some of their hearts, by the light of the knowledge of the glory of God in the face of *Iesus Christ*. *2 Cor. 4. 6.*

and he shall come unto us as the rain, ] As the showres of blessing, *Ezek. 34. 26.* rain of liberalities, *Psal. 68. 9.* rain of righteousness, *Hos. 10. 12. Cito exaudi me Domine: complue me*, saith *Austin* upon those words of *David, My soul thirsteth after thee, as a thirsty land.* Hear me quickly, O Lord, rain righteousness upon my dry soul, fill me with the fruits of thy Spirit; whose work it is to illuminate and sanctifie, as it is the Fathers to heal, *verse 1.* and the Sons to revive, and raise us together with himself, the first-fruits of them that sleep, *verse 2.*

as the latter and former rain unto the earth. ] *sc.* in perfection of gifts and graces, by degrees wrought in our hearts: Or, in seasonable and sutable comforts, as rain in seed-time, softening the ground: and a little before harvest, to plump and fill up the corn in the ear.

*Verse 4. O Ephraim, what shall I do unto thee, &c. ]* See how soon the Prophet changeth his note. Hitherto he had set forth their repentance, in sense of mercy: now all on the sudden, he upbraideth and threatneth them for their incorrigibleness, and inconstancy. Ministers must turn themselves, as it were, into all shapes and fashions, both of speech and spirit, to win people to God. *Aarons* bells must be wisely rung, saith *One*. Sometimes the Treble of Mercy sounds well. At other times the Tenour of Judgement, or Counter-tenour of reproof sounds better: and it oft falls out that the Mean of Exhortation soundeth best of all. It is his wisdom to observe circumstances, and know how to curse as well as blesse, chide as well as comfort, and speak warre to a rebell, as well as peace to a friend. And herein indeed lieth the wisdom and faithfulness of a Teacher. Then, and onely then shall he prove himself sincere, and unpartiall, when he holds this course. *What shall I do unto thee?* It is, as if God should say, I have done mine utmost, as *Esay 5. 5. Mich. 5. 3.* and now am at a stand, and can scarce tell what to do more. See the like expostulatory complaints, *Ier. 2. 30, 31. & Chap. 5. 3. Amos 4. 6. Esay 26. 10. Matth. 11. 16, 17, 18. & 23. 37.* I would, but thou wouldest not. As the loving hen is alwayes caring for her chickens, and calling them about her, that she may gather and guard them from the mischief of all vermin: but they will needs be stragling, and so perish. So if Gods people will not hearken to his voice, if *Israel* will none of him: what can he do lesse then give them

Psal. 30.

in 7 punctis

Mich. 7. 8.

Oriens Christus ut aurora qua aduentu suo depellit tenebras.

M. Nib. Reg.

up



Isay 24.16.  
Jer. 4.19.  
Rom 9.2.  
Acts 2.40.

παραίτησις.

Matt. 8.2.

Jude ver. 12.

Rev. 2.16.

up to their own hearts lusts, *Psal.* 81. 12. yea give them up to the devil, to be further hardened to their just destruction, saying, That *which will die, let it die*? All that God can do is, as here, to mourn for their obstinacy, and fool-hardinesse in rejecting his grace, as he wept over Jerusalem, *Luke* 19. 42. We should also do the like, crying out with *Esay*, *My leannesse, my leannesse!* and with *Jeremy*, *My bowels, my bowels!* and with *Paul*, *I have great heavinesse and continuall sorrow in my heart*, for my perverse Countrey-men. *Peter* calleth them, *an untoward generation*: such crooked pieces that there was no working upon them. A cunning Carver can cut the similitude of any creature, yet not on a crooked or rotten stick. Where lieth the fault? surely in the crookednesse of the stick, and not in the Carvers cunning: so is it here. When men wrestle with God, as *Deut.* 32. 5. shift him off, as the Apostles word signifieth, *Heb.* 12. 25. take up the bucklers against the sword of his Spirit, lest it should prick them at heart, as *Acts* 2. 37. and let out the life-blood of their lusts, that they might live; what can the Lord do in this case, more then pity their unhappinesse, and punish them for their stubbornnesse, as the Judge pitieth a malefactor, as he is a man, but yet condemneth him as a thief or murdurer? Tell me not here, that God could have done more for *Ephraim* and *Judah* then he did; and they might have said in answer to Gods question here, as that *Lepre* in the Gospel did. Why? Lord if thou wilt thou canst make me clean. Hence it is, God by his *absolute power* can make iron swim, rocks stream forth water, stones to yeeld children to *Abraham*: he can do whatsoever he pleaseth; save without means, &c. But it is his *actuell power* that men must look to. And so he (having tied the end and the means together) cannot (say Divines) because hee will not, bring men to the end, without their using those means which tend unto the end: for that is the ordinary course which he hath decreed to use, and which he will not alter, but upon speciall occasion, as our Saviour notheth in the cure of *Naa-man*, and in the feeding of the widow of Sarepta, *Luke* 4. 26. 27.

for your goodnesse is as the morning cloud, &c.] This people hearing God say, What shall I do unto you? might possibly reply; why? what should you do, but rain down righteousness upon us, and load us with loving-kindnesses? for we are good all over, we have returned and done right in thy sight, as it is said of those hypocrites, *Ier.* 34. 15, 16. and as *Peter* saith of some Apostates in his time, that they were *clean escaped from them who live in error*: and (for matter of practise) they had also *escaped the pollutions of the world*; knew the way of righteousness, and seemed very forward in it; were as the fore-horses in a Team, ring-leaders of good exercises, &c. who yet afterwards *fell off to the world, turned from the holy commandments*; and returned with the dog, to their vomit, and with the washed sow to her wallowing again in the mire. And this is that which the Lord here upbraideth this people with, (and so stops their mouths) viz. that their goodnesse, or mercifulnesse, their piety toward God, and charity toward men, was nothing else but a *morning-cloud*, a waterlesse cloud, as *Jude* hath it, a meer flaunt, or flash, an out-side onely, an empty sound, a vain pretence; It was also as the morning-dew, which is soon dried up by the Sun-beams: In a word, they were both false and fickle, unsteady and unstable, constant onely in their inconstancy. Hence this patheticall complaint of them; God knew not where to have them, and therefore not what to do with them. These were never right with God, because not *stedfast in his covenant*, *Psal.* 78. 36, 37. they are unstable as water, therefore they shall not excell, *Gen.* 49. 4. they never were a willing people in the day of Christs power, *Psal.* 110. 3. his power was never put forth upon them, to subdue their wils to Gods will. They never yet attained to that spirit of power, of love, and of a sound minde; *2 Tim.* 1. 7. Inconstancy comes from weaknesse. The strength of *Israel* repenteth not, *1 Sam.* 15. 29.

Verse 5. Therefore have I hewed them by my Prophets,] Therefore? wherefore? because there is so little stability, and solidity in them: because they are so off and on, so light and false hearted; therefore I have spared for no pains, (though all to small purpose) but have sharply rebuked them, that they might be *sound in the faith*: yea I have fought against them with the sword of my mouth, and slain them by powerfull convictions of conscience: so that they are self-condemned, and the judgements are written, as it were with a beam of the Sun, they are so clear to themselves

themselves and others. This is the coherence, and the reason of the illative particle *Therefore*. It is the sad complaint of a late Reverend writer, \*when we have spent all our wind on our people, their hearts will be still apt to be carried away with every wind of doctrine. They are wonne, faith another, with an apple, and lost with a nut: no man knows where to find them in one mind for a moneths space: such a generation of *Moon-calves* never appeared in the world before. Our giddy-hearers (faith a third) after all our pains taken with them, have no mould, but what the next teacher casteth them into; being blown like glasses, into this or that shape at the pleasure of his breath. But to return to the Text.

*I have hewed them by the Prophets* ] who are here compared to Masons or stone-hewers, 2 King. 12. 12. 1 Chron. 22. 3. Job 19. 24. *Esay* 51. 1. to Carpenters 1 King. 5. 15. *Prov.* 9. 1. *Esay* 5. 2. to day-labourers who dig pits and cisternes *Dent.* 6. 11. and 8. 9. 2 Chron. 26. 10. *Neh.* 9. 25. *Jer.* 2. 13. A ministers life is no idle-mans occupation; they meet with many rough stones, knotty pieces, hard quarres, tough work. Some are stones crumbling, all to crattle, as soon as we begin to hammer them; and as timber falling to splinters when we fall to hewing of them: and other such sons of *Belial* there are that a man cannot speak to them: 1 Sam. 25. 17. they are thorns that cannot be taken with hands, but the man that shall touch them must be fenced with iron, and with the staffe of a speare. \* These shall be thrust away as thorns, and utterly burnt with fire, 2 Sam. 23. 6, 7. And for the better sort, those lively stones, 1 Pet. 2. 5, and smother pieces that are to be set into Gods building, being made by his grace more malleable and tractable, there must be a great deal of painstaking with them, that they may be as the polished corners of the Temple: they must be humbled and hammered, *Ier.* 23. 19. pared and planed here in the mount; for there may neither hammer, nor axe, nor any tool of iron be heard in the heavenly house, for which they are fitting, 1 Kin. 6. 7. And herein we are labourers together with God; ye are Gods husbandry, ye are Gods building, 1 Cor. 3. 9. In which labourous kind of life, I endure all things for the Elects sake, that they may be saved, faith Paul, 2 Tim. 2. 10. And I dare be bold to say, faith *Luther*, that faithful Ministers do labour and sweat more in a day, then husbandmen do in a moneth. And for mine own part, faith he, *Si mihi esset integrum vocationem deserere*, If it were lawful for me to leave my calling, I could with lesse pains and more pleasure, dig and do day-work, then labour as I now do, in the work of the ministry. *Pareus* thinks that the next words,

*I have killed them with the words of my mouth* ] is spoken by God of the Prophets. *q. d.* I have set them so heavy a task and put them so hard to it, that it hath been the death of them; such crabbed and rugged spirits they have met with, such stubborn and tough timber that had long lain soaking in the waters of wickednesse: these tooles of mine are even worn out with working. \* But though this be a pious interpretation, and not altogether improbable, because of the change of person here, *viz.* them for you: yet because such a change is ordinary in Scripture and Emphatical also; namely when God seemeth deeply displeased with any one, and therefore leaveth taking to him, and turns himself suddenly to another ( see chap. 4. 14. and 5. 3. 4. ) I conceive it may very well be so in this place. *Occidi istos* I have slain these refractories and rebels with the words of my mouth. I have beaten so hard upon their consciences, that they have had no joy of their lives. I have marked them out for destruction, by threatening it, as *Ier.* 18. 7. 8. and *ch.* 1. 10. *Elisba* hath his sword as well as *Jehu* and *Hazael*, 1 King. 19. 17. and when *Elisba* unsheatheth and brandisheth his sword, it is a fair warning that the sword of *Jehu* and *Hazael* are at hand. See *Ezek.* 11. 13. And it came to passe that when I prophesied, *Pelatiah* the son of *Benaiah* died. So did *Ananias* and *Sapphira*, *Acts* 5. So do many despisers now adayes, though it appear not by them. A man may have his bane about him, though he fall not down dead in the place. If any man hurt Christs two witneses, fire ( though not felt ) proceedeth out of their mouthes and devoureth their enemies. *Rev.* 11. 5.

*Sic enim contemptim loquimur.*

*And thy judgements are as the light that goeth forth* ] i.e. I have clearly denounced them and will as openly execute them in the sight of this Sun. The righteous shall see it and shall say, *Lo this is the man*, &c. *Psa.* 52. 6. 7. and 119. 137. Thou, by thine hypocrisie, and externall services; as verse 6. hath cast a mist before mens eyes, that they cannot think thee to be so near a judgement: but I will dispell that mist, and

make

make my works a comment upon my word: and having sent unto thee a powerfull ministry, but to no purpose, I will make thee, who wouldst not hear the word, to bear the rod, and who hath appointed it. Mic. 7. 9.

Verse 6. For I desired mercy and not sacrifice ] that is, rather then sacrifice: I prefer the marrow and pith of the second table, before the ceremony and surface of the first.

מֵחֶרֶם

I desired mercy ] Heb. I desired it with singular delight and complacency, *Aurea certe sententia*, saith *Rivet*. This is a golden sentence, twice quothed by Christ himself, *Mat. 9. 13.* and *Mat. 12. 7.* which noteth the eminency of it. And with it agreeth that answer of the Scribe so much approved of by our Saviour *Mar. 12. 33.* To love thy neighbour as thy self is more then all burnt-offerings and sacrifices, And that of the Authour to the Hebrewes. But to do good and to communicate forget not: for with such sacrifices God is well pleased *Chap. 13. 16.* a great deal better pleased then with all the outward services and sacrifices of the Law, which yet were commanded by God, but not to be rested in: These be famous sentences indeed; such as a man would fetch upon his knees from Rome or Jerusalem, as a Reverend man saith of certain brave sayings of *Luther*, which he had recited. Mercy is here put for all the duties of charity; as the knowledge of God is for those other of Piety, whereof it is the rise and foundation. Mercy is set first *non ut potior sed ut notior*, not as better but as better known, and more noticed. They are set together, because they must not be sundred in our practise. Obedience must be universal, extending to the Compasse of the whole Law. A man must not be *funambulus virtutum*, as *Tertullian* speakes, going in a narrow track of obedience, picking and chusing what he will do and what not; following God in such duties as will suit with him and no further. He must follow after God as *Caleb Num. 14. 14.* ha ve respect to all Gods commandments, and do all his wills, as *David* walkt in all the commandments and ordinances of the Lord blameless, as *Zachary* and *Elizabeth Luke 1. 6.* These partiall and perverse Jewes walked in all the ordinances, but they cared not for the commandments: they were altogether for the ceremoniall Law, but neglected the moral. Or if they did any thing that way, it was but the outward act of a commandment, which men may naturallly perform. Thus *Abah* humbled himself: and some think that *Uria* (which *Esay* calleth the faithful witnessse) the same with him that brought in the Altar of *Damascus*, yet reputed a faithful man of his word. An hypocrite may shew mercy, but not love mercy, *Mic. 6. 8.* and know God, but not affectively, practically, according to that of Saint *Iohn*, *Hereby we know that we know him, if we keep his commandments, 1 Joh. 2. 23.* This is that obedience which is better then sacrifice, *1 Sam. 15. 22.* *Ier. 7. 21.* and no wonder, *Quia per victimas, aliena caro, per obedientiam voluntas propria mactatur*, saith one; in sacrifices the flesh of another, but in obedience our own wils are offered up: and this the very Heathen, by the dim rush-light of nature, saw to be better. Hold thou it the fairest sacrifice and best service, to keep thy self pure and upright, saith *Isocrates*. O *Nicoles*, And,

M. Sam. Clark,  
Life of Luth.

A& 13.

Esay. 8. 2.  
2 Kin. 16. 10.

Ἰσοκράτης  
ἐν ἀριστῶν  
ἡ διατριβὴ  
μυστικῶν  
Ἰσοκ.

*Non bove Mactato caelestia numina gaudent.*

Ovid. Epist.

*Sed, qua praestanda est & sine teste, fides.*

Verf. 7. But they like, men ] Heb. like Adam, that Arch-Rebel, that old *μαγιστῆς*, after the similitude of whose transgression these men had sinned, *Rom. 5. 14.* and so deserved, in like sort to be punished, by being cast out of their country, as he was out of paradise. Thus some sence it: as if the prophet would here reduce these covenant-breakers, to that first transgressor Adam in whom they all were; as the whole country is in a Parliament-man, and as *Levi* was in *Abrahams* loynes, and paid tithes in him, *Heb. 7. 9.* Others take Adam for an Appellative, and give a reason for it out of the text, because it is *Keadam*, and not *Kabadam*, with an emphatical. And of these some again read it thus, *Illi tanquam hominis transgressi sunt fœdus*, they transgressed the covenant, as if it had been a mans covenant: they made no more of breaking it, then as if they had had to do with dust and ashes like themselves, with their fellow-creatures, and not with the great God: and might therefore deal by their covenants, as monkeyes do by their collars, which they fit on for their masters pleasure, and slip off again for their own. Others read it, as we do;

Mercer.  
Tremell.  
Vatabl.  
Clavius.  
Tigurin.  
Perinde ac  
fœdus alicujus  
hominis infirmi  
& infirmi.  
Polan.

They



They like men have transgressed, &c. sorry men, fickle and falsehearted men, such as David pointed at, when he said, *All men are liars*, and Paul, *2 Cor. 3. 3. Are ye not carnal, and walk as men*, that is, as profane men, aliens from the common-wealth of Israel? Singular things are expected from Gods peculiar, *Mat. 5. 47.* as to be eminent in good works, *Tit. 3. 14.* to get above others, as *Saul* was above the people by head and shoulders; to get to the very top of godlinesse, as the Apostles phrase importeth, *Esaï. 5. 15.* to keep Gods covenant as the apple of the eye, as *Solomon* saith, *Prov. 7. 2.* that little man in the eye, that cannot be touched but he will be distempered. This the world counts precisenesse, and makes nothing of transgressing, of leaping over the hedge of any commandment, so they may shun a piece of foule way. Lo, this is the manner of most men, yea, of all men by nature; they make no bones of transgressing the laws, of changing the ordinance, of breaking the everlasting covenant; *Esaï. 24. 5.* And this when they do, they work *de suo & secundum hominem*; for *Homo est inversus Decalogus*, the natural man stands acrosse to the law of God, to the whole Decalogue: the two tables whereof are called the tables of the covenant, *Deut. 9. 9, 11.* Neither is this any excusing or extenuation of their sin, that they do but their kind, they do it *as men*. It is an aggravation rather, *q. d.* They not onely transgress my covenant, but they do it naturally, and out of the vilenesse of their proper inclinations: like as the devil, when he speaketh a lie, he speaketh, *de suo* of his own, *Job. 8. 44.* he can do no otherwise. It is as impossible for those that are carnal and walk as men to keep covenant with God, as for a toad to spit cordials. If at any time they make an overture of doing it, if they make an essay, it is but *as the morning cloud*, and as the *early dew that goeth away*, *as vers. 5.* with which this verse cohereth; the 6. verse coming in, as it were by a parenthesis.

*There have they dealt treacherously against me,*] There? where? in the very point of the covenant, which by their sacrifices and burnt-offerings they so solemnly professed and engaged to observe: lo, therein have they prevaricated, and then at the same time have they falsified, as the same word is used, *Psal. 14. 5.* I have been neare in their mouth, but far from their reines, *Jer. 9. 2.* In words they professe to know me, but in works they deny me, being abominable and disobedient, and to every good work reprobate, *Tit. 1. 16.* Or there, that is, (as the Chaldee Paraphrast feneth it,) In that good land which I have given them, even in *Gilead*, as in the next words. They live in my good land, but not by my good laws: yea, *they have filled it* (as the cursed Canaanites did before them, *Ezra. 9. 11.*) *from one end to another with their uncleannesse*, which therefore longs for a vomit to cast them out: There have they dealt treacherously, as the adulteresse doth, who forsaketh the guide of her youth, and forgetteth the covenant of her God. The sins of such as break covenant with God are sins of a double die; they are wickednesse with a witnesse, because they do wickedly against the covenant, *Dan. 11. 32.* these treacherous dealers deal treacherously, yea, these treacherous dealers deal very treacherously, *Isaï. 24. 16.* And this they have done against Me, who have stooped so low, as to strike a covenant with them; and such a covenant, *2 Sam. 23. 5.* and have never failed or falsified. See *Deut. 29. 24, 25.*

*Verf. 8. Gilead is a city of them that work iniquity,*] Another *Pœniropolis*; such a city there was in Greece, and so called by king Philip, for the naughtinesse of the Inhabitants. This *Gilead* was one of those ten cities of refuge beyond *Jordan*, given to the Priests for a possession, *Josh. 21. 36.* &c. and probably the chief city, which therefore bare the name of the whole countrey, as Athens was called the Greece of Greece. The inhabitants thereof (though Levites) were the worst of men, workers of iniquity, such as did wickedly with both hands, earnestly wearying themselves in the Devils drudgery; and then sitting down to rest them in the chair of pestilence. There is not a worse creature upon earth, or so fit for hell, as a profane Priest, a debauched Minister, *Mat. 5. 13.* *Corruptio optimi pessima*, as the sweetest wine makes the fowrest vinegar, as the finest flesh is resolved into the vilest earth; and as the whitest ivory burnt, becomes the blackest coal: Who would have looked for so much wickednesse at *Gilead*, at *Shiloh*, at *Anathoth*, at *Jerusalem* where the Priests and Scribes bare sway, and did *dominari in sugg:stis*? And yet that once faithful city was become an harlot: it was full of judgement, righteousness lodged in it, but now murderers. In our Saviours time it was *Prophetarum macellum*, the slaughter-

Psal. 116. 11.

ἀλλοτρίως ὡς  
τοῦ ἀλλοτρίου  
βαυνοῦ.  
Ishon.

Prov. 2. 17.

Ἑλλάς  
Ἑλλάς

Isaï. 1. 21.

Añ. &amp; Mon.

house of the *Saints*; as now *Rome* is, and once *London* was in bloody *Bonnors* dayes: whom a certain good woman once told in a letter, that he was deservedly called the common cut-throat, and general slaughter-slave to all the Bishops of *England*. At his death he boasted (as *Stokesley* had done before him) how many heretikes he had burned: seven hundred faints in four or five yeers (space those bloody and deceitful men sent to heaven, in fiery charrets. There are none so cruel to the lives of men as wicked Clergy.

Ezek. 33. 7. &  
3. 18.

*Gilead* was polluted with blood,] not onely with the blood of souls, (by their default drowned in perdition and destruction) but of bodies too, destroyed by their hands or means. The Priests of these times may seem, by what is said of them in the next verse, to have been men of their hands, the sworn sword-men of the devil, such as was *Timotheus Herulus* Bishop of *Alexandria*, Anno 467. Pope *Innocent* who threw *Peters* keyes into the river *Tiber*, and took up *Pauls* sword, as he called it, and that *Philip* Bishop of *Beau-view* in *France*, taken in a skirmish by our *Richard* the first, who sent his armour to the Pope with these words engraved on it, *Vide num filii tui tunica sit, vel non*. See whether this be the coat of thy son, or of a son of *Mars*. These, and their like in their several generations, were non *Pastores*, sed *Impostores*, non *Doctores* sed *Seductores*, non *Episcopi* sed *Aposcopi*, as an Ancient hath it: And indeed, the Church hath ever been so pestered with leud and lazy Ministers (those *dehonestamenta Cleri*) that *Chrysostome* thought there were scarce any of that order in his time, that could be saved: *Hierome* saith, that the paucity of such as were good, had made them very precious. And *Campian* cries out, not altogether without cause (Malice may be a good informer though an ill Judge) *Ministris eorum nihil vilium*; Now this is here instanced as an odious transgression of the covenant, when such as made such a shew of sacrifice to God, should exercise so little mercy to men: when such as should be *Teachers*, were turned *Tyrants* and blood-suckers.

Verse 9. And as troops of robbers wait for a man,] This verse hath much of the former in it, saith an Interpreter. The sum of it is, saith *Wigandus*, to shew, that all the forementioned wickednesses were committed, *instinctu doctorum*, by the instinct of their Priests, who were now turned *Tories* or *Mosse-troopers*. *Hierome* asked his Jew-doctour the meaning of this text, and received this answer: that at the time of the Passover and the Pentecost, the people used to come to *Jerusalem*; and as they were going in their journey, these Priests would stand in the way and slay them. Others think, that these corrupt priests took into their city of refuge divers thieves and murderers; who not having whereupon otherwise to subsist, turned *high-way-men*, (as they call them) and returning again into the city, divided the spoyle with the Priests, who had their share: and are therefore called *companions of robbers*, and are said to murder in the way by consent, or with one shoulder, or as *Simeon* and *Levi* did at *Shechem* q. d. *Sichemice* craftily and cruelly (for so many wayes these words are rendred) & all this they did of malice forethought, of premeditated mischief, called here committing leudnesse. Even as they thought in their hearts, so they acted, saith King *David*. They executed the counsel of the wicked, saith the *Chaldee* Paraphrast. They machinated mischief, and then practised what they had plotted with a deliberate will, and as it were with an high hand. Look now upon the Popish Monkes, saith *Tarmonius*, and compare them with these Priests whom *Hosea* reproveth. And *Luther* saith, that they had a proverb in *Germany*, that there was nothing so bad, which the Monkes could think of, but they would dare to do it.

Ex destinata  
malitia & ini-  
to consilio.Non tam ovum  
ovo simile.  
Faciunt quic-  
quid cogitant.

*Non audeat Stygius Pluto tentare quod audeat  
Effrenis Monachus,* —

Cap. 6.

Verf. 10. I have seen an horrible thing in the house of *Israel*,] Now a very den of thieves, as verf. 9. a Pantheon of all sorts of idols, a chamber of imagery, an Egyptian Temple, gay and goodly without, but within an ox or calfe, with women weeping for *Tammuz*, Ezek. 8. 12. 14. that is, for *Osyris* King of *Egypt*, whose image (under the shape of an ox) his wife *Isis* had advanced to be idolatrously there adored. This kind of abomination *Ieroboam* had learned in *Egypt* (whither he fled from *Solomon* his master) and brought into the house of *Israel*. And whereas those

those Idolaters said, *The Lord seeth us not, the Lord hath forsaken the earth*, Ezek. 8. 12. *I have seen it*, saith God, and been sore troubled at it, and even affrighted; so as a man is *quando horripilatur*, when his hairs stand an end; as when the devil appeareth to him like an hairy Satyr. See Lev. 17. 7. with the Note. Certain it is, that God hateth sin (but especially Idolatry, that *abominable thing*, as he calleth it, Jer. 44. 4.) worse then he hateth the devil himself: for he hateth the devil for sins sake, and not sin for the devils sake. Idolatry must needs be so much the more odious to him, because therein the devil sets up himself in the place of God; and requires men (as once he did Christ himself) to fall down and worship him. See Deut. 32. 17. 1 Cor. 10. 20. Rev. 9. 20. So he dealeth by the poor Indians at this day, compelling them to worship him with bodily worship, and tormenting them, if they do not, worse (if worse may be) then the cruel Spaniards; who suppose they shew the wretches favour, when they do not, for their pleasure, whip them with cords, and day by day drop their naked bodies with burning bacon. The Hebrew word here used, hath some letters more then ordinary in it, to encrease the signification, and to shew what a very horrible thing Idolatry is. It is *spurca pollutio*, as Jer. 23. 14. and worse. See Jer. 2. 11, 12. and 18. 13. and know that God doth not use to aggravate things beyond truth, as men do, witnesse Nebuchadnezzar, Dan. 3. 14. *Is it true, O Shadrach, Meshach, and Abednego?* Or, *is it of set purpose?* so Buxtorf rendreth it. Is it for the nonce, to provoke me? Or *Nunquid desolatio?* so Arias Montanus: As if he should say, What? you, to oppose the command of a king? If this be suffered, what desolation must needs follow? But this is not Gods way: he layes no more words upon a thing, then the matter amounteth to. If he call Idolatry, filth, fornication, abomination, an *horrible thing*, such as a man would start, or stand agast at, we may be sure it is so. The Septuagint here, render it *ἐπιδόξω*, *things to be trembled at*, or shrieked at. In *Barbary* 'tis death for the Xeriffs wife, when she seeth a man, though but thorow a calement, not suddenly to shriek out. God is a jealous God, and allows not his to look toward an Idol. If they do, he will soon see it, and visit for it. *I have seen, &c.*

Sir Francis  
Drake World  
encomp. 53.

Tremel. in loc.

שעורריה

Num de indu-  
stria?

*There is the whoredome of Ephraim,* ] Thus God looketh upon it as filthinesse, and nastinesse, which the people beheld as finenesse and neatnesse. And the same do all (that have the *minde of God*, and senses exercised to discern betwixt good and evil) judge of all the Popish pomp and palterment, wherewith they bewitch the deluded vulgar, as the serpent *Scytale* doth the fleeing passenger, whom when she cannot overtake, yet with her beautifull colours she doth so astonish and amaze him, *Plin.* that he hath no power to passe away, till stung to death.

*Verse 11. Also O Judah, he hath set an harvest for thee,* ] This is a very difficult Text: and much vexed by Interpreters. *Et hic nisi Lyra tyrasset, nos omnes delirassemus.* Lyra sets this sence upon the Text; and I accord him: Though thou Judah, art also to be carried captive: yet God hath set, or provided for thee, an harvest in thine own land, when I shall have returned the captivity of my people, viz. under the conduct of Zorobabel, by the Decree of Cyrus. Here then is a promise of a joyfull harvest to Judah, who is not to be punished with like severity as Israel, Chap. 1. 7. and for the change of person, when I returned, for he shall have returned. See Esay 29. 19. Ier. 31. 23. Zeph. 3. ult. Psal. 14. ult. *Simul Juda captivitas & reditus predicatur significanter admodum*, saith Hierom here; Both the captivity and return of Judah is here very significantly foretold. It is a very good Note that One giveth here, sc. that God in his chastisements ever sheweth himself mindfull of his Covenant: after a long barrennesse, he setteth for his people a plentiful harvest, and turneth again their captivity, after that for a time he hath tried them. His mercy also and faithfulness herein appeareth, that he mingleth promises with threatnings: and whiles he utterly destroyeth the kingdome of the ten Tribes, he preserveth the Common-wealth of Judah, wherein the Messias was to come, and whereof there was not (by the ancient propheties) to be a dissolution, till Shiloh came. Hence it is, that promises of the restauration of Judah are ever intermingled, lest any should doubt of the manifestation of the Messiah, in the fulnesse of time.

River.



## C H A P. VII.

Verse 1. **W**HEN I would have healed Israel, &c.] Whereas Israel, hearing of an happy harvest promised to Judah, Chap. 6. 11. and themselves excluded, might complain of hard dealing: God shews them here, that *Cru- delem medicum intemperans aeger facit*, the fault was meerly in themselves. God came with his healing medicines to have cured them, but they hated to be healed, and like mad-men, railed and raged against the Physician, spilt the potions, would none of those slibber-sauses, as they accounted them: yea (as if on purpose to crosse God.) *then the iniquity of Ephraim was discovered, and the wickednesses (malitia multiplex) of Samaria,*] Of so perverse a spirit were they: and therefore (in Solomons judgement, Prov. 12. 8.) worthy to have been despised and let alone to perish in their corruptions. In Hippocrates his time, the Physicians were bound by oath, to leave such under their wounds to perish by them, as were unruly, and would not be ordered. *We would have healed Babylon,* (saith the Church) *but she would not be healed: forsake her therefore,* saith God, Jer. 51. 9. *Let them alone,* saith Christ, Matth. 15. 14. That, that will die, let it die: A fearfull sentence. Let them swelter and pine away in their iniquities, Levit. 26. 39. In their filthinesse is leudnesse, their disease is complicate, it is the leprosie in the head, it breaketh forth in their forehead, and my people love to have it so: but *what will they do in the end thereof?* Ephraim here discovereth a headstrong wilfulness that was uncounsellable, uncureable. He runs away after conviction, with the bit between his teeth, as it were: he runs, I say, upon the rock. Am. 6. 12. where he first breaketh his hooves, and then his neck. Some grow desperately sinfull, like those Italian Senatours, that despairing of their lives, (when upon submission they had been promised their lives, yet) being conscious of their villany, made a curious banquet; and at the end thereof every man drank up his glasse of poyson, and killed himself. So men feeling such horrible hard hearts, and privie to such notorious sins, they cast away souls and all for lust; and perish wofully, because they lived desperately, and so securely. It is a fearfull signe of reprobation, when Gods means and medicines do men no good, but hurt rather: when Physick which should remove the disease, doth cooperate with it, then death comes with the more pain and speed. The stronger the conviction of sin is, the deeper will be the wrath against it, if it be not by repentance avoided.

*for they commit falsehood,*] They do not the truth, 1 Job. 1. 6. but deal falsely, Jer. 6. 13. every one of them, from the Prophet, even to the Priest: they work a deceitfull work, Prov. 11. 18. their bellies prepare deceit, Job 15. 35. they have an art in lying, in *stitching one lie to another*, as the word signifieth, Psal. 119. 69. Idolatry is a reall lie, as she in the book of Martyrs answered the Doctour, that asked her, *Dost thou beleve that the body of Christ is in the Sacrament of the Altar really and substantially?* I beleve said she, that so so hold, is a reall lie, and a substantiall lie. These Idolaters having plaied false with God, and treacherously dealt with him, what wonder though they lie, deceive, rob, spoil, both within doors and without, in private negotiations, and publike transactions? but especially forge lies against those that withstood their superstitious vanities, and prey upon their goods; as Heb. 10. 34. *Sublata pietate tollitur fides*, is a truth irrefragable. Take away piety, and fidelity is gone: as we see in that unrighteous Judge, Luke 18. 2. and as Abraham concluded of the men of Gerar, Gen. 20. 11, and lastly, as Constantinus Chlorus, the father of Constantine the Great, experimented in his own Councillours, and Courtiers: whence that famous Maxime of his, recorded by Eusebius: He cannot be faithfull to me, who is unfaithfull to God; religion being the ground of all true fidelity and loyalty.

Verse 2. *And they consider not in their hearts,*] Heb. *They say not in their hearts:* that is, they set not down themselves with this consideration, they commune not with their consciences upon this most needfull, but much neglected matter. A good mans work lieth much within doors: he loves to be dealing with himself, and working good and wholesome considerations upon his own affections. He is never lesse

Mimus.

Jer. 5. 31.

Assunt mendacium mendacio.

lesse alone, then when hee is alone: for still hee hath God and himself to talk to.

*that I remember all their wickednesse,*] i. e. Record and register them, as in a book, with a pen of iron, and point of a Diamond, *Ier.* 17. 1. that I seal them up in a bag, *Job* 14. 17. as the Clark of Assizes seals up Inditements, and at the Assizes brings his bag, and produceth them. *Is not this laid up in store with me, and sealed up among my treasures? Deut.* 32. 34. So little reason is there, that wicked men should please themselves in hope of impunity. And yet they do, *Psal.* 94. 7. they strive to perswade themselves, that the Lord doth not see, neither doth the God of Jacob remember: They hide God from themselves, and then think they have hid themselves from Him. Herein they are alike foolish as the *Struthiocamelus*, *Plin. lib. 10. cap. 1.* a bird as big as a Camell, and taller then a man: When this Bustard would hide her selfe, she thrusts her head into a thicker, as conceiving that no body seeth her, because she seeth no body; and so becomes a prey to the hunter. *Caveatur carnalis securitas.* Let us walk evermore in the sense of Gods presence, unlesse we had rather be carnally secured, then soundly comforted.

*now their own doings have beset them about.*] Their studied wickednesse, their contrived iniquities, so *Luther* expounds the word *doings*: for wicked men are great students, and break many a nights sleep in pernicious ploddings, *Prov.* 4. 16. But as the Blackbird is taken by birdlime made of his own excrements, so is the wicked beset by his own devices; as by so many serjeants set on by God. Some think (and not without probable reason) that the Prophet in this phrase of *besetting them about*, alludeth to the future siege of Samaria: wherein these sinners against their own souls were so straitly beset by the enemy, that they could not flee, or stir, without danger. And this he saith shall befall them. Now, that is, shortly, and sooner then they think for: indeed how should it be otherwise, when as their doings are before my face? *E regione & velut adversa ac detestata*, Over-anent and in full view, as a continuall eye-sore to me, *Psal.* 57. 5. & 90. 8. so that though I could or would forget them, yet they will not suffer me to do so: such is their impudency, and importunacy for vengeance. *Lyra* makes it a metaphor, from a thief taken in the act, with his back burden of stolen goods; and as it were beset with them, and so brought before the Judge. *His own iniquities shall take the wicked*, saith *Solomon*, *Prov.* 5. 22. For how can he escape the multitude of his sins within him, and the variety of Gods heavie judgements without him, &c?

*Studia eorum Tigurin.*

*Verse 3. They make the king glad with their wickednesse,*] A sad *syncretismus* surely of king and people, exhilarating themselves and each other in wickednesse. Their kings were well apaid of the peoples compliances with their unlawfull Edicts: and the people no lesse well-pleased to gratifie and flatter their kings, as the Romans did *Tiberius* and other Tyrants, who therefore said of them, that they were *servum pecus*, servile foules, & *homines ad servitutem parati*, men made for slaves. Tyrants care not how wicked their subjects are: for then they know they will swallow down any command though never so impious, without scrupling, or conscience-making. They like to have such about them, as will down with any thing, digest iron for a need, with the Estrich; and say as that wretched man "said (when one complained he could not do such a thing for his conscience) "I am "master of my conscience, I can do any thing for all that. Thus *Balaam* resolved to curse what ever came of it: he went not aside as at other times, neither built he any more altars; but set his face toward the wildernesse, as fully bent to do it, and nothing should hinder him now, *Numb.* 24. 1, 2. (confer *Luke* 9. 51.) He also gave wicked counsell to king *Balak* (and so made him glad at parting, though before he had angered him) to lay a *stumbling-block* before the children of *Israel*, viz. to set fair women to tempt them to corporall and spirituall fornication, that God might see sin flagrant in *Jacob*, some transgression in *Israel*, and so fall foul upon them with his plagues, *Numb.* 23. 21. Parasites propound to kings *suavia potius quam sana consilia*, pleasing, but pestilent counsell: they also act for them, and under them, as *Doeg* did for *Saul*, and so gratifie them, Lettise them, as here, *make them glad*, but it proves to be no better then *risus Sardonius*, such a mirth as brings bitterness in the end: Wo to such mirth-mongers and mirth-makers; for if they shall still do thus wickedly, they shall be consumed, both they and their king, *1 Sam.* 12. 25.

*Rev. 2.*

Prov. 29. 12.

And the princes with their lies] with calumnies and false accusations, wherewith they load Gods innocent servants, and that against their own consciences. Thus Doeg dealt by David; the Priests and Prophets by Jeremy; the Persian courtiers by Daniel and his companions; Amaziah by Amos, Haman by the whole nation of the Jewes, Tertullus by Paul, the Heathen Idolaters by the primitive Christians; which caused those many Apologies made for them by Tertullian, Athenagoras, and others. If a Ruler hearken to lies (and that's a common fault among them, as David tells Saul, 1 Sam. 24. 9. all his servants will be wicked: he shall have his Aiones and Nigones that will say as he sayes, and fit his humour to an hair; he shall have plenty of such as will slander the Saints, and cast an odium upon the consciencious. I once saw (saith Melancthon) an old coyn, on the one side whereof was Zopyrus, on the other Zoilus; he adds, *fuit imago aula, comitantur calumnia bene merentes*, It was a picture of Princes courts, where are store of such, as, by flattery, dawb white upon black, and, by calumny, sprinkle black upon white.

ἐξ ἐχθρῶν αὐτοῦ.

Vers. 4. They are all adulterers,] *Adulterio caleſcunt*, so Pagnine, scalded in their base lusts as those, Rom. 1. 27. all (for the most part) were such: but especially the Courtiers, and clawback-Informers, as vers. 3. God, in his just judgement, giving them up to those vile affections or passions of dishonour, and punishing their impieties with impurities: as He did also in those Heathens, Rom. 1. 24.

as an oven heated by the baker] An apt similitude setting forth the intense heat of filthy lust, (better marry then burn, 1 Cor. 7. 9.) and of long continuance as the heat of an oven; yea, of Nebuchadnezzars oven, yea, of hell it self, whence it was enkindled, and where it shall be perpetually punished. The holy Angels at the last day will be most active against such, to bring them to condign punishment, 2 Pet. 2. 10. (But chiefly them that walk after the flesh in the lust of uncleanness. Note the word chiefly, and consider the example of the Sodomites) and God most severe against them, Heb. 13. 4. How much they have lived deliciously, and drenched themselves in fleshly delights, so much torments and sorrow shall they have proportionably, Rev. 18. 7. As their hearts have ben as an hot oven or furnace, so they shall be bound up in bundles, and cast into a furnace of fire (where shall be wailing and gnashing of teeth, Mat. 13. 42.

Epit. Hist.  
Gallor. 134.Die natalis  
ejus.

Vers. 5. In the day of our King,] Our good king, on whom they so doted, that they forgot God and his sincerer service. *Quacunque à regibus dicuntur aut fiunt, Gallis minificè solet placere*, It is reported of the French by their own Chronicle, that they are wonderful well pleased with whatsoever is said or done by their king: so that they affect to speak like him, to be arraigned like him, & to imitate him in every thing. Their song is *Mihi placet quicquid Regi placet*. But is not this to idolize the creature? and have not many (otherwise well-minded men) amongst us been by this means miscarried to their cost in our late combustions? This day of their king was either his Birth-day (so Pagnine rendreth it here) or his Coronation-day (so the Chaldee Paraphrast carrieth it) which also is the Birth-day of a king as he is king, Sam. 13. 1. unlesse haply he have the happiness to be crowned (not in his cradle onely, as Europus king of Macedony and the late king James were, but) in his mothers womb, as Misdatus king of Persia was, the crown being set upon his mothers great belly before he was born. Now in this solemn day of the king, (when they should have been better busied) *The princes have made him sick*, or, *the princes were sick*, they drank themselves sick, drowning their bodies and souls (as Richard the third did his brother Clarence) in a Butt of Malmesey. How many importunate and impudent drinkers are there, that by drinking other mens health, destroy their own? See Master Prinnes Healths-sickness, and accord him that said,

*Una salus sanis, nullam potare salutem,  
Non est in pota vera salute salus.*

pag. 244.

But what beastly bedlams or rather incarnate devils were those three drunkards mentioned by Jo. Manlius in his common places, who drank so long till one of them fell down stark dead: and yet the other two nothing terrified with such a dreadful example of divine vengeance, went on to drink, and poured the dead nians part into him as he lay by them? Oh horrible! Drunkenness is a detestable vice in any,

but



but especially in men of place and power, *Prov.* 31. 4. Wo be to those drunken vice-gods (as I may in the worst sense best call them) woe to the very crown of their Pride, in drinking down many, *Esay.* 28. 1. as *Marcus Antonius* wrote, or rather spued out a book concerning his own abilities to bear strong drink; *Darius* also boasted of the same faculty in his very Epitaph: a poor praise. Drunkenesse in a king is a capital sin, and makes the land reel; witness *Belshazzar* carowing in the bowles of the Sanctuary to the honour of *Shar* his drunken god; *Alexander* the great drinking himself to death, and killing fourty one more with excessive drinking, to get that crown of one hundred eighty pound weight, which he had provided for him that drank most: *Bonofus* the Emperour that beastly drunkard, called therefore a *Tankard*: and *Tiberius* surnamed *Biberius* for his tipling; like as *Erasmus* called *Eccius*, *Iccius* for the same cause: And well he might; for as he lived a shameful drunkard, so being nonplust at *Ratisbon* by *Melanchthon* in a publique disputation, and drinking more then was fit that night at the Bishop of *Mundina's* lodgings (who had of the best Italians wines) he fell into a fever, whereof he died. Drunkenesse is a flattering evil, a sweet poison, a cunning *Circe* that besots the soul, destroyes the body, *dolores gignit in capite, in stomacho, in toto corpore acerrimos*, grievous diseases and dolours in the head, stomach, whole man: At the last, it biteth like a *Serpent*, and stingeth like an *Adder*, *Prov.* 23. 32. The drunkard saith as the vine in *Joshams* parable, *Non possum relinquere vinum meum*, Take away my liquor, you take away my life. But it proves to him, in the issue, like that wine mentioned by *Moses*, *Deut.* 32. 33. Their wine is the poison of Dragons, and cruel venom of Aspes, which makes the spirits warm, and the body sick to death.

with bottles of wine] Or, with heat through wine, as *Esay.* 5. 11. and so *Jarchi* expoundeth it. The same word signifieth the poison of a *Serpent*, *Psal.* 58. 4. which inflameth and killeth: confer *Prov.* 23. 32. and think of that cup of fire and brimstone, *Psal.* 11. 6. to be one day turned down the wide gullets of intemperate drinkers; which will be much worse to them then was that ladle-full of boyling lead, which the Turkish *Bashaw* caused to be poured down the throat of a drunken wretch, without giving him any respite for the recovery of his lost wits.

he stretcht out his hand with scornors] He that is the king, forgetting his kingly dignity, authority and gravity, (for there is a decorum to be observed in every calling, but by great ones especially) stretcht out his hand, as a companion and cope-mate, as an *hail-fellow-well-met*, (as they say) prostituting his regal authority to every scoundrel that would pledge him; or at least, giving them his hand to kisse, which *Job* saith God will not do, *Chap.* 8. 20.

with scornors] Those worst of men, *Psal.* 1. 1. those *Pests*, as the Septuagint here render it, those incorrigible persons as they translate the word, *Prov.* 20. 1. where also it is fitly said, that wine is a mocker, because it maketh men mockers. Hence that of *David*, with hypocritical mockers at feasts they gnashed upon me with their teeth, *Psal.* 35. 16. And that holy jealousy of *Job* for his children, lest (while they were feasting and merry-making) they should curse God, or mock at men. *Tales enim evadunt qui strenue bellantur*. It is ordinary with such as are full gorged with good chear, and thoroughly heated with wine, to set their mouths against heaven, and to license their tongues to walk through the earth, *Psal.* 73. 9. they have a flout to fling, and a foolies bolt to shoot at their betters by many degrees: yea, though they be kings that do it, (as here) if they stretch out their hands with scornors, and jeer at the power and profession of Godlinesse, they are no better then base fellows, as great *Antiochus* is called, *Dan.* 11. 21. and as *Kimchi* upon this text noteth from his Father, that those that at the beginning of the feast or compotation were here called *Princes*, are afterwards when they fell to quaffing and flowing called (in contempt) *scoffers & scornors*. *Polanus* & others by stretching out the hand understand, *ad aequales hausitus potare, &c.* a drinking share and share like with every base companion, till drunk; they became despicable. *Nempe ubi, neque mens, neque pes suum facit officium*. The Greeks when they meet at feasts or banquets, drink small draughts at first, which by degrees they increase, till they come to the height of intemperancy. Hence *Gracari*, and as merry as a Greek. How much better those Spartans, of whom the Poet,

Hence those  
feast-dayes  
were called  
*συχιαί ημεραι*  
they were like  
the Rom. Sa-  
turnalia.  
*Hic pendet*  
*Amphora.*

*Job.* Manl. loc.  
com. p. 89.

*Mercer* in  
*Prov.* 23. 32.

The Grand  
Sign. Serag.  
pag. 186.

*το περιπατο.*

*ακόλαστοι*  
*λοιμοι.*

*Ταπνομ.*

*Quinetiam*

*Quinetiam Sparta mos est laudabilis ille,  
Ut bibat arbitrio pocula quisque suo?*

Sueton.

Gell. lib. II.  
cap. 14.

Esth. 1. 5, 10.

How much better the *Persians* in *Esthers* time, Chap. 1. 8. the drinking was according to the law, none did compel, &c. And what a drunken beast was *Domitius* the father of *Nero*, who slew *Liberius* an honest Roman, because he refused to take up his cups, as he commanded him? The *Carthaginians* made a law, that none of their Magistrates during their office should drink any wine. *Romulus* being invited to a feast would not drink much, *quia postridie negotium haberet*, because he had publike businesse to dispatch on the morrow. *Abashuevosh* drinking more freely on the first day of the feast, became so frolick, that in his mirth he forgot what was convenient; and guided by his passions, sent for *Vasthi*.

Ad male cogitandum. Pagnin. ad pessima facinora Tigur.

Bodin. de Rep.

Al. & Mon.

*Verf. 6. For they have made ready their hearts like an oven.*] As an oven red hot is ready to bake whatsoever is cast into it, so are wicked mens hearts, heated from hell, prepared for any evil purpose or practise that the devil shall suggest: but especially to lie in wait for blood, and to hunt every man his brother with a net, *Mic. 7. 2.* *David* complains of some that lay in wait for his soul, *Psal. 59. 3.* that satanically hated him, *Psal. 38. 20.* and *7. 13.* and *109. 4, 6, 20, 29.* that sought his soul to destroy it, not his life onely but his soul too; as that monster of *Milkain* did, that made his adversary first forswear Christ, (in hope of life) and then stabbing him to the heart said, *Now go thy wayes soul and body to the devil:* and as the Papists dealt by *John Husse*, and *Hierome of Prague*, to whom they denied a confessor, which he required after the manner of those times, to fit him for heaven; and for *John Husse*, after they had burnt him, how despitefully did they beat his heart (which was left untouched by the fire) with their staves: Besides, that the Bishops when they put the tripple crown of paper (painted with ugly devils on it) on his head, they said, *Now we commit thy soul to the devil.* Did not these mens hearts burn like an oven with hellish rage and cruelty?

*their baker sleepeth all the night,*] *Concoquens illa, scilicet corda,* so *Vatablus*; He that concocteth or worketh their hearts, that is the devil (as some interpret it) or evil-concupiscence, as others, *Tota nocte protrahitur furor eorum*, so the Chaldee; their rage is deferred or drawn out to the length all night long, till in the morning, i.e. at a convenient season it break out and bestirs it self. A metaphor from a baker, who casting fire into the oven with good store of lasting fuel, lets it burn all night and sleeps securely; as knowing that he shall find it through hot in the morning. Those scornors in the former verse, by being over-familiar with their drunken king, come not onely to slight him for his base behaviours, but also to conspire against him, and to plot his death; wherein their heart is the oven, ambition the fire, treason the flame of that fire, Satan that old manslayer the baker; who, though he make as if he slept all night, yet by morning he hath set his agents the traitours a-work (either by secret treacheries or open seditions) to do as in the next verse, and as is to be seen, *2 Kin. 15.*

Dedit hac contagio labem,  
Et dabit in plures, ---  
Juven. Sat. 2.

Dan. hist. 249.

*Verf. 7. They are all hot as an oven,*] That none might post it off to others, all are accused of this mad desire to do mischief; as all the Sodomites full and whole, young and old, came cluttering about *Lots* house, *Gen. 19. 4.*

*and have devoured their Judges; all their Kings are fallen, &c.*] *Scil.* being slain with the sword of those that succeeded them in the throne, as may be read, *2 Kin. 15. 8, 9, &c.* and as it was in the Roman State, where all or most of the *Cesars*, till *Constantine*, died unnatural deaths. Neither was it much better here in *England*, during the difference between the two houses of *York* and *Lancaster*; wherein were slain fourscore Princes of the blood-royal, and twice as many natives of *England* as were lost in the two conquests of *France*. This is the fruit of sin, *Prov. 28. 2.* *For the transgression of a land many are the Princes thereof:* either many at once (as once here in the heptarchy), or many ejecting and succeeding one another, to the great calamity and utter undoing of the people by their new Lords, new Lawes.

*there is none among them that calleth unto me,*] though in so great a confusion, and under so heavy calamities: a strange stupor, that there should be none to set to his shoulder to shore up the falling State. None there were (to speak of) in a considerable

considerable number of praying people to stand in the gap, and to divert the divine displeasure. Their sins cried loud for vengeance, their blood-guiltinesse especially. But had there been but a few voyces more of praying Saints, their prayers had haply out-cried them. A few birds of song are shriller then many crocitating birds of prey: stirre up your selves therefore, ye that are Gods remembrancers, to take hold of him, and give him no rest. Lie night and day at the gate of his grace, knocking thereat by the hand of faith, and praying for the peace of our Jerusalem. If *Englands* fears were greater, thy prayers might preserve it, *Ier.* 5. 1. as if our hopes were greater, thy sin and security might undo it, *Eccles.* 9. 18.

*Vers.* 9. *Ephraim, he hath mixed himself among the people,* viz. In confederacies, marriages, manners, superstitions. They were conformed to those nations from whom God had separated them with a wonderful separation, *Exod.* 33. 16. and put them up by themselves from all the world in the promised land, as it were in an Island, *Isay.* 20. 6. And this they had done not once but often, as the conjugation importeth; and that wilfully without any necessity: yea, and that constantly, and of custome, or desperate obstinacy, (*Heb. he will mingle himself*) so that there was little difference to be discerned betwixt *Ephraim* the professed people of God, and profane heathens. Hence that, *Amos.* 9. 7. Are ye not as children of the *Ethiopians* unto me, O children of *Israel*, saith the Lord? Hence *Saul* is called *Cush*, or an *Ethiopian* for his black and ill conditions; *Psal.* 7. title, as the *Chaldee* interpreteth it. Cast we may be upon bad company, but we must not mingle with them. The rivers of *Peru*, after they have run into the main sea, yea, some write twenty or thirty miles, they keep themselves unmixed with the salt water: so that a very great way within the sea, men may take up as fresh water as if they were neer the land. At *Belgradi* in *Hungary*, where the *Danuby* and *Sava* (two great rivers) meet, their waters mingle no more then water and oyl; not that either fote above other, but joyn unmixed: so that neer the middle of the river I have gone in a boat, (saith mine Authour) and tasted of the *Danow* as clear and pure as a well. Then putting mine hand not an inch further, I have taken of the *Sava* as troubled as a street-channel, tasting the gravel in my teeth. Thus they run sixty miles together, and for a dayes journey I have been an eye-witnesse of it. To come nearer home, the river *Dee* in *Merioneth-shire* running thorough *Pimble-meeri* remains intire, and mingleth not her streams with the water of the lake. Let not *Ephraim* mix himself among the people, but cry with *David*, *Gather not my soul with sinners*, *Psal.* 26. 9. and *vers.* 5. *I have hated the congregation of evil-doers, and will not sit with the wicked.*

*Ephraim is a cake not turned,* And so but half-baked, or dowe-baked; *neque crudus, neque coctus*, neither hot nor cold, as *Laodicea*, *Rev.* 3. 15. halting between two, as 1 *Kin.* 18. 21. Mongrels, as those 2 *King.* 17. 33. *Zeph.* 1. 5. *Barnacles* that are neither fish nor flesh: *Amphibians* that will conform to the world, and yet seem to be for the Lord. But he likes no such retainers, no such holy-day-servants; he requirereth to be served truly, that there be no halting: and totally, that there be no halving: he cannot away with dowe-baked duties. Men must be fervent in spirit, serving the Lord, they must be zealous of good works, if they look to be accepted. The effectual fervent prayer, or the thorough-wrought prayer of a righteous man availeth much. A cake that is half-baked, half burnt pleaseth not the palate: no more do customary, formal bedulling performances please the Lord. It is *Gualthers* note upon this text; As a cake, saith he, that is raw on the one side and scorcht on the other is cast away; so Hypocrites that are hot in their superstitions, but cold in their devotions are rejected of God;

*Introrsum turpes, speciosi pelle decorâ.*

I know the words are otherwise interpreted by *Luther*, *Mercer*, *Polanus*, and others, with reference to the following words, thus: that *Ephraims* adversaries, even those strangers with whom he hath mixed himself, shall be so greedy to devour him, that they shall not stay till he be baked on both sides, but shall eat him raw. But I like the former better.

*Vers.* 9. *Strangers have devoured his strength, and he knoweth it not,* Strange stupidity, such as was that of *Sampson*, who had lost his haire, and therewith his strength, and wist not of it. These strangers were the Kings of *Syria*, but especially of

יהבבל

Abbats  
Geog. 331.

Sir Henry  
Blounts voyage  
into Levant.  
p. 10.

Camden.

Rom. 12. 17.  
Tit. 2.

Jam. 5. 16.  
cuspâ d'oculus



of Assyria. See 2 King. 13. 7. & Chap. 14. with 15. 19, 30. & 17. 6. *Salmanasar*, as a deep gulf swallowed them up whole. Now that they should not know how these strangers had devoured their strength, that is their wealth, and warlike power, this was very strange. The Chaldee Paraphrast helps us to the meaning of it: *Non novit formidare à facie mea*. He knew it not, that is, He knew not how to fear before me, to tremble at my judgements, and to flee to my mercies: this he knew not, that is, he cared not to do, as the old world *knew not till the flood came*, though fairly forewarned, *Matt. 24. 39.* and as the Greeks would not know that the Turks had invaded their Empire, till they were got into the very bowels of it. So was it with Ephraim. A spirit of pride and of slumber had so surprized and seized him, that he took no knowledge of the enemies and evils that were upon him. Thus the spirituall sleeper stirs not with *Saul*, though the water-pot and spear be taken from his bolster. Like the foolish hen, which loseth her chickens one by one, by the devouring kite; when one, or two, or three, are snatcht away she still continues to pick up what lies before her. It is our wisest way to observe, and improve Gods dealings with us, to be sensible of his strokes, and to return to him that smote us, and can as soon heal us, if we come to him for cure, *Lev. 26. 40.* *yea, gray-hairs are here and there upon him,* Heb. sprinkled, *sparsi, non spissi*. He began but to decline and decay, as a man doth when he grows toward fifty. And as gray hairs come the sooner through cares and griefs, (Histories tell us of a young man, who being for some capitall offence condemned to die, grew gray in one nights-space, and was therefore pitied and spared) and are fore-runners and fore-warners of death. So the many and grievous miseries inflicted upon this people, foreshewed their utter destruction to be even at next door by. And this the rather, because they *knew it not*, (as before) but (as it is said of the Flemings) that the elder they grow, the foolisher they are. *Cleantes* was wont sometimes to chide himself: *Ariston* wondering thereat, asked him, whom chidest thou? *Cleantes* laughed and answered, I chide an old fellow, *qui canos quidem habet, sed mentem non habet*, who hath gray hairs indeed, but wants understanding, and prudence worthy of them. It was *Chrysippus* (I trow) that offered to the world that fowre distribution and choice, *Aut mentem, aut restim comparandam*; Either get wit worthy of your years, or go out of the world by an halter. That of *Eleazer* is very remarkable, who would not do any thing which might seem to be evil, because he would not spot his white head. Gray hairs should be a strong argument to move men to live blamelessly (because *old age is a crown, when found in the way of righteousness*, as it is said of *Abraham*, that he went to his grave with a *good gray head*) and gray hairs in a State, that is, lesser and lighter judgements, should make men prepare to meet and prevent God: because, as in an house, *stillicidia præcedunt ruinam*, and as in a man, gray hairs fore-signifie death, so do these, desolation; if course be not timely taken.

*Verse 10.* And the pride of Israel testifieth to his face, Sept. the ignominy, or impudency of Israel: *q. d.* They think to brave it out in a stout and stomachfull way. Low they are, but not lowly; humbled, but not humble. God thrust him downward, as it were with a thump on the back: but he stood stouting it out with him; and so discovered a great deal of arrogancy and folly. *Plectimur*, may such say, *nec tamen flectimur: Corripimur sed non corrigimur*; We have been stricken, but not sick; beaten, but not sensible, &c. the drunkards ditty, *Prov. 23. 35*. When for all this, for all that God can do to tame them, and turn them again, they will on in their wicked wayes, and not accept of the punishment of their iniquities: not confesse and forsake their sins, that they may have mercy: not seek him, that is, come unto him by faith, *Heb. 11. 6.* and subject themselves unto him by true obedience, *2 Chron. 7. 14.* this is such a piece of pride as testifieth to mens faces, that they deserve to be destroyed: this is wickedness with a witness: this is *fastus adeo enormis atque notorius*, faith *Pareus*, such horrible and notorious insolency, as is not to be endured. God complains of Israel for this with a sigh, *Ah sinfull nation*, &c. and resolves upon revenge, *verse 24.* See more of this in the Note on *Chap. 5. 5.* Of turning to God. See *Zech. 1. 3.* and of seeking God, see *Hos. 5. 15.*

*Verse 11.* Ephraim also is like a silly dove,] that may be drawn any way for want of wit (so the word signifieth) easily perswaded, enticed, deceived. The

Septuagint

*Quò magis senescunt eo magis stultescunt.*  
*Erasm. Apopht.*

*Bibl. Pat.*

*Prov. 16. 31.*  
*Gen. 25. 8.*

*Salvian.*

פירה.

Septuagint render it *ἀγυς*, *insensata*, witlesse, or *wanting an heart*, as the next words explain it; the heart being put for the understanding, as *Jer. 5. 21.* and oft in the *Proverbs*. Lo such a thing is Ephraim; and yet he holds himself wondrous wise, in *calling to Egypt*, and *going to Assyria* for help. Which was as wisely done, as if sheep should commit themselves to the Wolf for safeguard. The Egyptians were their ancient oppressours: the Assyrians should be shortly their executioners. Betwixt these two, as betwixt two millstones, they had been, and were to be ground to powder, as it were: and yet to these, they were ready to run for refuge. This was indeed to be like a *silly dove*, which flies from the claws of the Hawk into the net of the fowler, who will soon make a breakfast of them: or that waits till the fowler be gone, that she may fall upon the bait, never fearing the snare that is laid for her. See *2 King. 17. 4.* A serpents eye in a doves head is a singular ornament. *Be ye wise as serpents, innocent as doves.* The serpent, when charmed, stoppeth his ears, by applying one to the earth, and covering the other with his tail. The dove is too credulous and persuasible, *dulce canente fistulâ*. She is also dull, and defends not her young ones, as other creatures do. She will sit quiet in her columbary, and see her nest destroyed, her young ones taken away, and killed before her eyes, and never offer to rescue or revenge; which the hen and other fowls seem in some sort to do. Lo such was Ephraims stupidity. The Philistines were upon him, the enemies spoiled and made a prey of him, yet he knew it not, as it is *verse 9.* he was not affected with it, nor driven to God by it: but either sat still, as the spoiled dove doth in her nest, or upon her dove-coat, delighted in the beauty of her feathers, priding her self in the clapping of her wings: or else ran a wrong way for refuge: flew to king *Jareb*, to humane helps, to carnall confederates, which never were true to those that trusted them. See *chap. 5. 13.* with the Note. Where you shall see that from the Assyrian they had *pro presidio ludibrium*: as likewise those Christians had that called in the Turk, or the like to help them. True it is that religion without policie is too simple to be safe: but it is no lesse true, that policie without religion is too subtil to be good. As the dove without the serpent is easily caught: so the serpent without the dove stings deadly. Let that bee held and remembred, that there is no wisdom, nor understanding, nor counsell against the Lord, *Prov. 21. 30.* and that he takes it very ill, when we decline him, and knock at the creatures door for help, *Jer. 2. 13.* shifting and sharking in every by-corner for comfort. This is the devils policie to draw men from God the Rock of ages, (as *Ioshuah* did the men of *Ai* out of their city, and as *Bristow* counselleth his fellows, the Popes Janizares, to draw the Lutherans out of their strong-hold of the Scriptures, into the open field of Councils and Fathers) that he may do what he will with them, and destroy them. For he knows, that be our hopes never so high, our helps from the creature never so likely, yet if God deny his concurrence, and influence, the arm of flesh (as *Ieroboams*) shrinks up presently; and the strongest finew of it cracks, and becomes usefull.

*Verse 12. When they go,* ] Yea, flee (as the dove doth very swiftly, pleasing her self in the clapping of her wings, and cutting of the air) they cannot flee so high, but I shall easily reach them, *Obad. 3. 4.* for in the thing wherein they deal proudly, I am above them, *Exod. 18. 11.* I can over-top them, melt their waxen wings, and bring them down with a vengeance. He taketh the wise in their own craftinesse. And again, *The Lord knoweth the thoughts of the wise that they are vain,* *1 Cor. 3. 19, 20.* So saith the Apostle out of the Psalmist; but with this difference. The Psalmist saith, the *thoughts of men*, the Apostle, the *thoughts of the wise*, meaning the worlds wizards, the choicest and most picked men, the greatest politicians, the most nimble and Mercuriall wits, *quorum praeordia ex meliore Into finxit Titan.* These God will take, saith *Paul*: he will lay hold upon them, as they are running away, (so the word signifieth) as brut beasts made to be taken and destroyed, *2 Pet. 2. 12.* or as fishes that are taken in an evil net, and as the birds that are caught in the snare: so are the sons of men snared in an evil time, when it falleth suddenly upon them, *Eccles. 9. 12.*

I will spread my net upon them, ] as a skilfull fowler. By net, understand captivity, and other miseries, compared to a net, *Ezek. 12. 13. & 17. 20. & 19. 8.* *Lam. 1. 13.* *Psal. 9. 16.* wherein being once caught, the more they struggle, the faster

*Prov. 6. 32. & 11. 12. & 10. 13.*

*Mat. 10. 16.*

*Josh. 8. 5.*

*Brist. Met.*

*Psal. 94. 11. 2.*

*Dege. 20. 10. & 9. Fugientes in cursu deprehendit manuq; injeſſâ captat. Eras. Annot.*

fafter they stick : the more they seek to extricate themselves, the more they are intrangled : snares are round about them, and sudden fear surprizeth them, *Iob* 22. 10. the steps of their strength shall be straitned : and their own counsels shall bring them down, *Iob* 18. 7.

*I will bring them down as the fowles of the heaven,* ] Though they may think themselves *extra jactum*, out of gun-shot, I will cause them to descend, as the Hebrew word signifieth : and though *lifted up to heaven*, as Capernaum, and *nestled* in the clouds ; yea among the stars, as Edom, *Obad.* 4. yet shall they be brought down to the nethermost hell. God will meet with them in their out-strayes, casting his net over them : or bring them down with his bowe, whilest (with the foolish bird) they are gazing at the bolt : hee hath wayes enough to hamper such as go out of his way : to be for a gin, and for a snare unto them, *Esay* 8. 14. to shoot at them with an arrow, suddenly shall they be wounded, *Psal.* 64. 7. *How are they brought into desolation in a moment ? they are utterly consumed with terrour,* *Psal.* 73. 19.

מאד ילכו  
עוונת. Sept.  
Ligabo eos  
Kimchi.  
Judg. 8. 16.

*I will chastise them as their congregation hath heard.* ] Or, *I will binde them* (as a bird is bound in a net that she cannot stir forth) and, by binding, nurture them : as Gideon taught the men of Succoth, by tawing and tearing them with thorns and briars of the wilderness. The hypocrites in heart, heap up wrath : they cry not when God bindeth them, *Iob* 36. 13. God expects men should cry *peccavi*, when they are bound as Paul was, to be beaten with rods ; and not be silent in darkness, *1. Sam.* 2. 9. or, not make moan when he hath them under hand. *Hear ye the rod, and who hath appointed it.* Ye must now do so, that would not hear the word sounding in their Congregations.

Jer. 5. 13.

Zeph. 3. 5.

*I will chastise them as their Congregation hath heard.* ] *Crebrò & clarè*, I have plainly and plentifully told them my minde : and foretold them by my Prophets, what would be the issue of their evil practises. *Sed surdo fabulam*, They would not hear Moses and the Prophets. See *2 King.* 17. 13. *2 Chron.* 24. 18. 19. They thought that my words were but wind, and that all my threats were but in *terrorum*, to fright them a little, and not in good-earnest. Therefore they shall finde that the just Lord is in the midst of them, he will not do iniquity : every morning doth he bring his judgement to light, he faileth not : but the unjust knoweth no shame, feareth no colours, trembleth not at Gods word though it come never so close to his conscience, though it even dash him in the mouth as it were, and make him spit blood. See *Ier.* 7. 13.

Noddu.

נש.

*Verse 13. Wo unto them, for they have fled from me :* ] As Cain (the devils Patriarch) did when he went out from the presence of the Lord, in his fathers family, into the land of Nod, *Gen.* 4. 16. being himself a *Nad*, that is, a runagate, *verse* 12. of the same root, that is here made use of in the Text. Now as that land took name of Cain, and his wofull state therein, so is every land and place a Nod to Apostates : and St. Jude throws a Wo after them, *Wo unto them, for they have gone in the way of Cain, Jude* 11. that is, they have wickedly departed from God, and his blessing, and gotten into the worlds warme sunne : yea, they not onely go from God, but flee from him in *hurry-hast*, as from an enemy ; a metaphor from birds flying amain, *Prov.* 27. 8. As a bird that wandreth from her nest, (where God took order for her security, *Deut.* 22. 6, 7.) so is a man that wandereth from his place (how much more from his God, that Infinite good ?) exposed to misery and mischief, to ruth and ruine. *Wo* to such, yea double wo : Wo and alas : *destruction* to such, and *devastation*, as the word signifieth. *Perdition and destruction*, as the Apostle phraseth it, *1 Tim.* 6. 9. whereby is meant, remediless misery, mischief without measure, torments without end, and past imagination. This truth must be told, how ever it be taken ; that wicked men may not perish without warning. Toothlesse truths, and silken words, would better please people who are most of them sick of a *Noli me tangere*, and cry out against these fierce Preachers, that come with their *Wo unto them, Destruction unto them, &c.* This is the way, say they, to drive men into utter despair. We answer ; First, if it should be so, yet that is not the proper effect of the Word so dispensed ; but to abate the pleasure that reprobates take in sin, and to restrain them from outrage : that they despair, it proceeds meerly from their own corruption and guiltinesse. They reply, that it comes



comes rather from the severity of the Teachers, who set themselves to *preach damnation*, and utter terrible things. Secondly, therefore we answer; that the mad world (ever beside it self in point of salvation) is herein very much mistaken. Let them give us an instance of any one that was ever driven to despair by the sincere preaching of the word: and yet for one bitter word given by us, the Prophets gave ten. This whole Prophecy of *Hosea* is much more *Comminatory* then *Consolatory*. God himself comes here with *Wo unto them, Destruction to them*. Indeed by this pathetical exclamation, he declareth his affection toward them whom he threatneth: and how little delight he takes, either in their destruction, or in such denunciations thereof: And so must Gods Ministers, &c.

*Because they have transgressed against me:* ] This is a new degree of their Apostasie from God. Wicked men and deceivers grow worse and worse, and adde rebellion to sin. As a stone will fall down to come to its center, though it break it self in twenty pieces: so will Apostates, till they come to their *own place* with *Judas*: they cease not till they become altogether filthy, *Psal.* 53. 3. as the dog at his vomit, or the sow in her flow, *1 Pet.* 2. 22. It fareth with such as in that case, *Lev.* 13. 18, 19, 20. If a man had a bile healed, and it afterwards brak out, it proved the plague of leprosie.

*Though I have redeemed them, yet they have spoken lies against me.* ] All was done against God, whence the word *me*, is so often inculcated in this and the next verse. God is, as it were, a sufferer in all the sins of the sonnes of men: and this is no small aggravation of the evil of sin, that it strikes at Gods face, lifts at his throne, makes to his dishonour *Thou hast made me to serve with thy sinnes, and wearied me with thine iniquities, Esay* 43. 23. And to shew this to be so, it was, that the offendour was confined to the city of refuge, during the High-priests life; as being the chief God on earth. Good David was very sensible of this, and much humbled, when he said, *Against thee, thee onely have I sinned, Psal.* 51. 14. The trespass was against *Uriah*, but the transgression against God, so gracious a God; and there lay the pinch of his grief: *viz.* the unkindnesse that was in his sinne. Therefore also *Moses*, in his swan-like-song, sets on this humbling consideration, *Dent.* 32. 6. *Do ye thus requite the Lord, O foolish people and unwise? Is not hee thy Father? and wilt thou kick against his naked bowels? hast not where else to hit him but there? Again, Is not he thy Redeemer,* that hath bought thee, and brought thee out of the iron furnace, where thou labouredst in the very fire, and wast wearied out with unufferable servitude? More, *hath he not made thee,* and dost thou rebell against thy Maker, thy Master? Or, *hath he not made thee,* that is, exalted thee: in which sence, he is said to have made *Moses* and *Aaron*, *1 Sam.* 12. 6. that is, to have advanced them to that honour in his Church: and so we say, Such an one is *made for ever*. Lastly, *hath he not established thee,* that thou mightest abide in his grace, and remain unmoveable? And dost thou yet *evil requite him*, &c. To render good for evil, is Divine; good for good, is humane; evil for evil, is brutish; but evil for good, is devillish. See how grievously God taketh it here. *Though I have redeemed them, viz.* out of the hands of their enemies in generall, (See an ample proof hereof, *Nehem.* 9. and the whole book of *Judges* thorowout) and in speciall, as a late particular mercy to Ephraim, I have delivered and prospered them in their warres, under *Ieroboam* the sonne of *Ioash*, *2 King.* 14. 27. and therefore they should have given me their good word at least, and spoken good of my Name: yet *They have spoken lies against me.* ] Ascribing the glory of their deliverances to their Idols, or arrogating it to themselves, or fathering their false worship upon me as the Authour, or at least, Abbettour thereof, by my present prospering of them. See *Ier.* 7. 10.

Godw. Antiq.  
Heb. p. 98.

*Verse 14. And they have not cried unto me with their heart,* ] Hitherto hath been said what they had done: now what they had not done. Omissions are sins as well as commissions. Not serving of God, not sacrificing is condemned, *Mal.* 3. 18. *Eccles.* 9. 2. Not robbing onely, but the not relieving of the poor, was the rich mans ruine. Omission of diet breeds diseases, and makes work for hell, or for the Physician of our souls: It is the character of a gracelesse man, that he calleth not upon God: And wee have too many of that profane Earl of Westmorelands mind, who said, that he needed not to pray at all, for he had Tenants enow to

Luke 16.

Camd. Elfsa

whb.

pray for him.<sup>91</sup> Some wicked pray (so as it is: indeed they Cant, or Charme, rather then pray; *Esay* 26.16 they powred forth a charme when thy chastening was upon them) but they pray not with their heart. Their hearts are exercised with covetousnesse, 2 *Pet.* 2. 14. and inhabited by the devil, *Acts* 5. 3. *Simon Magus* his heart was not right with the Lord, *Acts* 8. 21. How could it be, when it was in the gall of bitterness, and bond of perdition, 23. as every unregenerate heart is? Hence though God be neer in their mouthes, yet he is far from their reins, *Jer.* 12. 2. and though they honour him a little with their lips, yet their heart is farre from him, *Matth.* 15. 8. A little artificiall breath they can give God; and that's all. The breath that comes from life is warm, (as that from the body) whereas artificiall breath is cold, as that from bellows. The deeper and hollower the belly, of the Lute or Violl is, the pleasanter is the sound: the fleeter, the more grating and harsh in our ears. The voice which is made in the mouth, is nothing so sweet as that which comes from the depth of the breast, *Ephes.* 6. 6. Do the will of God from the heart: serve God in the spirit, *Rom.* 1. 9. Lift up hands and hearts to God in the heavens, *Lam.* 3. 41. Lip-labour is but lost-labour, yea it is sin, *Prov.* 15. 8. Displeasing service is double dishonour; as dissembled sanctity is double iniquity. These men cried, *vociferabantur, voce stentorea sonum edebant.* They did set up their note, yea they howled upon their beds, ] whereupon they had cast themselves, being sick, not of wantonnesse, as once *Ahab* was, but of want: which made them howl as dogs do, when tied up from their meat and hunger-bit: but were no more regarded then a dog that howleth, or then the *Cuckow in June*. For why? They howled indeed to some tune, (as they say) the Hebrew word hath a letter more then ordinary, to note as much. It was the Heathen fashion to cry hideously to their gods: as also the Indians do at this day. So did these, because kept short, and held to strait allowance. It is said of the Ravens of Arabia, that when they are hungry, they screech horribly. And a Parrot when he is beaten, utters an hoarse and harsh voice. *The songs of the Temple shall be howlings in that day, Amos* 8. 3. Their sacrifices as the cutting off a dogs neck, which is not done without much howling and yelling.

Fejellu.

Esay 66.3.

*They assemble themselves, ] sc.* To make publike supplication in their Idol-temples; called *beds* before, (as some conceive) because as corporall fornication is committed in beds, so is spirituall in those places of superstition. Here therefore they met; not *ad ruminandum*, (as the vulgar Latine) to feed as beasts, nor to cut and lance themselves as *Baals* priests did, (as the Septuagint) and the Heathens in great afflictions, *Deut.* 14. 1. But to howl for wheat, for provender, for provant: as now the Papists do in their *sacra Ambarvalia*: and as of old the Pagans did in time of extrem famine, or other publike calamity. But as the grasshopper hops not much above the earth: and as vapours exhaled and drawn up by the Sun, do soon fall down again: so do drossie and earthy hearts in prayers, they seldom rise above corn and wine in their desires. *Si ventri bene, si lateri*, as *Epicurus* in *Horace*. If the belly may be filled, the back fitted, their own turns served, it's enough to them, whose belly is their God, and who mind earthly things onely. Which when they have once got, then they rebell against me, ] they consume it upon their lust, *James* 4. 2. and so fight against God with his own weapons, as *Jehus* did against *Jehoram* with his own men; they abuse their store to his dishonour, like corrupted cattell they kick against their master; or as the young Mulet, that when shee hath suckt her fill kicks her damme: or as the wild-asle, that snuffes up the wind, and cannot be taken. Or secondly, they rebell after they have assembled themselves, and made a shew of no small devotion: when once the duty is over, they go to their old courses again, and undo all their prayers, as *Jerem.* 5. 3. as if now they had prayed, they had purchased a license to live as they list. Whereas duties should mightily ingage us against sin; and deliverances command obedience.

Jer.2.

*Verse 15. Though I have bound, and strengthened their arms, ] Quum ego erudivi,* So *Pagnine*, *Polanus*, and others: when I taught them, or chastened them, as *verse* 12. and strengthened their arms: there is no and in the Originall; it is an *Asyndeton*; to shew that God had done both for them, together and at once: he had acted the part both of an Instructour, and of a Chirurgion; (like as *Rev.* 3. 18. he takes upon him the person both of a rich merchant, and a skilfull Physician) he

κατετιμωοντο.

Inops Senatus  
auxilij humani  
ad Deos popu-  
lum & vota  
convertit: om-  
nia delubra  
implent, &c.  
Liv. lib. 3.

he had done all that could be done to do them good ; teaching their hands to war, and their fingers to fight, *Psal.* 144. 1. binding up their broken armes ( See *Ezek.* 30. 24.) and strengthening their feeble sinewes, their hands that hung down, *Heb.* 12. 12. After I have scourged them, I have re-established them ; but what thanks for my labour ? what *Minerval* or pay for my pains ? The worlds wages ; such as *Hercules* paid the schoolmaster *Linus*, whom he knockt on the head : or as *Agri-*  
cola's scholars in *Germany* killed their master with their pen-knives ; or as Physicians and Surgeons are many times paid by their penurious patients, of whom the Poet  
wittily,

*Tres medicus facies habet, unam, quando rogatur ;  
Angelicam, mox est, cum juvat, ipse Deus.  
At ubi, curato, poscit sua munera ; morbo,  
Horridus apparet terribilisq ; Satan.*

*Hoc istu ces  
didactro ac-  
cepto Linus  
mortuus est.  
Buchel.*

Owen: Epigr.

yet do they imagine mischief against me,] All goes against God ( See the note on  
*vers.* 13.) Here they imagine mischief against him, as before they spake lies against  
him, *vers.* 13. and acted rebellion against him, *vers.* 14. Thus they spake and did  
evil things as they could, *Jer.* 3. 5. and the reason of all was, they imagined mischief ;  
*cogitabant quasi cogitabant*, they were men of wicked devices, *Prov.* 12. 2. wholly  
made up of sinful projects and purposes : they plotted and plowed mischief, and that  
against God himself (which is horrible.) *David* thought much that his enemies  
should machinate mischief against him, though but dust and ashes ; and threatneth  
them sore for so doing, *Psal.* 62. 3. How long will ye imagine mischief against a  
man ? *Te shall be slain all of you ; as a bowing wall shall ye be, and as a tottering  
fence* : he meaneth, ye shall be surely and suddenly ruined. What then will become  
of those *Zammims* that imagine mischief against the Lord ? and such a Lord  
as hath bound and strengthened their armes, that had been broken by the enemies ;  
and sought their good every way, *puniendo, muniendo, malis & bonis afficiendo, &c.*  
If they had slipt into some small offence against him, of infirmity and at unawares,  
it had been nothing so grievous : but to busie their braines, and bend their wits  
and studies *scientes, volentes, & deliberato consilio* to plot and practise mischief, or  
(as the Septuagint render it) mischiefs against God, ( for every transgression and  
disobedience is contrary to his most pure Nature, and sacred Law, and shall therefore  
receive a just recompence of reward, *Heb.* 2. 2.) so gracious a God, this is detestable  
ingratitude. This is, as if those in the Gospel should have railed against Christ, for  
raising them from the dead : it is like the matchlesse mischievousnesse of that mon-  
ster *Michael Balbus*, who that night that his Prince pardoned and releas'd him, gat  
out and slew him. *Omne peccatum est deicidium*, for although wicked men cannot  
reach God, yet they reach at him ; shooting up their darts against heaven, (as the  
*Thracians* did once in a storm) and saying in effect as *Caligula* did to his Jupiter,  
*ἢ μὴ ἀνδρὲς ἡ ἐγὼ οὐ !* either kill me, or I will kill thee.

*τα μωρηδες :*

*Zinaras in  
Annal.*

*Herodot.  
Homer.*

*Verf.* 16. They return but not to the most High,] *Gnal* for *Gnelion* by contraction:  
as *Jah* for *Jehovah*, so afterwards, *Chap.* 11. 7. and *2 Sam.* 23. 1. Return they do,  
or seem to do at least (for it is their hypoerisie that is here described) but not to the  
most High : to whom then ? to idols, or humane helps, or any thing rather, and  
sooner, then to God. *Jehu* went farre in the work of Reformation, and made a  
great flaunt at first, as if he would have done as much that way, as ever *Josiah* did :  
But he and his people came not up to the height, turned not to the most High God,  
honoured him not as a just and jealous God, that can endure no corrivals. They gave  
the half-turn, but returned not with all their hearts, *Joel.* 2. 12. they turned from  
west to north, but not from west to east, to the full counterpoint, setting their faces  
toward God, and having their backs towards their sins. They had haply a kind of  
velleity, some short-winded wishes and wambings, as I may so say, but it boyled not  
up to the full height of a resolution for God ; they made beleve they would cast  
away their transgressions, but it was but as the mother makes her childe beleve,  
that she will caite him to the puttock or into the water ; when as she holds him fast  
enough, and means him no hurt at all. These faint essayes of returning are not wor-  
thy of the most High : he delighteth not to be dallied with, but requireth the best  
of the best ; and that we serve him like himself, that is, after a godly sort, or worthy



αἱ ἰσχυροὶ τοῦ θεοῦ of God, as Saint Iohn phraseth it, 3 Ioh. 6. Thus if we do, we shall be drawn up to him, and have cause to rejoyce in our sublimity, or, in that we are exalted, Iam. 1. 9. For indeed the most High stoopeth to the true convert (who considering his distance repents and abhors himself in dust and ashes) he dwelleth in the highest heavens and lowest hearts, Esa. 57. 17.

ἡ γὰρ ἰσχυρία  
Job. 42. 5.

*They are like a deceitful bow*] a rotten bow (though otherwise fair) when an arrow is drawn to the head, breaks and deceives the archer. Or thus, when a man shoots with a deceitful bow, though he level his eye and his arrow directly to the mark, and thinks with himself to hit it; yet indeed the arrow, by reason of his deceitful bow goes a clean contrary way; yea, and sometimes reflects upon the archer himself; semblably these false Israelites dealt with God. Their hearts were as the bow, their purposes and promises to return as arrows; the mark they aimed at conversion; to the which, they, in their afflictions looked with so accurate and intent an eye, as though they would repent indeed; but their hearts deceived them as being unsound: hence they started aside like a deceitful bow, Psal. 78. 57. and the arrowes of their fair promises and pretences vanished in the aire, as smoak. Some take the words in another sense, as if punishment and disappointment were here threatned: but I best like the former. Let us look to the secret warpings of our hearts, and, seeing we are Gods bow, Zach. 9. 13. let us not be deceitful, &c.

Ibraonica au-  
diorum Dei e-  
rationes ronchi  
& blasphemias  
in Deum, &  
Prophetas.  
Rivet.  
Philip of  
Spain.  
Farnesius.  
Minerius.

*Their princes shall fall by the sword for the rage of their tongue.*] and the people with them; for princes fall not alone, as we have seen in our late wars, wherein Lords and Lords fell together not a few at Newbury-fight especially Κοινῶς ἐνυόλητο, the sword devoureth one as well as the other, 2 Sam. 11. 25. God hangs up the heads of the people as it were in gibbets, Num. 25. 4. their greatnesse cannot bear them out, nor their life-guards defend them, for the detestation of their tongue (so some read this text) for the hatred that God beareth to them for their blasphemies and great swelling words of vanity, uttered against him, his people, and his ordinances. *With our tongue, say they, we will prevaile, our lips are our own: who is Lord over us?* Lo this and worse is the rage of their tongue: as his, that said he would not leave one Lutheran in his dominions: another, that he would ride his horse up to the saddle in the blood of the Lutherans: a third, that he would send them all to dine with the devil, &c. God will cut off the spirit of such outrageous Princes. *They shall fall by the sword, they shall be a portion for foxes, Psal. 63. 10, and a derision to the Egyptians.*

*this shall be their derision in the land of Egypt,*] their confederates in whom they trusted; and upon whose help bearing themselves over-bold, they had spoken loftily, setting their mouthes against heaven, and their tongues walked thorow the earth, Ps. 73. 9. Lo, these should not onely faile them but jear them; not onely not succour them, but scorn them; as the Monarch of Morocco did our King John, that sent to him for help in the Barons wars. He grew into such dislike of our king (saith the story) that ever after he abhorred the mention of him. Neither met he with better entertainment from the Pope, to whom he basely submitted and surrendred his kingdome. It is better to trust in the Lord, then to put confidence in Princes. For, *Deo confisi nunquam confusi*, they that trust in the Lord shall never be ashamed.

## CHAP. VIII.

*Vers. 1. Set the trumpet to thy mouth,*] Heb. *The trumpet to thy palate.* A hasty expression, an abrupt and imperfect speech, common with such as are moved with passions, of anger, grief or fear, as Chap. 5. 8. *after thee O Benjamin.* God, though not subject to such perturbations, Iam. 1. 17. yet here and elsewhere utters himself in this sort; to set forth the nearnesse of the peoples danger by the enemies approach: and the necessity of their return to him by true repentance, for the diversion of his displeasure. *Break off thy sinnes by righteousness,* saith the Prophet to Nebuchadnezzar; be abrupt in the work, cut the cartropes of vanity, if it may be a lengthning of thy tranquillity, Dan. 4. 27. Take the bark from the tree, and the sap can never find the way to the boughes: get sin remitted, and punishment shall be removed. In this sermon of the Prophet (which is much sharper then the former

former, and may seem to be one of the last, because God is so absolute in threatenng, as if he meant to be resolute in punishing) there is (as one saith) *peccatorum & poenarum conuersione*; an heaping together of sins and punishments of many sorts: and the prophet is commanded to give suddain warning of the enemy at hand, which is elegantly set forth by a military *hypotyposis* or lively representation; as if it were now a doing. *The trumpet to thy mouth*, that is, set up thy note, and proclaim with a loud and clear voyce, as *Esay. 58. 1. crie in the throat* (so the Chaldees hath it here) (spare not, that none may say he was not warned: *lift up thy voyce like a trumpet*, that all may hear and fear, *Am. 3. 6.* as people use to do when an alarm is sounded, or the bells are rung backward. See *chap. 5. 8.* There they had been before alarmed, here reminded in brief: for the prophet is as it were, *monosyllabus*, as one in haste; he uttereth *amputatas sententias & verba ante expectatum cadentia*, as *Seneca* somewhere hath it, broken sentences, concise, but pithy periods.

*he shall come as an Eagle against the house of the Lord,* ] He, that is, the *Assyrian*; not *Nebuchadnezzar*, though the like is said of him, *Ezech. 17. 3. 7.* Much lesse the *Romans* (as *Lyra* interpreteth this text of the last destruction of *Jerusalem*, because the Eagle was their Ensign) but *Pal*, *Tiglath-Pileser*, and *Salmanafer*, who came against the ten Tribes as an Eagle, to waste, spoil, and carry captive speedily, impetuously, irresistibly: as *Ierem. 4. 19.* The Eagle is the strongest and swiftest of birds, and feareth no obstacle, either from other fowl, or winde, or thunderbolt, as *Plinie* affirmeth. *Nebuchadnezzar* is not onely compared to an Eagle (as before is noted) but to a Lion with Eagles-wings, *Dan. 7. 4.* that is, with invincible armies, that march with incredible swiftnesse. And all this was long since forethreatned, *Deut. 28. 49.* The Lord shall bring a Nation against thee from farre, from the end of the earth, as swift as the Eagle flieth: to which Text the Prophet here seemeth to allude; as indeed all the Prophets do but comment upon *Moses*, and draw out that *Arras*, which was folded together by him before.

2 King. 15. 19.  
& 29. & 17. 3,  
&c. & 18. 19.  
Lam. 4. 19.  
Plin. lib. 10. 3.

*against the house of the Lord,* ] that is, the house of *Israel*, called *Gods house*, *Numb. 12. 7.* *Heb. 3. 5.* and *Gods land*, *Hos. 9. 3. 15.* and their Common-wealth is by *Iosephus* called a *Theocratie*. And although they were now become Apostates, yet they gloried no lesse then before, to be of the stock of *Abraham*, and of the family of faith: like as the *Turks* call themselves at this day, *Musulmans*, that is, the true and right beleivers; especially after they are circumcised, which is not done till they be past ten yeers of age; following the example of *Ismael*, whom they imitate, and honour as their Progenitour: alledging that *Abraham* loved him, and not *Isaac*, and that it was *Ismael* whom *Abraham* would have sacrificed.

Grand Signior  
Serag. p. 191.

*because they have transgressed my Covenant, and trespassed* ] Sin is the mother of misery: and the great Makebate betwixt God and his creature. It moves him when we ask bread and fish to feed us (as verse 2,) to answer us with a stone to bruise us, or a serpent to bite us. The sin of this people was the more hainous, because they were covenanters, and confederate with God. It was *his covenant* that was in their flesh, *Gen. 17. 13.* and he had betrothed them to himself, and betruisted them with his Oracles. but they like men, transgressed the covenant, and dealt treacherously against him, *Chap. 6. 7.* (See the Note there.) they performed not the stipulation of a good conscience toward God.

1 Pet. 3. 21.

*they trespassed against his law.* ] As if it had not been *holy*, and *just*, and *good*, precious, perfect, and profitable; grounded upon so much good reason, that if God had not commanded it, yet it had been best for us to have practised it, *Esay 48. 17.* I am the Lord that teacheth thee to profit, &c. O that thou hadst hearkened to my commandements! &c. *q. d.* It is for thy profit and not for mine own, that I have given thee a law to live by. But *they have trespassed*, or *prevaricated*: and this, out of pride and malice, as the word signifieth; and as before he had oft convinced them of many particulars, and more will do: therefore are they justly punished.

Rom. 7.

*Verse 2. Israel shall crie unto me,* ] It is their course and custome to do so: they will needs do it though I take no delight in it. Hypocrisie is impudent, as *chap. 5. 6.* and *Ier. 3. 4. 5.* No nay, but it will despite God with seeming honour; and present him with a ludicrous devotion. *Israel*, though revolted and degenerated into *Iezreel*, *chap. 1. shall crie*, yea cry aloud, *vociferabuntur*, cry till they are hoarse, as criers do: and *unto me*, but not with their heart, *chap. 7. 14.* It is but *clamor sine fide*

*vide fatuus*, an empty ring, that God regards not. For, *not every one that saith unto him, Lord, Lord, &c Mat. 7. 21.* Many leane upon the Lord and say, *Is not the Lord amongst us? none evil can come unto us, Mic. 3. 11.* who yet shall hear, *Discedite, Avaunt ye workers of iniquity: I know you not. Wo then to all profligate professors, carnall Gospellers: their prayers shall not profit them, neither shall they be a burton the better for their loud cries to the most High, (Pro. 1. 28. and odious fawnings;*

*My God, we know thee.*] When their hearts are far from him. Of such pretenders to him and his truth, it is that the Apostle speaketh, *Tit. 1. 16.* They professe that they know God, (which yet God denies, *Hos. 4. 1. & 5. 4.*) but in works they deny him: being abominable, and disobedient, and to every good work reprobate. To come and call God *Father, the guide of our youth*, and then to fall to sinne, this is *to do as evil as we can*: We cannot easily do worse, *Ier. 3. 4, 5.* To cry, *The Temple of the Lord, The Temple of the Lord*: and then to *steal, murder, and commit adultery, &c.* this is painted hypocrisie, *Ier. 7. 4, 9.* when men shall take sanctuary, and think to save themselves from danger by a form of godlinesse (as the Jews fable that *Og* king of Bashan escaped in the flood by riding astride upon the Ark) when they are perfect strangers to the power of it, this is to hasten and heap up wrath, *Iob 36. 13.* Religion, as it is the best armour, so the worst cloak: and will serve hypocrites as the disguise *Ahab* put on, and perished. *Castalis* maketh this last clause to be the speech of the blessed Trinity, *We know thee O Israel: g. d.* Though thou collogue and cry, *My God*: yet we know thine hypocrisie and the naughtinesse of thy heart. But the former sence is better, though the placing of the word *Israel* in the end of the verse, seem to favour this: for thus it runs in the Hebrew, *To me they shall cry, My God, we know thee, Israel.*

*Verse 3. Israel hath cast off the thing that is good,*] Heb. *The Good*: as first, the good God, who is good originall, universall, All-sufficient, and satisfactory, proportionable and fitting to our soul. He both *is good, and doth good. Psal. 119. 68.* and that both naturally, abundantly, freely, and constantly. *Good thou art, O Lord, and ready to forgive,* saith *David, Psal. 86. 5.* And the Good Lord be mercifull, &c. saith *Hazekiah* in his prayer for the people. To speak properly, *there is none good but God*, saith our Saviour, *Matt. 19. 17.* but *Israel* cast him, or rather kickt him off (*procul à se-rejecit*) as the word signifieth: So do all grosse hypocrites: they are rank Atheists, practicall Atheists though professionall Christians. Secondly, they reject Christ as a Sovereigne, though they could be content to have him, as a Saviour: they send messages after him, saying, We will not have this man to rule over us: they will not submit to the lawes of his kingdom, nor receive him in all his offices, and efficacies: they are *Christlesse* creatures, as without God, so without Christ in the world. Thirdly, hypocrites reject the good Spirit of God, (as *David* calleth him, *Psal. 143. 10.*) the fruit whereof is in all goodnesse, and righteousnesse, and truth, *Ephes. 5. 9.* When God striveth with them by his good Spirit (as *Neh. 9. 20.*) they, by yeelding to Satans suggestions, grieve that holy Spirit, and by grieving resist him, and by resisting quench him, and by quenching maliciously oppose him, and offer despite unto him; and so cast themselves into the punishing hands of the living God, *Heb. 10. 29, 31.* Lastly, they cast off the good Word, and true Worship of God: those *right judgements, true lawes, good statutes, and Commandements*, *Neh. 9. 13.* they put the promises from them, and judge themselves unworthy of everlasting life, *Acts 13. 46.* they hate instruction, and cast Gods words behind them, *Psal. 50. 17.* In a word, *hee hath left off to bee wise, and to do good: hee setteth himself in a way that is not good: hee abhorreth not evil, Psal. 36. 3, 4.* The words may be read thus, The good (God) hath rejected *Israel*; the enemy shall pursue him: according to that in the Psalme, *God hath forsaken him, persecute and take him, for there is none to deliver him, Psal. 71. 11.* Sure it is, that the Lord is with us, while we are with him: and if we seek him, he will be found of us. But if we forsake him, he will forsake us. And if he forsake us, *Wo be to us, chap. 9. 12.* we are in danger to be caught up by every paltry enemy, as young Lapwings are to be snatcht up by every buzzard. If *Israel* cast away the thing that is good, what marvell if evil hunt him to overthrow him, *Psal. 140. 11.* and if he find himself in all evil in the midst of the Congregation, and the assembly, *Prov. 5. 14.* Hence *Cains* fear, when cast out by God; and *Sauls* complaint, that

<sup>a</sup> Chron. 30.

*A se elongavit  
ripulis.*

<sup>a</sup> Chron. 15. 2.



the Philistines were upon him, and God had forsaken him.

*Verse 4. They have set up kings, but not by me, &c.* ] The Septuagint and vulgar Latine render it, *They have reigned to themselves*: like as St. Paul telleth the haughty Corinthians, who, carried aloft by their waxen wings, domineered and despised others, *ye have reigned as kings without us, &c.* 1 Cor. 4. 8. But our reading is according to the Originall: and so they are charged with a double defecti- on: the one Civil, from the house of David, *they have set up kings; &c.* the other Ecclesiasticall, from the sincere service of God, *they had made them idols.* For the first, it was not their fault to set up kings; but to do it without God; without his licence, and approbation. They took counsel, but not of God: they covered with a covering, but not of his spirit, that they might adde sin to sin, *Esay* 30. 1. They went headlong to work, in setting up Jeroboam the son of Nebat. For although the thing were done by the determinate counsell and foreknowledge of God; as was likewise Christs crucifixion, *Acts* 2. 23. (See 1 King. 11. 31, 17. and Chap. 12. 15, 24.) yet because the people were led by their own pride and ambition to chuse a new king, without either asking Gods consent, or eyeing his decree, they did it rashly, and seditiously; neither aimed they at any thing else, but at the easing of their bur- dens, and drawing to themselves the wealth of the kingdome. As for Jeroboam; it is before noted, that although he had it cleared to him, that Gods will was he should be king over the ten Tribes, yet because it was a will of Gods decree, not of his command, as of a duty to be done by him; and because he did not as David, who when he had the promise of the kingdome, (yea was anointed king) yet invaded not the kingdom, but waited till he was lawfully exalted thereunto by God: there- fore passeth he for an usurper. And the people are here worthily reprehended, sith whatsoever is not of faith is sin: and it is obedience when men obey a Divine pre- cept; but not ever, when they follow a Divine instinct.

*they have made princes; &c.* ] Some render it; *They have removed Princes,* (as if in the word *Hafiru Sin* were put for *Samech*) they have taken liberty to make and unmake Princes at their pleasure: as the Roman Army did Emperours: and as that potent Earl of Warwick, in Henry the sixths time, who is said to have carried a king in his pocket. But because the former reading is confirmed by the Chaldee Paraphrase, and the sense is agreeable to what went before: neither read we of any kings of Israel deposed by the people, we retain it as the better.

*Of their silver and their gold have they made them idols,* ] Of the guts and gar- bage of the earth had they made them *terricula*, fray-bugs, or molestations: *ter- rorem enim & tristitiam duntaxat afferunt suis cultoribus,* for they cause terrour and heaviness onely to those that worship them. *Their sorrow shall be multiplied that hasten after another God,* *Psal.* 16. 4. The Greek Churches, for instance, so set up- on Image-worship; and therefore now subjected to the Turkish tyranny: a type whereof were these ten Tribes carried captive by the Assyrian, without any return. Idols are called *griefs*, or *sorrows*, saith Peter Martyr, because they torment the minde; and trouble the conscience; neither can they quiet or pacifie it: so that Idolaters must needs be alwayes in doubt and despair, as Papists are, whose whole religion is a doctrine of desperation. Their penances and pilgrimages to such or such an Idoll, might still their consciences for a while: but this was a *truce* rather then a *peace*: a palliate cure, which would not hold long; a corrupting of the sergeant, but not compounding with the Creditour.

*that they may be cut off.* ] Not their silver and gold, the matter of their idols, as some fence it; but the whole nation, Princes and people together. Idolatry is a God-provoking, and a land-defolating sinne, as in this Prophecy. Often it is not so much the enemies sword as the sin of idolatry that destroyeth cities and king- doms, through the justice and jealousy of Almighty God.

*Verse. 5. Thy calf, O Samaria, hath cast thee off,* ] That is, it can do thee no stead, nor deliver thee from the destroyer. Be not afraid of such mawmets (saith Jeremy) for they cannot do evil, neither also is it in them to do good, *chap.* 10. 5. they can neither hurt, nor help: for an idoll is nothing in the world, 1 Cor. 8. 4. nothing but a meer fiction: it hath no god-head, or power divine in it self, as the following words shew, *that there is none other God but one.* How then can help be reasonably expected from it? Israel had cast off the thing that is good, for calf-worship, *ver.* 3.

there-

R. Sal. Jerk.

Gnatfabini.

Polan.

Com. in 1  
Sam. 31. 9.

therefore is he worthily cast off by his calf, called here *Samaria's calf*, or *calves*, because that was the chief City, the Palace of the King, and is therefore put for the whole Province: and their idols called a *calf*, by way of contempt, as the brazen-serpent is called *Nehushtan*, or a piece of *brasse* when once it was Idolized. See how *Rabshakeh* insults over those Heathen-deities, 2 *King*. 18. 33, 34, 35. and blasphemously applieth it to the God of Israel, who never casteth off his faithfull servants: but is with them in trouble, to deliver them, and honour them, *Psal.* 91. 15. Surely the Lord will not cast off his faithfull people, neither will he forsake his inheritance, *Psal.* 94. 14. Behold, God will not cast away a perfect man, *Job* 8. 20. But though he cause grief, yet he will have compassion according to the multitude of his mercies, *Lam.* 3. 31, 32. some reads it thus, *Thy calf, O Samaria, hath been carried away into a far countrey*, namely into *Assyria*: as the idols of the nations which were overcome, were carried away captive in triumph by the Conquerours. See *Hof.* 10. 6.

*Myne anger is kindled against them,* ] God is said to be angry against idolaters, because he doth that which an angry man useth to do, viz. 1. chide, 2. fight; see the second commandment in the sanction of it, and tremble at Gods displeasure, which when once kindled, and comes into his face, or, *nostrils* (as here) it burneth to the lowest hell, consumeth the earth with her increase and sets on fire the foundations of the mountains, *Deut.* 32. 22. It is ill angring him that is the *Ancient of dayes*, and a *consuming fire*. The Jewes use to say to this day, that there is no punishment befalleth them, in which there is not an ounce of *Aarons golden calf*.

*How long will it be ere they attain to innocencie?* ] *Quousque non poterunt innocentiam?* a forcible ellipsis: as if God were so vexed, that he could not fully utter himself, nor at all speak to Samaria as he had begun, but turn his discourse to others, saying, *How long will they not be cleansed?* or, *not abide innocency?* By which powerfull expression three things are intimated. Firſt, that these Israelites were refractarie and desperate: not onely unclean, but enemies to innocency, such as could not abide it: they were inveterate, and incurable, their diseases ingraind, and not easily stirred by any potion. Secondly, that God is most patient, who though he thinks over-long of the time that men continue in their evil courses, and therefore cries, *Quousque*, How long, &c. and *when will it once be?* yet bears with their evil manners, and inviteth them to better. Thirdly, that he will at length break off his patience, and proceed to punishment, sith there is no other remedy, 2 *Chron.* 34. 16. *Prov.* 29. 1.

*Compenset longas ut gravitate moras.*

*Verse 6. For from Israel was it also,* ] There is an *Emphasis* in *Also*, and it is as if the Prophet should say, This calf of Samaria is no lesse from Israel, and came out of his shop or device, then that of old set up by them in the wilderness. Israel then brought a calf out of Egypt, *Jeroboam* brought two; and Israel hath received them, and are much taken with them: so that they cannot attain to innocencie, (as it is in the former verse) so far they are engaged, and so fast joyned to idols, that they cannot get off: there is so much of *Self* in it: it was the *barn* of their own brain; and hence so over-admired, so clasped and hugged, with the Ape, &c. or rather, as *Cleopatra* hugged her Vipers that sucked her blood, and took away her life; so did they their own inventions, though fairly warned of the danger, *verse* 3, 4, 5. Lo this was Israel, that acted thus madly. Israel that was wont to laugh at, or pity other Nations for their *Idolemany*, for worshipping the works of their own hands, for going a whoring after their own inventions, for changing the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things: As in *Lap-land*, the people worship that all day for a god, whatsoever they see first in the morning. Now that a calf-worship should be found in Israel, and not onely so, but found out by Israel; who was herein worse then Egypt: for that the Egyptians worshipped a living Ox of Gods making; but Israel, a dead calf of their own making: such fots they were grown, and so thwart to the very principles of reason.

*the workman made it,* ] who confessedly is no God, therefore it is not God, ] for no man can give that divinity to another, which himself hath not. Nay it is certain that

Rom. 1. 23.  
Abbas Geogr.

that God himself by his infinite power cannot make any thing to be a God to us. He cannot do this I say: like as he cannot lie, he cannot die, he cannot deny himself, &c. so he cannot raise a created excellency to that height, as to be a God to us. How vile then is the Voluptuary, that maketh his belly his god? the Mammonist, that maketh his gold his god? the Ambitionist, that maketh his honour his god? How abominable the Masse-monger, that maketh his god, and eateth him when he hath done? This made *Averroes* the Mahometan cry out; *Quoniam Christiani Deum suum manducant, sit anima mea cum Philosophis*, that is, Forasmuch as Christians do eat their God, let my soul be rather with the souls of the Philosophers. Those Pseudo-christians the Papists, stick not to call the consecrated Host, their God and Lord: and *Harding* (that sottish *Apostate*, for he was once a zealous Preacher against Popery, and wished that he had a voice as loud as the bells of *Osney*, to cry it down) in his disputation against *Juel*, is not ashamed to defend it. And yet we all know that that Host or Sacrament, as they call it, of the Altar, is the work of the Baker, therefore it is no God, neither Lord nor God. (whatsoever our Lord God the Pope say to the contrary) Which yet further appeareth, in that (as the calf of Samaria here) it may bee broken in pieces, or to shivers, (which word of ours seemeth to come from the Hebrew *shebharim* here used) yea ground to powder, as was the molten calf in the wilderness, whereto the Prophet may well here allude. Is not their *breaden-god* broaken by the Priest into three bits? Is it not chawed with his teeth? May it not be gnawed by mice, become meat for worms, &c? *Murescit, putrescit, & corrumpitur*: all which things the Papists themselves confesse may befall their god, which is therefore no god, or *nomine tantum & non numine deus*, a nominall god onely. And the like we may say of images, and reliques (such as is at *Genua*, the tail of that Ass, whereon Christ rode into Jerusalem) these and other monuments of idolatry may, nay they ought to be broken, burnt, and utterly abolished, *Exod. 34. 13. Dent. 7. 5. Ezek. 20. 7.* as (blessed be God) they are lately amongst us, by our Worthies in Parliament: to whom perhaps, for that and the like good services, we attributed but too much, we even idolized them: and the king of Sweden (that bright Northern-starre) a little before his decease, being in discourse with Dr. *Fabricius* his Chaplain, he told him, that he thought God would ere long take him away, because the people did so overvalue and deifie him.

Artic. 27.

In cautelis -  
Missæ.

Mr. Clark in  
his life.

*Verse 7. For they have sown the winde, and shall reap the whirl-winde: ]* To sow the winde is to labour in vain, as *Eccles. 5. 16. to labour for the winde*, and *Prov. 11. 29. to possesse the winde, to feed on the winde, Hos. 12. 1. and to be eaten up of the winde, Jer. 22. 22.* The Greeks expresse the same by hunting after, and hurbanding the winde. The winde we know maketh a mighty bustle, as if it were some great businesse, solid and stable: but presently it blowes over, and comes to nothing. Or if it get, as seed, into the bosome of the earth, either it breeds an earth-quake, or at least ariseth in a whirl-winde, which blowes dust into the eyes, and once at least buried a considerable Army in the Lybian sands. *Solomon* saith, *He that soweth iniquity, shall reap vanity, Pro. 22. 8.* But our Prophet here, saith more: He that soweth the winde of iniquity, shall reap the terrible tempest of unconceivable misery. By the blast of God he shall perishe, and by the breath of his nostrils he shall be consumed, *Job 4. 8, 9.* As the beginnings of Idolatry, hypocrisie, vain-glory, carnall policy, &c. are empty and unhappy, (it is but the sowing of blasted corne, as the Septuagint here hath it, *seed corrupted by the winde*) so the end thereof is very sad and dismall. The word here rendred, *the whirl-winde*, hath a syllable in it more then ordinary, to note (saith *Tremellius*) the fearfulness of the divine vengeance, that will befall the forementioned: and especially at death, when they are entring upon eternity. Oh what a dreadfull shriek gives the guilty soul at death, to see it self launching into an infinite Ocean of scalding lead, and must swim naked in it for ever: not having the least cold blast of that winde it sowed all its life long to cool it; but rather to adde to its torment! Then will God speak to such, as once he did to *Job* out of a whirl-winde, but after another manner; Go to now ye formalists, false-worshippers, triflers, troublers of Israel: ye that have been meer *mutes*, and *ciphers*, nullities in the world, superfluities in the earth, or worfe then all this: Go to now, I say, weep and howl for the miseries that are come upon you. *To have*

Ανεμους  
νεοφυειν.

Cambyses his  
souldiers.

ανεμωδους.

Sophathah.

Jam. 3. 2.  
lived



Jam. 5. 5.

*lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter. But now, an end is come, is come; an evil, an onely evil, without mixture of mercy, sorrow without succour, mischief without measure, torments, without hope of ever either mending or ending, are the portion of your cup: the dregs of that cup of mine must you now drink off, that hath eternity to the bottom. O lamentable! Oh did but men forethink what would be the end of sin, they durst not but be innocent. Oh let that terrible tempest at death bee timely thought on and prevented, Job 27. 20, 21, &c. Terrours take hold of him as waters: a tempest stealeth him away in the night. The East-winde carrieth him away, and hee departeth, and as a storm hurleth him out of his place. For God shall cast upon him and not spare: he would fain flee out of his hand, &c.*

*It hath no stalk: the bud shall yeeld no meal: ] Nihil habet fertilitatis firmitatisque, as Ruffinus expoundeth it; It hath no firmnesse or fruitfulness: the winde of wickednesse that thou hast sown, the blasted corn that thou hast committed to the earth, will yeeld thee nothing but losse, and disappointment. A blade there may be, but not a stalk: or if a stalk, yet not a bud: or if a bud, yet it shall bee nipt in the bud: it shall yeeld no meal, but onely dust and chaff: or if it come to the meal, yet strangers shall swallow it up, so that you shall bee never the better for it: but after that ye have sown the winde of iniquity, ye shall reap the whirl-winde of misery, maledictionem omnimodam, curses of all kindes, which God hath hang'd at the heels of your idolatry, a pernicious evil, (whatever those superstitious *thee-sinners* bragg'd to the contrary, *Ier. 44. 17.*) Or if they flourish for a season, and have hopes of a large crop: yet God will curse their blessings, and frustrate their fair hopes, *Psal. 37. 2.* as he dealt by that rich wretch mentioned by Mr. *Boroughes*, in his Comment on the second Chapter of this Prophecie, pag. 379. I had certain information, saith he, from a Reverend Minister, that in his own Town there was a worldling, who had a great crop of corn. A good honest neighbour of his walking by his corn said, Neighbour, you have a very fine crop of corn, if God blesse it: yea, saith he, I will have a good crop: speaking contemptuously. And before he could come to get it into the barn, it was blasted, that the corn of the whole crop was not worth six pence.*

1 Pet. 5. 8.

Judg. 5;

*Verse 8. Israel is swallowed up, ] Not their meal onely, as verse 7. but themselves also are devoured by those workers of iniquity, that eat up Gods people as they eat bread, *Psal. 14. 4.* Persecutors are *men-eaters*, more cruel then those American Canibals, that devour men peeces-meal: they make but a breakfast of Gods people, as *Senacherib* meant to do of *Jerusalem*; and the Powder-papists of *England*. if it had not been the Lord who was on our side, when men rose up against us, Then they had swallowed us up quick, when their wrath was kindled against us. But blessed be God, who hath not given us as a prey to their teeth, *Psal. 124. 2, 3, 6.* Let us keep us out of the claws and clutches of that old man-slayer, who night and day walketh about (in a circular motion) that he may take us at advantage, seeking whom hee may swallow down his wide gullet, which he hath even made red with the blood of souls, and is therefore happily, called the great red-Dragon, *Rev. 12. 3.* that hath seven heads to plot, and ten horns to push men into the sin of idolatry, and thereby into hell. So long as Israel was holinesse to the Lord, and the first-fruits of his increase, all that devoured him found that they offended: for evil came upon them, *Ier. 2. 3.* they could no more digest him, then the Whale did *Jonah*: a cup of trembling, or of posson he was to all the people round about, *Zech. 12. 2.* See the Note there. But, when he offended in *Baal*, he died: when he chose new gods, then was warre in the gates: when they made leagues with idolaters, then were they even swallowed up by them: as were likewise the Greek and Latine Churches, by the Eastern and Western Antichrist, those crooked *Leviathans*, those dragons in the sea, as the Egyptian, and Assyrian are called, *Esay 27. 1.**

*now shall they be among the Gentiles, ]* whose favour and friendship they have basely sought, and dearly bought. It was threatned in the former Chapter, *verse 16.* that they should be a derision in the land of Egypt. See the Note. To have Egyptians deride us, and that for sin, is an heavy judgement. So here, to be disdained and vilified by such, as an old broken vessell, fit for none but unclean uses.

*as a vessell wherein is no pleasure. ]* No delight or complacency; *was despectum, reijcendum,*

*reijculum, abjectum*, a vessell that is for the carrying up and down of excrements ; so shall Israel be employed by Gentiles, in base and contemptible offices : as they were by the Babylonians, *Jer.* 51. 34. yea *Ichojakim* himself ( though a King ) was no better used, *Ier.* 22. 18. and Moab, that haughty nation, *Ier.* 48. 38. In which sence, *Moab shall be my washpot*, saith *David*, *Psal.* 60. 10. that is, brought into most abject slavery ; as your scullions or scavengers : they shall lie among the pots, *Psal.* 68. 13. not onely to make pots, for the king of Babylons use, ( as those servile souls, the base brood of their degenerated forefathers, *1 Chron.* 4. 23. ) but also to hold pots, or empty pots and vessells of dishonour ; that they might know a difference betwixt Gods service ( which is all clean and fair work, fit for a vessell of honour, an elect vessell, elect and precious, sanctified and fit for the masters use ) and the service of their enemies, base and beastly ; such as is beneath the excellency of an ingenuous man : such as the Turks at this day put the Jews to ; and the Spaniards the poor Indians.

*Matulam prabere.*

*2 Tim.* 2. 21.

*Verse 9. For they are gone up to Assyria, a wilde asse alone by himself, ]* This was that that most moved the Lord to denounce and determine hard and heavy things against Israel, they had suspicious thoughts of God, as if he either could not, or would not do for them, and help them out, as the Assyrian ( though an enemy ) would. This prank of theirs, God uttereth here with as great indignation, and dislike, as old *Jacob* did his sonne. *Reubens* incest, when he said, *He went up to my couch.* The Lord is as jealous of his glory as any man can be of his wife : neither will he give it to another, *Esay* 42. 8. he admits not of any corivall in heaven or earth, as *Potiphars* wife was his own peculiar. Now God is no way more glorified by us, then when we put our trust in his love and faithfulness, and expect from him safety here, and salvation hereafter. For in so doing, we set him up for our king, *Judg.* 9. 15. and put the crown royall upon his head, *Cant.* 3. 11. As in doing otherwise, we turn his glory into shame, loving vanity, seeking after leasing. Hence that angry expostulation, *Ier.* 2. 36. *Why gaddest thou about so much to change thy way ?* How dost think to mend thy self, by running to the creature ; as if there were no God in Israel ? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria : Yea thou shalt go forth from him, and thine hands upon thine head ( after the manner of mourners, *2 Sam.* 13. 19. ) for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

*Psal.* 4. 2.

*a wilde asse alone by himself : ]* Foolish and fierce above measure, untameable and untractable : loving to be alone, and so becomes a prey to the lion, as saith *Siracides*, chap. 13. verse 21. *Pliny* speaketh much of the wilde asse, and his properties : and Interpreters on this Text, bring many reasons why Israel is compared to him. Israel is as stupid, and as mad as the wilde asse, saith *Lyra*. He is all for himself, saith *Iunius* : he casteth off Gods yoke, saith *Tremellius* : he is a contemptible creature, saith *Kimchi* : he walks where he lists, as masterlesse, saith the *Chaldee* : he seeketh water in the wilderness, but hardly findeth it, so doth Israel help of the cruell enemies, and hath it not, saith *Oecolampadius* : he taketh a great deal of pains for his belly, saith *Mercer* : he cannot be tamed and made serviceable, saith *Gesner*. He is left alone by God to be carried captive by the Assyrian, saith *Ribera*. The Scripture describeth the nature of this creature in many places, *Gen.* 16. 12. *Iob* 6. 5. & 11. 12. & 24. 5. & 39. 8. *Psal.* 104. 11. *Esay* 32. 14. *Ier.* 2. 23. & 14. 6. *Dan.* 5. 21.

*Lib.* 8. cap. 40.

*Ephraim hath hired lovers. ]* This is the second similitude, taken from a most libidinous harlot. See the like baseness in Judah, *Ezek.* 16. 33. They were so mad upon their idols, and creature-confidences, that they were at no small charge for them : they lavished money out of the bag : and laid on, as if they should never see an end of their wealth. They sent great gifts and summes of money to the Assyrians and Egyptians ; and leaned upon them as their champions : they hired loves, as the Hebrew here hath it. But love as it cannot well be counterfeited, ( a man may paint fire, but he cannot paint heat ) so it cannot at all be hired or purchased. Those that go about it shall finde loathing for love, and be scorned of those mercenaries, which are seldome either satisfied, or sure.

*Ier.* 5. 38.

*Verse 10. Yea, though they have hired among the nations, ]* The uncircumcised ; strangers to the promises, and aliens from the common-wealth of Israel : that they should

should

Cic. de divin.  
lib. 2.

should so far distrust God, and debase themselves, as to seek help of such; this went neer to the heart of God, and was very grievous. They brought up an evil report upon Gods house-keeping, charged him with unfaithfulness to his people, whom he now seemed to leave in the lurch, to shift for themselves in their straits; and hardened his enemies in their wicked, but yet more prosperous condition. *Felix scelus virtus vocatur*. How would these Heathens hugge themselves in the conceit that Israel should do thus, who was Gods portion, *Dent. 32. 9.* the dearly beloved of his soul, *Jer. 12. 7.* of whom it was anciently sung, and commonly said among the Heathen, The Lord hath done great things for them, *Psal. 126. 2.* Happy art thou O Israel: who is like unto thee, O people! saved by the Lord, the shield of thy help; and who is the sword of thine excellency: and thine enemies shall be found liars unto thee, and thou shalt tread upon their high-places, *Dent. 33. 29.* Whosoever was free of the city of Rome, might not accept of any freedome in another city: for that they counted a dishonour to Rome. And will not God take it in ill part from his covenanters, to seek or make after correspondency with his enemies, and safety by them? The help of the wicked, *Ecclesia sunt tandem pernicioſa & semper perfidioſa*, are the best perfidious, and at length pernicious to the Church.

*now will I gather them,* ] This the Chaldee, and the Vulgar make to be a promise of bringing back their captivity; when indeed it is a commination of carrying them into captivity. *I will gather them,* ] that is, either the enemies against Israel; or else Israel, for the enemies; *ut eos acervatim perdam*, that I may lay them heaps upon heaps, and gather them, as dead corps slain in battle are gathered together for buriall. Or, *I will gather them*, to the end that I may disperse them. *And they shall sorrow a little,* ] And but a little now, *for the burden of the king of princes,* ] for the taxes and tributes exacted from them by the king of *Aſſyria*, (whose Nobles, were *Princes*, *2 King. 18. 24. Esay 10.*) See *2 King. 15. 19, 29.* But all this is but a little: it is but the beginning of sorrows; it is but small drops fore-running the great storm; or as a crack fore-running the fall of the house. They shall sorrow much more hereafter, when carried captive, and made a scorn to the scum of the people. See *Dent. 32. 42.* Some read the whole verse, *Yea, because they have hired among the nations, now will I gather them together: (for they have begun a little) because of the burden of the king of Princes.* And they thus paraphrase it: Well may they bribe and hire, but this will be the end: The Israelites themselves shall fall by heaps; the nations whom they hire shall come so tumbling in upon them (as *Esay* told *Ahaz*, *Esay 8.*) Do you not see it pretily well begun already? Look upon the late example that is yet now fresh and bleeding before your eyes: so you will the better beleieve my threatening in that which is to come: I mean, the sacking and carrying away of the Tribes beyond Jordan, by *Pul* and *Tiglath-Pileſer*. If you ask me the reason, why God should be so angry with you? It is because you are so foolish, or so wicked rather, to send presents and tributes to the king of *Aſhur* (who in the pride and vanity of his heart nameth himself the King of Princes, the mighty and most potent King) with the pilling, polling, and burdening of your Subjects.

The calling of  
the Jews.  
pag. 212.

*Verse 11. Because Ephraim hath made many altars to sinne,* ] Because he hath multiplied altars against Gods expresse command, *Lev. 17. 3, &c. Dent. 12. 5, &c. Josb. 22. 22. Jer. 11. 13.* and that, *to sinne*: as if it were on purpose to crosse and provoke the Lord to anger, by their superstitions and will-worship, and to despite him with seeming honours (for displeasing service is double dishonour) therefore he shall have enough of it, ere I have done with it. He shall be given up to a reprobate sense: that going on from one sin to another, he may fill up his measure, till wrath come upon him to the utmost.

*Per quod quis peccat, per idem punitur & i; se.*

Idolatry is sinne with an accent, wickedness with a witness, *1 King. 15. 30, 34. & 16. 2. 1 King. 12. 30. & 13. 35.* and shall be punished accordingly: for so the Chaldee paraphraseth here; Because they have multiplied their altars for sin, the altars of their idols shall be their ruine: there is one Hebrew word for *sin* and *punishment*: sinne hales hell at the very heels of it, as One saith wittily. *Polanus* up-  
on



on this Text, hath these three profitable Observations. First, that as in the old Testament, one onely altar was set up by Gods command in the Tabernacle and Temple: so also in the new Testament, we have no other altar but Christ; *Heb. 13. 10. Iren. lib. 4. contra hares. cap. 34.* Secondly, as the Israelites sinned in multiplying altars: so do the Papists most grievously, in that not content with Christ and his satisfactory sacrifice alone, they set up other altars, and bring in other expiatory sacrifices. Thirdly, as the Israelites *made many altars to sinne*, though they pretended good intention and devotion: So the Papists at this day multiply altars (even hundreds in some one Church in Rome) *to sinne*, though they falsely pretend their good intention therein, and the preservation and augmentation of Gods service.

*Verse 12. I have written to him the great things of my Law,* ] *Magnalia legis*; there are also *minutula legis*, *Mat. 5. 22.* both must be looked to: for though the Civilian say of his Law, *De minutis non curat lex*, the law takes no notice of small faults: yet it holds not true of the Law of God, which is *spiritual*, and must be kept as *the apple of the eye*, *Prov. 7. 2.* and observed in every point and part, nay in every *punctilio* and particle thereof. But to come to the words; Ephraim could not plead ignorance of Gods minde, for their many altars, and superstitions: *Deus enim jure querat & queratur*, for God might very well say and complain, as *Prov. 22. 20.* Have not I written for thee excellent things in counsels and knowledge? and in the verse next afore, *I have made known (my minde) this day to thee, even to thee.* So here, *I have written*, *sc.* by my Pen-men and Secretaries, *to him chiefly*, and for his better direction in my service, that he might walk therein by rule, and not at randome, (See *Deut. 4. 8. Psal. 147. 29.*) *the great things*, or excellent documents (the *multiplicity* or *multiformity*, saith the Chaldee) *of my Law*, or of my doctrine sapientiall; *Prov. 13. 14.* which taketh in the Gospel too, that *Law of Christ*, *Gal. 6. 2.*

*But they were counted as a strange thing.* ] As not pertaining to them, as that wherein they were little or nothing concerned, as the narration of forraign affairs. Whereas men should read and regard the holy Scriptures, as they do the Statutes of the Land: holding themselves as much concerned and intended as any other: threatening themselves in every threat, binding themselves in every precept, blessing themselves in every promise, mingling the whole Word with faith in their hearts, and resolving upon the *obedience of faith*; as knowing that these are *verba vivenda non legenda*, words to be lived, not read onely: and that they should *indwell in us familiarly*, and yet *richly*, *Col. 3. 16.* and we should be as inwardly acquainted with them, as any man is with his sister, or nearest allies, *Prov. 7. 4.* All this the rather; First because God is the Authour of the holy Scriptures, both matter and words are his, *2 Pet. 2. 21.* *he spake by the mouth of his holy Prophets which have been since the world began*: and he guided their hands in writing the Bible. How dare Papists then say, that they wrote it *injussu* without command from God. Secondly, because God hath written his Law for us, for our behoof and benefit, *Rom. 4. 23.* and *15. 4.* The Scripture is *Gods Epistle to us*, saith Gregory. It is a *lamp to my feet*, and a *light to my pathes*, saith David. Not a light that I see at a distance, a great way off; but a light held to my feet, that I may see my way in *this land of Chabul*, this dirty and dark world: and not lift up one foot, till I descry and finde sure footing for another, as those *Psal. 34. 6.* Thirdly, because he hath *written for us*, the *honorabilia legis*, honourable and precious things, such as a man would fetch from *China* or the uttermost part of the habitable world upon his bare feet, rather then be without. David prefers it *before gold and silver*, *Psal. 19. 11.* Solomon before pearls and rubies, *Prov. 3. 15.* Moses before all the learning of other Nations, *Deut. 4. 6.* The Scripture is the *souls food*, saith Athanasius: the *souls physick*, saith Chrysostome: the invariable rule of truth, saith Irenaeus. It is faith Another, the *Aphorismes of Christ*, the Library of the Holy Ghost, the divine *Pandeets*, the Wisdom of the Crosse, the Cubit of the Sanctuary, the Firmament of Faith, the Touchstone of Error, &c. What reason then had Darbshire (Bishops Boners kinsman and Chaplain) to say to Mr. Hawkes the Martyr, that he was too curious: for he would have nothing but his little pretty-Gods-book? And is it not sufficient for my salvation? said Hawkes: yes, said he, but not for your instruction. God send me the salvation (said Hawkes) and you the instruction. That the Scripture is full

Luke 1.

Psal. 119. 105

As and Mon;

and sufficient for both instruction and salvation, see 2 Tim. 3. 16, 17. and my Treatise called the *True Treasure*. *Has igitur nocturnâ versate manu, versate diurnâ, p/at. 1. 2.* Let there not, by infrequency or disuse, grow an alienation or strangeness betwixt us and the holy Scriptures: but be ready in them, and have them, as *Saul* had his pitcher and spear at his bolster: as *David* had his chosen stones at hand in his scrip, &c. *Luther* wisheth all his own books burnt; because I fear, saith he, they hinder men from reading the Bible, that *book of books*; in comparison whereof all the books in the world are but wast-paper. After which, I tremble, saith he, to think of the former age, wherein many Divines spent so much time in reading *Aristotle* and *Averroes*, and so little in reading the Book of God. *Melancthon* saith that he heard some preach upon Texts taken out of *Aristotles* Ethicks. *Carlostadius*, was eight yeers Doctour when he began to read the Scriptures: and yet at the taking of his degree, had been pronounced, *Sufficientissimus*. Another Doctour of Divinity, being asked whether he had read the Decalogue, *negitabat se huiusmodi librum in Bibliotheca sua habuisse unquam*: he denied that he had ever had, or heard of any Book so called: such a perfect stranger was he to the great things of Gods Law. And if the learned Doctours be thus bard and ignorant, what may we think of the poor misled and muzzled multitude, that lie fast lockt up in the Popes dark dungeon, and are flatly forbidden to meddle with the Scriptures, lest they should be infected with heresie, or possessed with a devil, as some (say they) have been by that means?

Job. Manlius.

Amama in  
Anibar.praf.

In decal.

*Verse. 13. They sacrifice flesh in the sacrifices of mine offerings, and eat it; ]* q. d. They would seem not to have rejected the great things of my Law, nor to be such strangers thereunto; sith they were much in sacrificing according to the Law. But their hypocrisie is most hatefull: In that First, they offer (with *Cain*) *Non personam, sed opus persona*, as *Luther* saith; not themselves, but their bare sacrifices, *Esay* 66. 3. which is but as a brainlesse head, and soul-lesse body: it is but *flesh*, as it is here called in contempt, and scorne. See the like, *Jer.* 7. 21. *Hof.* 9. 4. And think the same of all externall services; *si careant animâ suâ, id est rectâ in Deum fidem, & erectâ in illum mentem*, if not performed in faith and obedience. Secondly, They pretended to serve God, when indeed they onely served their own bellies, as those, *Rom.* 16. 18. sought their own ends, *Phil.* 2. 21. catered for the flesh, *Rom.* 13. 14. *insigne donum quo afficior* (as *Luther* Paraphraseth the text) *carnem offitii quam vos ipsi voratis, i. e.* A goodly gift it is that you give mee, viz. the flesh of your peace-offerings which your selves may feast with: and you therefore multiply sacrifices that you may gorge your selves with good cheer. Now one egge is not more like to another, then these old *flesh-mongers* were to the Popish *flesh-flies* at this day. It was an honest complaint of one of them; We, saith he, handle the Scripture, *tantum ut nos pascat & vestiat*, onely that it may feed us, and cloath us. And it is evident to all the world, that their Masses, pilgrimages, festivals. vowed presents and memorials, &c. are onely to pamper their paunches: which made them so angry with *Erasmus*, and *Luther*, for meddling.

but the Lord accepteth them not, ] How should he (say) when there was nothing but *flesh*, nothing but *self* in them. See the like, *Jer.* 4. 10. *Am.* 5. 22. *Esay* 1. 10. where God telleth them, that their sacrifices were grievous and offensive to all his severall senses, nay to his very soul too. The sacrifice of the wicked is abomination to the Lord, *Prov.* 15. 8. yea though he bring it with never so good an intent, *Pro.* 21. 27. how much more if he bring *ex rapina holocaustum*, a sacrifice of what he hath got by rapine and robbery? and so the Chaldee carrieth the sence of the former words: *the sacrifices of mine offerings, quæ collecta sunt ex injuria*, saith He, which were gathered and gotten by wrong-dealing: how then should the Lord accept them?

now will he remember their iniquity, ] Even while they are sacrificing: let them not think to blinde his eyes with the imoak of their offerings, to stop his mouth with their rich gifts, and donaries: to bribe him into a connivency: to expiate and set off their sinnes with their sacrifices: for God will remember them, and punish them. Yea, now will he do it, in the time of their holy duties: he will come upon them then in his wrath, as *Pilate* came upon the Galileans, and mingled their blood with their sacrifices. Sure it is that sin (brought into Gods holy presence) petition

Lake 13.

ons against the sinner, as *Esther* did against *Haman*, at the banquet of wine: picks out the time of prayer and other duties to accuse and call for vengeance. Take we heed, lest while we are confessing our sinnes, (which yet we close with, and will not forsake) and judging our selves worthy to be destroyed, God say not, *Out of thine owne mouth will I condemn thee*, thou gracelesse person, that hast so much impudence as to bring thy *Cozbi* into my presence, then; when all the people (as on a fast-day) are weeping before the door of the Tabernacle. *God will be sanctified of all that draw nigh unto him*: one way or other he will be sanctified; either in them, or on them. Of such he saith, as *Solomon* once did of *Adoniah*, *If he be from himself a worthy man, there shall not an hair of his head fall to the earth: but if wickednesse shall be found in him, he shall die*. If any defile the Temple of God; him shall God destroy.

Esth. 7. 6.

Lev. 10. 3.

1 King. 1. 52.

1 Cor. 3.

Rahab.

Deut. 28. 68.

they shall return to Egypt. ] They had a minde to run thither for refuge: they sent also to So king of Egypt for that purpose, 2 *King*. 17. 4. Instead of making their peace with God, they betook themselves to base shifts; and sought help of the creature. This is the guise of gracelesse men, when distressed. But they shall soon have enough of Egypt, chap. 9. 3, 6. Their strength (or their Egypt) had been to have sitten still, in expectation of help from heaven, *Esay*. 30. 7. and to have considered that the last and greatest curse denounced against their disobedience, was, *And the Lord shall bring thee into Egypt, &c.*

Verse 14. For Israel hath forgotten his maker, ] Not more his Father, then his Benefactor, as 1 *Sam*. 12. 6. the Lord made *Moses* and *Aaron*, i. e. he advanced them to that honour in his Church. So our Saviour is said to have made twelve, when he ordained them to the Apostleship, *Mar*. 3. 14. And the Apostle saith of Israel, that God exalted the people, when they dwelt as strangers in the land of Egypt, *Acts* 13. 17. sc. to the priviledge of his peculiar people, the possession of the promised land, the custody of his Oracles, and services, &c. besides the many benefits and deliverances wrought for them. All which they are said to have forgotten. 1. Because they laid them not to heart, see *Esay* 57. 11. they saw not God in them: 2. Because their lives were not answerable: they walked not worthy of such a God: but said (in effect) *We are delivered to do all these abominations*, *Ier*. 7. 10. God challengeth remembrance, and well he may, *Eccles*. 12. 1. for he hath created us for his glory, *Esay* 43. 7. he hath formed us, yea he hath made us, (as it followeth there, and all that we might remember him) the word (made) is used for a degree of grace after creation. Those that are his workmanship, his artificiall fa<sup>cture</sup> created in Christ Jesus (who is the beginning of this creation of God, *Rev*. 3. 14.) unto good works, *Ephes*. 2. 10. if ever they should forget God, (which is the character of a wicked man, *Psal*. 50. 22.) if they should forsake God that made them, and lightly esteem the Rock of their salvation; as *Solomon* did the Lord that had appeared unto him twice; if they should not prefer him above their chief joy, or make him ascend above the head of their joy (as the Hebrew hath it, *Psal*. 137. 6.) and set him over all, as *Pharaoh* did *Ioseph* (causing Sun moon, and starres to do obeysance to him) I mean all their naturall, morall, temporall, and spirituall abilities to bee subject and serviceable to him, he would have an unanswerable action against them, and both heaven and earth would have cause to blush at their disingenuity, and unthankfulnesse. Let it ever be remembred, that of all things God cannot abide to be forgotten.

Mich.

Deut. 32. 15.

Zanch.

Acts & Mon.  
pag. 1077.

and buildeth temples; ] To God, no doubt: and yet because they worshipped him not in his own way, they are said to have forgotten him: So do Papists in all their structures, vowed presents, and memories (as they call them.) In king *Stevens* time here, notwithstanding all the miseries of warre, there were more Abbeys built, then in an hundred years before. But who required those things at their hands? *Christus opera nostra non tam actibus quam finibus pensat*. Now the end why those Temples and Monasteries were built, appears in stories to be pro remissione & redemptione peccatorum, pro remedio & liberatione anima: pro amore celestis patrie: in honorem gloriosae Virginis, in elemosynam animae, &c. for remission of sins, redemption of souls, honour of the Virgin *Mary*, and other superstitious ends and uses.

and Judah hath multiplied fenced cities: ] As thinking thereby to fence themselves



Niceph.

selves against Gods wrath, to mott themselves up against his fire, that had burnt up the ten tribes, and threatened them. Strong cities and munitions may be lawfully built; but then their foundations must not be laid upon fire-works. If sin be at the bottom (as the voice from heaven is said to have told *Phocas*) though they build as high as heaven, it will not do. *Babylons* thick wals and large provisions could not secure her from the enemy: *Samaria* held out for two or three years, but was surprized at last by the *Assyrian*: so was *Jerusalem* by the *Babylonians*, and then by the *Romanes*, *Esay*. 22. 8, 9, 10, &c. great fault is found with this people for their war-like preparations with neglects of God, *vers*. 11. and of deep and down-right humiliation, *vers*. 12, 13, 14. The name of the Lord is the strongest tower, *Prov*. 18. 10. But cursed is he that maketh flesh his arm, that trusteth in men though never so great, or means though never so likely, *Jer*. 17. 5. those were never true to those that trusted them. The *Jebusites* were beaten out of their fort, though they presumed it impregnable. The men of *Shechem* were fired out, *Judg*. 9. 49. so shall *Judah* be: for,

*I will send a fire upon his cities, and it shall devour the palaces thereof,* ] The enemy did this, but not without the Lord; who cannot brook it that men should thrust in palaces and strong-holds: and as *Luther* well observeth, in this whole chapter is fully set forth whence it is, that strong Palaces and flourishing kingdoms come to nought; it is because men believe not in God, but trust to their own strength, *Deut*. 28. 52. they fortifie themselves against an enemy, but do not pacifie Gods displeasure; who is himself a devouring fire, and can quickly quash all our forces, and confute our confidences.

## CHAP. IX.

*Vers*. 1. **R**ejoyce not, O Israel, for joy as other people, ] Not as good people, for they have reason to rejoyce, and are called to it in both Testaments: joy is the just mans portion, but thou art naught all over, thou hast gone a whoring from thy God; who will shortly meet thee as a bear robbed of her whelpes, or as the jealous husband doth his adulteress. Again, not as other bad people, for they may revel (rejoyce indeed they cannot) and be merry, after a sort: rejoyce they may in the face, as the Apostle phraseth it, and from the teeth outward: some kind of frothy and flashy mirth they may have (and let them make them merry with it, 'tis all they are like to have) but so mayest not thou; because thou hast had warning sufficient, and hast known thy masters will, but not done it: yea, thou hast done that abominable thing that other nations never yet did, *Jer*. 2. 11. 12. thou hast changed thy God for those that are no gods; thou hast forsaken the fountain, and run to the cistern, &c. which is such a prodigious wickednesse, as the very heavens are astonished at, and are horribly afraid, yea, desolate; mourning, and as it were melting at this horrid act. Shall the heavens mourn, and wilt thou rejoyce? yea, fetch a frisk, or dance a galliard for joy, as the word signifies: what if other nations do so, when they have got the better of their enemies, or gathered in their harvest, *Ez*. 9. 4. or otherwise have all things go well with them? yet revolted Israel had no such cause, unless they were upon better terms with God. Say that this were the time when *Joash* beat *Benhadad* thrice over, and recovered the cities of *Israel*, *2 Kin*. 13. 15. Or say it was, when he took *Amaziah*, and brought all the spoyle of *Jerusalem* to *Samaria*, *Chap*. 14. 13. or else when *Pekah* slew in *Judah* an hundred and twenty thousand in one day, and carried captive two hundred thousand, with much spoyle: these were times of great mirth and jollity, 'tis confessed. But, are there not with you even with you sins against the Lord your God (as the prophet *Oded* there betpeaks them) and should not those sins be bewailed? Besides, are they not your brethren whom you have slaughtered and captivated? and can you have any joy of such a conquest, of civil wars that are --- *nullo habitu triumphos*, that are such a misery as all words (how wide soever) want compasse to expresse? Hear what the prophet *amos* (who was *Hosea's* contemporary) saith to this, *Ye which rejoyce in a thing of nought*, (so he calleth their victories present prosperity, pomp and pride) which say, have we not taken to us horns by our own strength? Behold, I will raise up against you

לחץ in Græc.  
αγχιμαίω,  
to dance a gal-  
liard.

2 Chron. 28.

you a nation, O house of Israel, that shall tame you, and take you a link lower (as they say) so that your laughter shall be turned into mourning, and your joy into heaviness. There is ever a snare (or a cord) in the sin of the wicked, viz. to strangle their joy *Jam. 4. 9.* with; but the righteous sing and rejoyce, *Prov. 29. 6.*

For thou hast gone a whoring from thy God.] That's a foul businesse, and may well damp thy joy. Sins are the snuffes that dimme our candlestick, the leaven that sowreth our pascovers, the Sanies of a plague-fore that threatneth our very life. And, whereas the finnes of others are but rebellions against God, the sins of his professed people are treacheries: they go a whoring from their God, *desuper Deo suo, vel omisso Deo suo*, from under their God, or laying aside their God; casting him, as it were, into a by-corner. Hence those pathological complaints in *Jeremy, Chap. 18. 13.* Ask ye now among the heathen, who hath heard such things? the virgin of Israel hath done a very horrible thing; filthiness in a stewes is nothing so odious as filthiness in a Virgin. And again, *Chap. 32. 30.* The children of Israel, and the children of Judah have onely done evil from their youth. God takes evil so hainously from them, as if they had never done him any good service all their dayes; or as if they were the onely sinners upon earth: they were so much worse, because they ought to have been better then other nations. Now God expects our sorrows should be proportionable to our sins; Rejoyce not therefore, but (by a *Liptote*) weep and houl for the miseries that shall come upon you.

Thou hast loved a reward (or a harlots hire) upon every corn-floor,] i. e. Thou hast prostituted thy self to a loose Idolatry; like to a common whore that goeth a whoring up and down the threshing-floors. Hence *Boaz* his fear lest it should be noised that *Ruth* had lain at his feet, and that a woman came into the floor, *Ruth. 3. 14.* Or else he meaneth (saith *Diodate*) some particular kind of idolatry used in the time of harvest and threshing; as if they would have acknowledged their increase to come by their idols goodnesse. Such was that of the *Metapontines*, of whom *Strabo* storiet, that when they had had a good harvest, and were grown rich thereby, they dedicated to *Apollo* at *Delphos* χρυσὴν στέγαν harvest of gold. See more of this *Chap. 2.* with the Notes.

*Mercedem meretriciam.*

*Verf. 2.* The floor and the winepresse shall not feed them,] *Culpam; poena premitt comes*, Punishment attendeth sin at the heeles. They had abused their plenty, and ascribed it to their idols: therefore shall they be cut short either in their store, as *Hag. 3. 6. 10.* and *2. 16.* or in their strength, as *Hos. 4. 10.* and *8. 7.* (See *Chap. 2. 8. 9.* with the Notes.) One way or other their hopes shall be frustrated, the creature shall lie to them, and not answer their expectation.

The new wine shall fail in her,] *Mustum mentietur ei*, see the like phrase, *Hab. 3. 17. Es. 58. 11. Job. 41. 6.* they shall come to the corn-floors and wine-presses, as men come to a lottery with heads full of hopes; but depart disappointed, with their hearts full of blanks. As they have lied to God (idolatry is nothing else but a large lie,) and dealt deceitfully with him in the covenant: so shall all things lie to them, and not answer their hopes. Look how a certain Prince paid a false traitour (who for a summe of money had betrayed his countrey to him) in false coyn; so shall it fare with such as falsifie with God: he will blast their hopes, and curse their blessings, cut them short in the height of their expectancies, strike them in the things that their hearts are most set upon, the new wine shall lie to them, and so set them a howling, *Joel. 1. 5.*

*Verf. 3.* They shall not dwell in the Lords land,] Because they would not live by the Lords lawes; they shall therefore be turned out of his house (so this land was called *Chap. 9. 3.*) as rebellious children, that are a disturbance and a disgrace to their fathers family: they shall hold no longer, as tenants of him the chief Landlord, because so backward to send a lamb (as rent or an homage penny) to the ruler of the land, *Esay. 16. 1.* they were tenants at will, and held upon condition of obedience, *Levit. 18. 26.* it was divided amongst them by lot: *Ioshua* divided it amongst them, and left none to himself. The people gave him a portion, and he was content with it; though it were but a mean one in the barren mountains, as *Hierome* noteth. He had the promise that God would never leave him nor forsake him: and he well knew, that if he trusted in the Lord, and did good, he should dwell in the land and be verily fed, *Psal. 37. 3.* He and *Caleb* were of another spirit, and fulfilled

after God; therefore they onely of all that generation entred the promised land, the *Lords land*: which because *Moses* might not do, it was a great grief to him. These Idolaters here are threatened to be cashiered and cast out of this good land, and to have their *pleasant land laid desolate*, to be spewed out, as the *Canaanites* had been before them, *Levit. 18. 28.* and so consequently to be deprived of Gods favour, help, and protection; and altogether dispriviledged, yea, disinherited. This was an heavy judgement to them, and must be a warning to us, that yet live in the bosome of the Church, and under the joyful sound; that we forfeit not our present enjoyments, that we sinne not away our precious priviledges, as the seven Churches and others have done. *Alterius perditio tua sit cautio.* We stand upon our good behaviour, as they did; See *Dent. 30. 19. 20.*

But Ephraim shall return to Egypt,] which they ought to have been sensible of as a punishment long since threatned, *Dent. 28. ult.* (see *Hos. 8. 13.* with the Note) though now, of their own accord, they returned to it, for fear of the *Assyrian* (whom by their false-dealing they had justly incensed) yet that should not shelter them, but Gods hand would find them out, and fetch them thence into captivity. Oft they had been warned not to go down to Egypt for help; and they must needs be hard bestead that fled thither. True it is, that the *Egyptians* are renowned in histories for a thankful people, and the *Israelites* are charged not to abhor an *Egyptian*, because they were once strangers in his land, and had tasted of his courtesies. But withall, they could not but know how hardly the *Egyptians* had dealt with their fore-fathers, and how treacherously also with them; and that they ought not *de jure*, to have returned thither upon any terms. *Sed Deus quem destruit dementat,* and although here they were resolved for Egypt, yet *Chap. 11. 5.* God resolveth otherwise; and *voluntas Dei necessitas rei*, his will shall stand, when all's done.

And they shall eat unclean things in Assyria,] Things forbidden by the law, as swines-flesh, &c. they shall be forced to eat or starve: they must not look for liberty of conscience in Assyria, nor have that favour to make a difference of meat as *Daniel* had, *Chap. 1.* but as *Ezekiel* baked his barley-cakes with mans-dung: Even so said the Lord, *shall the children of Israel eat their defiled bread among the heathen, whither I will drive them.* So haughty they were grown, that their fathers house could not hold them; therefore they shall be glad of huskes with hogs, (as that prodigal) they shall eat as the heathens, sith they would needs act as the heathens. They thought it was hard with them in their own land, when the floores and the wine-presse would not feed them, *vers. 2.* But now it is farre worse, when forced by hard hunger, they are glad of any meat, be it clean or unclean: neither have they any more mind to be so merry with other nations, as *vers. 1.* or cause so to be: their stomacks craving and themselves (with *Drusus* in *Tacitus*) ready to eat the stuffings of their bed; or (with the *Jewes* in the last siege of *Jerusalem*) not onely to feed upon dogs, rats, cats, &c. but the leather of their shooes, girdles, targets, bridles, yea, ox-dung was a precious dish unto them, and the shreddings of pot-hearbs cast out and trodden under foot, &c.

*Vers. 4.* They shall not offer wine-offerings unto the Lord,] *Non libabunt, minus libabunt,* they shall not have wherewith to offer sacrifice, when they are in their banishment, *Chap. 3. 4.* much lesse to serve God with cheerfulness, to exhilarate his heart with their wine-offerings, *Judg. 9. 13.* to chear up themselves with the wine and oyle-offerings, *Num. 15. 5.* which were symbols, and signes of the Merit and Spirit of Christ (for the Ceremonial Law was their Gospel, it was Christ in figure) and the deprivation of them threatened the deprivation of grace and glory. Now therefore, sith such a sad condition, and such sinking of spirits abided this people, what reason had they to rejoyce with joy as others.

Neither shall they be pleasing to him,] *Heb. they shal not be sweet or mingled;* for as sweet and sowre maketh the best sawce, so the mixture of things of divers qualities maketh the sweetest confections, and most pleasing to the palat: but so shall not be these mens wine-offerings to God, if any they should present; but sowre and favourlesse. He is now resolved to take another course with them, to glorifie himself in their calamity, and to give unto them another while the cup of the wine of the fiercenesse of his wrath, *Rev. 16. 19.* that is, to delight as much in their misery, as a man would do in drinking off a bowle of generous wine.

Their

*Diod. Sic. l. 2.*  
*Dent. 23. 7.*

*Pontanus*  
*Hegefippus.*



*Their sacrifices shal be unto them as the bread of mourners,*] i. e. as funeral-feasts (whereof read Jer. 16. 7, 8. Ezech. 24. 17.) made *ad levandum luctum*, eaten in heaviness by those that were polluted by the dead, and therefore altogether unfit for sacrifice; sith God loveth a cheerful service, and will not have any of his come off heavily. See Levit. 10. 19. Dent. 13. 7. and 26. 14. Mal. 2. 13. where those unkind husbands are blamed, for causing their wives, when they should have been cheerful in Gods service, to cover the Lords altar with tears, with weeping and with crying out, so that he regarded not the offering any more. So Ezr. 9. 5. that holy man, though till then he sat astonied at the sins of the people, yet he arose from his heaviness at the evening sacrifice; for he knew, that even sorrow for sin might be a sinful sorrow, if unseasonable and fullen: for it sowres a mans spirit, and makes his services unacceptable to God.

*For their bread, for their soul shal not come into the house of the Lord,*] *Their bread*, That is, their meat-offering or other sacrifices, (see Mal. 1. 7. with the note) *for their soul*, that is, for themselves (soul is oft put for the whole person) *shal not come*, rightly and in due manner unto divine acceptation, *into the house of the Lord*, it should not have come into the Temple while it stood, and the Levitical service was orderly performed: how much lesse shal it be accepted now in a strange land, being the *bread of mourners*. Others by the *bread for their soules* understand their natural and necessary sustenance. He speaks, say they, of that meat-offering, Levit. 2. 5. appointed for a spiritual use, yet called here the *bread for their life or livelihood*, because God esteemed it no other then common meat. *Tarnonius* by the house of the Lord here understandeth the Church, as Chap. 8. 1. and 9. 5. and 2 Tim. 2. 20. The door of this house, saith he, is Christ, Job. 10. 9. the door-keeper the holy spirit, *ibid. vers. 3.* the foundation and corner-stone Christ, Eph. 2. 20. the wall is God, Zach. 2. 9. the stewards the ministers, those of the household the Saints, &c.

1 Cor. 4. 7.  
Eph. 2. 19.

*What will ye do in the solemn day, &c.*] q. d. How will ye do to laugh and leap then, as ye do now? *vers. 1.* How will you be able to support your selves, to keep your hearts from dying within you? when you call to mind and consider your former solemnities and festivities, which now (alas!) in your captivity you are utterly deprived of? Time was when you went with the multitude to the house of God, with the voice of joy and praise, with a multitude that kept holy-day, Psal. 42. 4. with dancing, eating, drinking and joy, Dent. 16. 14, 15. Judg. 21. 19. 10. But now the scene is altered; your singing is turned into sighing, your mirth into mourning, your joy into heaviness; and you must needs hold your selves so much the more miserable, that you have been happy. The Epicures indeed held that a man might be cheerful against the most exquisite torments. 1. In consideration of his honesty and integrity, 2. In consideration of those pleasures and delights that formerly he had enjoyed; and now cheered up himself with the remembrance of. This last is a very slight and sorry comfort indeed. The former hath much in it; for a good man keeps every day, *holy day*, said *Diogenes*: and can be merry without musick, saith another Philosopher. He hath a merry heart, or good conscience, which is a continual feast; and is bound to *rejoyce evermore*, 1 Thes. 5. 16. and to keep the feast in all countries, 1 Cor. 5. 8. the Calender of his whole life is crowned with continual festivals; and he is the happiest man, and may be the merriest if he but understand his own happiness. But this (alas) was not the case of these woful caytives and captives. They had sinned away all their comforts; and what with the sad remembrance of their former enjoyments, and with the sense of their present servitude, they had little mind to keep holy-day. Hence this passionate exclamation, *what will ye do, &c.*? God had threatned before, Chap. 2. 11. to take away their feast-dayes, new-moons, sabbaths and solemnities; but they heeded him not, *tantum monstra marina Dei verba surda aure preterierunt*: therefore now God fulfilleth what he had forethreatned, and calleth, as in a solemn day, his terrors round about them, what they were wont to do in their solemn dayes and festivals, may be seen, Num. 10. 10. what we do or should do at least, upon our Lords-day-sabbaths, (the delight of every good soul) we need not be told. Let us take heed, lest by profane violating or careless observing that *holy rest*, with all its solemnities, we deprive not our selves (as these Israelites did) of such a precious privilege: God gave us a good warning, in that

Ex prateritis  
vni voluptatum  
recordatione.  
Cic. de finib.  
l. 2. Senec. de  
benef. l. 4. c. 22.

εὐφραίνεσθαι

Lam. 2. 22

the

Alsted. in  
Encyclop.  
Dike of Consc.  
pag. 276.

Abierunt, i. e.  
obierunt.

S. J. Heyw. in  
Edw. 6. p. 35.

Speed.

the first blow given the German Churches was upon the sabbath-day; which is there so ill sanctified, that if it should be named according to their deserving of it, *Dæmoniacus potius quam Dominicus*, saith *Alsted*, it should be called not the Lords-day, but the Priests-day rather. It is very remarkable, that upon that day was *Prague* lost, and with it all opportunity of hearing, singing, publique praying, communicating on that high and honourable day, *Esay*. 58. 13.

*Vers. 8. For so they are gone, because of destruction,]* They are gone either into *Egypt* for refuge, or into the state of the dead, they are gone out of the world. They shall perish by destruction, so some render it. When God had said in the former verie what will ye do, they should have fallen down before him and said, What wilt thou have us to do, Lord? we know not what at all to do, but our eyes are toward thee. This had been right, and thus they might have disarmed Gods indignation: but they had other carnal shifts, and thought they could tell well enough what to do, and whither to go: whereupon they were so fully bent, that the prophet here reports them gone already. For so they are gone, and got to *Egypt*; as divers of them did doubtlesse during the siege, and after the sack of *Samarina*, when they were forced to shift for themselves as they could: but did they so escape by iniquity? in thine anger cast down the people, O God, saith *David*, and it is not more a prayer then a prophesie, *Psal.* 56. 7. and this people had the proof of it.

*Egypt shall gather them,]* either for punishment, or for burial, as *Ezech.* 29. 5. *Jer.* 8. 2. so that they fled but out of the smoak into the fire; and in running from death they ran to it: as the Historian saith of those poor *Scots* at *Muscleborough*-field, who running for their lives, so strained themselves in their race, that they fell down breathlesse and dead.

*Memphis shall bury them,]* Left they should please themselves with vain hopes of return to their countrey, he shews that that shall never be; but they shall lay their bones in a strange land. *Memphis* (anciently called *Noph*, *Isay.* 19. 13. or, (as some will) *No*, *Nahum.* 3. 8. at this day *Grand Caire*, famous for the *Pyramides* and the kings sepulchres) *Memphis*, I say, a principal city of *Egypt* shall be a *Kibroth-hattavah* to you, a place of sepulchres; especially then, when *Nebuchadnezzar*, sent by God (who giveth him *Egypt* as his pay for his paines at *Tyre*) shall come and smite that land, and deliver such as are for death to death, and such as are for the sword to the sword, &c. *Jer.* 43. 11.

*The pleasant places for their selves, nettles shall possesse them,]* Heb. shall possesse them as their inheritance; so that the *Israelites* nor their heirs shall ever repossesse these pleasant places for their silver, i. e. where they either laid up their silver (their repositories or counting houses) or where they laid out their silver, either in costly buildings and sumptuous furniture, or else in idols and statues placed therein to their no smal charge & delight. These shall be ruined and over-run with nettles, thorns and thistles, a token of horrible desolation, *Esa.* 32. 13. and 34. 13. Note hence, that as God spareth a place for a few good men found therein, (as he would have done *Sodom*, which is now a place of nettles and salt-pits, *Zeph.* 2. 9.) so a fruitful land bringeth he into barrenesse, (or saltnesse) for the wickednesse of them that dwel therein, *Psal.* 107. 34. witnesse *Judea* that land of desire, *Ezek.* 1. ult. that garden of *Eden*, *Joel.* 2. 3. that glorious land, *Dan.* 11. 16. yea, glory of all lands, *Ezek.* 20. 15. now wofully waste and desolate: so is *Grecia*, formerly so famous for armes and arts: so are some parts of *Germany*, and so may *England* soon be (without the greater mercy of God, by a miracle of whose mercy, and by a prop of whose extraordinary patience we have hitherto subsisted) I say, *England*, whose vallies now are like *Eden*, whose hills are as *Lebanon*, whose springs are as *Pisgah*, whose rivers are as *Jordan*, whose walls is the Ocean, and whose defence is the Lord *Jehovah*.

*Vers. 7. The dayes of visitation are come,]* A visitation that is like to prove a vexation; for every transgression and disobedience, that is, Omision and commission, shall receive a just recompence of reward from the God of Recompences (so he is called *Jer.* 51. 56.) whose eyes behold, his eye-lids trie the children of men, *Psal.* 11. 4. the former points out his knowledge, the latter his judgement, or his critical descant in his visitation or inquisition, the dayes whereof are set, *Stat sua cuique dies*, and *Israels dayes are come, are come*, it is repeated for more assurance, as *Babylon* is fallen,

is fallen, certò, citò, penitus : and as Ezek. 7. 5, 6, 7. the Prophet tells them, *The end is come, is come, is come* ; and so some ten or twelve times, that he might beat it into them, and awaken them them out of the snare of the devil. The wickeds happineffe will take its end surely and swiftly : but its hard periwading them so : And the Jews, as they were ever noted for obstinate, and overweening, so to this day they are light, aeriall, and Satanicall, apt to work themselves into the fools paradise of a sublime dotage. But they shall know it to be so as I have said, by w<sup>o</sup>ll experience, that Mistrresse of fools.

[*Israel shall know it*, ] sc. to his sorrow, he shall pay for his learning, buy his wit, open his eyes (as the mole doth) when death is upon him, roar and look upward, *Ejay* 8. 21. as the hog doth when the knife is at his throat. O Lord (saith the same Prophet, Chap. 26. 11.) *when thy hand is lifted up* (and thy hand is a mighty hand, *Jam.* 4. 10. it falls heavy) *they will not see*, they wink wilfully, or seek strawes to put out their eyes withall, as Bernard hath it : *but they shall see*, will they nill they, and be ashamed of their former *ofcitancy*, or rather *obstinacy*, when that hand of God which was lifted up in threatning, shall fall down in punishing, and the *fire of thine enemies shall devour them* : How much more at that last and great visitation, that terrible day of Retribution, when they shall answer for all, with flames about their ears. *Tunc sentient magno suo malo*, then shall they feel to their eternall wo, the truth of all the threatnings, which till then they heard, and read, as a man doth an Almanack-prognostications of winde or foul-weather, which he thinks may come to passe, and it may be not : And give nothing so much credit to them, as the Prior of S. Bartholomewes in London did to an idle and addle-headed Astrologer, when he went and built him an house at Harrow on the hill to secure himself from a supposed flood, that that Astrologer foretold.

*The Prophet is a fool*, &c. ] פֶּחַל, a naughty man ; the Hebrew word here is *evil*, and signifieth a rash and unadvised fellow, that is headstrong and headlong : such were their false prophets that promised peace when warre was at their gates, and made all *fair weather* before them, when the tempest of Gods wrath was even bursting out upon them ; such a tempest as should never be blown over. These should now appear to be fools, or rather Impostours, that had brought the credulous people into a fools paradise.

*the spiritual man is mad*, ] Heb. *the man of the spirit*, or *ventosus*, the windy man, that uttereth vain and empty conceits, *humani cerebelli Minervus*, the brats of his own brain, light, aery Nothings, the disease of this age, full of flashes and figments, idle speculations of *men of corrupt mindes*, and *destitute of the truth*. These pretend altogether to the spirit, and would be thought the onely *spirituall men* ; as the *Swenkfeldians* (whom for their ill savour, Luther called *Stenckfeldians*) who bewitched many with those glorious words (which were ever in their mouthes) of *Illumination*, *Revelation*, the *inward and spirituall man*, &c. and entituled themselves, the *Confessors of the glory of Christ*. So the Enthusiasts and Anabaptists, what boast make they of the spirit : professing that they will deliver nothing but what they have immediately revealed to them from heaven. Muncer (their ringleader) wrote a base book against Luther (which he dedicateth to king *Iesus*) wherein *Lutherum flagellat quod Enthusiasmorum spiritu careat & nil nisi carnalis sapiat*, he falls foul upon Luther, as wanting the spirit of revelation, and one that savoureth nothing but carnall things ? All his followers look upon Luther as more pestiferous then the Pope : and for Calvin they say, (and I have heard it) that it had been happy for the Church if he had never been born. It was their practise of old (as *Leo Juda* observed in his epistle before *Bullingers* book against the Catabaptists) and is still, to discourage and disparage Christs faithfull Ministers all they can, as carnall, and not relishing the things of the spirit : the right off-spring they are of those ancient Hereticks called *Messalanii* (the same with the *Enchiries*, and *Enthusiasts*) who in the year of Christ 371. professed to be wholly made up of the spirit : gave themselves much to sleep : and called their dreams and wild phantasies, prophecies and revelations.

*for the multitude of thine iniquity, and the great hatred.* ] Heb. the great Satanicall hatred, that thou hast born against God and thy neighbour ; but especially Gods faithfull prophets, whom thou heartily hatedst for their plain dealing ; as *Abab* did *Micaiah*,

*Oculos incipit  
aperire mori-  
endo. Plin :*

*Festucam qua-  
tunt unde oculos  
sibi eruant.*

*Holinshed in  
1524.*

*Sculter Annal.  
pag. 239.*

*Func. Chron.*



*Michaiah*, because he never spake good to him. It is very probable that *Michaiah* was that disguised Prophet who brought *Abab* the fearfull message of displeasure and death, for dismissing *Benhadad*; for the which he was ever since fast in prison, deep in disgrace. Lo this is the worlds wages. *Truth breeds hatred, great hatred*, as the text hath it, *devillish hatred*, and this is *through the multitude of mens iniquities*, the overflow of sinnes, which wretched men hold so dear to themselves, that they cannot but rage against those that declaime against them, and proclaim hell-fire against their hatefull practises: they cannot stand still to have their eyes pickt out; how should they? say. Now for such, what wonder is it if God in justice give them up to the efficacie of errorr that they may beleieve a lie, sith they would not receive the love of the truth, 2 *Thess.* 2. 11? *ut insatuati seducantur, & seducti judicentur*, that being insatuated they may be seduced, and being seduced, perish? what wonder also if he deliver them up, as to *strong delusions*, so to *vile affections*, and abominable actions, that they may receive in themselves that recompense of their errorr that is meet, *Rom.* 1. 27? What marvell, if men that will not endure sound doctrine be left to seducers? if those that have itching ears meet with clawing Preachers? if such as turn away their ears from the truth, be turned to fables and fopperies? It is for the multitude of mens iniquities, and especially for their great hatred to the truth, that the Church is so pestered with Impostours (2 *Pet.* 2. 1, 2.) who bring in *damnable heresies*, even denying the Lord that bought them. Do not our modern seducers so amongst us, when (among other portentous opinions held by them) they stick not to affirm, that Christ is a carnall or fleshly thing: That those that are grown Christians may go to God immediately without a Christ: that Christ did not rise again, &c. Others contemn him by the notion of *the man dying at Jerusalem* --- O horrible! Time was when the Popes were so notoriously naught, as to speak thus basely of Christ; to deny, or at least doubt of the immortality of the soul, the resurrection of the body, &c. and then a poor Popeling cried out, that the sinnes of that Synagogue were so great, as that it deserved not to be ruled by any other then Reprobates. Certain it is, that God plagues contempt of the truth (that great Gospel-fin) with an inundation of errorrs and enormities.

*Verse 8. The watch-man of Ephraim was with my God, ] i. e.* The false prophets above mentioned, pretend themselves to be *with God*, and *for him*; speak, look, and act as if they came out of Gods bosome, or were so many Angels newly dropt from heaven: take upon them glorious titles to that purpose, as Watch-men, Prophets, spiritual-men, &c. These titles proved snares to many that enquired not narrowly into them: and especially because they preached *placencia*, soothed men up in their sinnes, sowed pillows under their elbowes, dawb'd with untempered mortar, &c. Hence silly people lent both their ears to them (as birds do to the lure, or whistle of the fowler) and were soon ensnared.

*the prophet is as a snare of a fowler, &c. ]* Seducers have their *pishonologie*, their art to perswade before they teach, as the *Valentinians* had: they are cunning and insinuate as *Zanchy* testifieth of *Laelius Socinus*, that, by propounding questions, he sought to ensnare him, *semper interrogans quasi cuperet doceri*, labouring to drop into him certain dangerous principles of the *Samosatenian* heresie. This slie trick they have learned of that old manslayer the devil, who by these Emissaries of his catcheth simple people, as the fowler doth the bird, by casting baits: or as the fisher, by one fish catcheth another, that he may feed upon both.

And *hatred in the house of his God. ]* *Satanicall hatred* (as in the former *verse*) which these wicked watch-men do stir up against the true Prophets, and faithfull servants of God. *Diodate* carrieth it thus, These wicked watch-men are the chief occasion of Gods hatred, and of the rejection of his people, who are as it were his family. *Luther, Wigandus*, and others set this sence upon the whole *verse*. (taking the former part to be spoken of the good watch-men) Those ancient watch-men of Ephraim were joyned with my God, and wholly for him: but those at this day are a snare, &c. and if there be any yet left of the former stock, they have left off to do good, and are become hatefull, as *Psal.* 36. 2, 3. their iniquity is found to be hatefull. There are that render the words by way of exclamation thus, *O rem odiosam & abominandam in domo Dei!* Oh hideous and hatefull! oh how hath the devil bestirred him, to stir up such Seducers, to do so much mischief among Gods people!

There

Augustin. in loc

2 Tim. 4. 3, 4.

Dr. Homes  
his character of  
the present  
times, 200.

Zanch. de trib.  
Eloh. prefat.

There are that interpret these two Verses, not of false Prophets, but of the true, who were looked upon as fools and mad men, by the mad world; ever beside it self in point of salvation, &c. It is not for nought that *Rivet* saith, *Hi duo versus jasus sunt intricati*, these two verses are very intricate. And of this eight verse *Luther* saith, that the brevity thereof hath caused obscurity. *Drusus* also saith, *Locus iste difficilior est quam vulgus existimat*; This text is harder, then most men imagine.

*Verse 9. They have deeply corrupted themselves, as in the dayes of Gibeah:* ] The people are as bad as possible, shamelesly, lawlesly wicked: nothing better then those sonnes of Belial the men of Gibeah, that were sunk to sins bottom: totally transformed into sinnes image, extreemly flagitious, so that a worse people could hardly be found upon the face of the earth. As it was given in answer to a godly man who desired to know of God, why *Phocas* was set up for Emperour? because there could not be a worse man found, and that the sinnes of Christians required it, *Lipsius* maketh mention of one *Tubulus* (about *Tullies* time) who was so desperately wicked, *ut ejus nomen non hominis sed vitij esse videretur*, that his name seemed to be the name not of a man, but of wickednesse it self. Lo such were these men of Gibeah, *Judg. 19.* nothing behind Sodomites in sinne: as *Samaria* now was nothing behinde them, and is therefore fitly coupled with her sister Sodom, *Ezek. 16. 46.* The reason of all which is here given, their wicked watch-men: according to that, *Esa. 3. 12. qui te ducunt, seducunt.* They which lead thee, cause thee to erre: and again, *Esa. 9. 16.* The leaders of this people cause them to erre; and they that are led of them are destroyed. It is thought that the *Gibeah* here mentioned, and to which this verse relateth, was the same which *Josh. 21. 17.* is called *Gebab*; which was a city given to the Priests, who being lords and owners of the Town, were (probably) the ring-leaders of the rest in that matchlesse villany; and so were of the number of those worst of sinners, who knowing the judgment of God (that they which commit such things are worthy of death) not onely do the same, but have pleasure in them that do them.

Judg. 19.

Cedren.

Lhs antiq. lection.

Rom. 1. 32.

Now will he remember their iniquities, and visit their sinnes. ] Now that they had filled up the measure of their fathers sinnes, *Matth. 23. 32.* nay sought to outsinne them, *Et puduit non esse impudentes* (as *Austin* saith somewhere) God would forbear them no longer. Let this be noted, by such as being told of their vile and vicious practises, plead that they do but as their forefathers did. Certainly if the times be as ill as they were heretofore, they are even for that cause much the worse; and God will the sooner remember and visit, pay wicked men for the new and the old. See chap. 8. 13.

*Verse 10. I found Israel like grapes in the wilderness,* ] Where any thing is good and sweet, because in a barren and solitary place. Hence they are said to have sucked honey out of the rock, *Deut. 32. 13.* that is, water as sweet as honey, because in such necessity. The Vine and Fig-tree are of so great account, as that *Joshua* in his parable brings in the trees, offering the soveraigne power to them, *Judg. 9. 10, 12.* To these two noble and usefull trees, and to their most seasonable and comfortable fruit doth the Lord here compare Israel: to grapes in the wilderness, and to the first-ripe figs, *qua delicatis in summo sunt precio*, which are counted great dainties. Our Saviour came with great desire to the fig-tree, *Matth. 21. 19.* his soul desired the first ripe fruits: and though they had not been full ripe, he could have been glad of them, even of the first-fruits of the fig-tree, at her first-time, as it is here, *in primordio ejus*, of those untimely fruits which the fig-tree casteth when shaken of a mighty winde, *Rev. 6. 12.* By this expression then is set forth Gods dear and free love to Israel, when he found him in a desert land, in the wast howling wilderness: he compassed him about, he instructed him, he kept him as the apple of his eye, *Deut. 32. 10.* All this and more he did for them, *ex m. ro motu*, out of pure and unexcited love, according to his own heart, according to the good pleasure of his will, he loved them because he loved them, *Deut. 7. 7, 8.* and *10. 14.* in the wilderness especially, where they grieved him fourty years together, and tempted him ten times, *Num. 14. 22.* But God had said of Israel, *He is my sonne, even my first-born*, *Exod. 4. 22.* and so, higher then the kings of the earth, *Psal. 89. 27.* He had chosen him for his love, and now loved him for his choice. This sonne

Mic. 7. 22]

Uno anno se-  
pries fructus  
suguit.

sonne of his he called out of Egypt, to keep a feast to the Lord in the wilderness, *Exod. 5. 1.* that is to serve him, *Exod. 4. 23.* to serve him acceptably, *Heb. 12. 28.* to set up his pure worship according to his own precript in the Mount, *Exod. 25. 40.* This was altogether as delightfull to God, as grapes in the wilderness are to a wearied parched traveller. And this the rather, because it was the *'kindnesse of their youth, the love of their espousals,* which was as the first ripe of the fig, in the first time, at the first bearing: for the fig-tree bears twice a year: and the Egyptian fig-tree seven times a year, saith *Solinus*. Now the first-ripe-fruits are *Ladies-meat*, we say, or longing-meat. Gods soul doth even long after the first-ripe-fruits, *Mich. 7. 1.* as we prize even Nettle-buds, when they bud out first. If the Vine do but flourish, the Pomgranates bud, the tender grapes appear, *Cant. 6. 11. & 7. 12.* he will pour his spirit upon the seed, and his blessing upon the buds, *Esay 44. 3.* Hee liketh not those *arbores autumnales*, *Jude 12.* that bud at latter end of harvest: he made choice of the Almond-tree, *Ier. 1. 11.* because it blossometh first. So he called for first-fruits of the trees, and of the earth, in the sheaf, in the threshing-floor, in the dough, in the loaves: yea for ears of corn dried by the fire, and wheat beaten out of the green ears, *Lev. 2. 14.* to signifie how pleasant unto him is the primrose of our age.

but they went to Baal-peor, ] See *Num. 25. 3.* with the Note. *Heb. they went in to him,* which *obscœnum quid & turpe denotat*, as *Gen. 16. 2.* so *Psal. 106. 28.* They joynd themselves also to Baal-peor, and ate the sacrifices of the dead, that is, sacrifices offered to the infernall Gods, or to Pluto the Devil (whom the Phœnici-ans called *Morb*, or *Death*) in the behalf of the dead.

Tarnu.

and separated themselves, ] *Heb. Nazarized themselves, ad religiôsè colendum:* they became Votaries, to that shame, ] i. e. to that shamefull and abominable Idoll, that blushtfull *Priapus, qui referebat viri pudendi speciem:* and whose worshippers are brought in saying, *Nos, pudore pulso, stamus sub love, coeleis apertis, &c.* Βορβορέμβια ταύτη λέγοντες, we rake a dunghill (as *Cyril* speaks in like case) in discoursing of such dunghill-deities. *Isidor* interpreteth *Baal-peor, simulachrum ignominie*, an image of ignominy: and most sure it is, that idolaters, left off their Idols in deepest dangers, shall be ashamed of their expectation of help from them, *Ier. 3. 19.* and *11. 13.*

and their abominations were according as they loved. ] Or, according as they listed, so some interpret it: or, according as they loved the Moabitish women more or lesse, so they worshipped their Idols: *Solomon* did the same. Or, they became as detestable as their very Idols, which they loved and worshipped. Or, I abominate them as much now as ever I loved them before: and how much that was he had shewed in the beginning of the Verse. Now there is nothing that goeth more to Gods heart, then the losse of his love upon an unthankfull people. He had healed their back-slidings in Egypt (where they had worshipped Idols, *Ezek. 16.*) hee had loved them freely, and immensely. Now therefore that they should so slight such a love, to go after such a shame, and so to undo themselves for ever; this was monstrous ingratitude, this was an unfufferable injury.

Nier. Epist. 7.

Verse 11. As for Ephraim, their glory shall flee away as a bird, ] *Heb. Ephraim* by a Nominative absolute. Or, O *Ephraim*, as with a sigh, or a shriek, for grief and horror of their ensuing calamity, *exilium, excidium, & exitium*. The Lord afflicts not willingly, nor grieves the children of men, *Lam. 3. 33.* It goes as much against the heart with him, as against the hair with us; witnesse this pathetically expression. See also chap. 11. 8. *Their glory*, that is, their God, as in the next verse. Or, *their children*, as in the next words. They worshipped Baal-peor for fruitfulness; but it shall not do: For either they shall be punished with barrennesse, or else with a *luctuosa fecunditas* (as *Hierom* saith of *Lata*, who buried many children) a dolefull fruitfulness.

Plut. in vit.  
Cleom.

their glory shall flee away as a bird, ] Suddenly, swiftly, irrecoverably, shall their numerous posterity (which they looked upon as themselves multiplied and eternized) be cut off, be snatched away by the hand of death: so that (*Rachel* like) they shall refuse to be comforted, because her children were not: or as *Cratisclea* in *Plutarch*, who seeing her dear children slain before her, and her self ready to be served in like sort, uttered onely this word, *Quò pueri, estis profecti?* Poor children, what's become of you?

From



*From the birth, and from the womb, and from the conception.* ] In all these states shall the curse follow them close: Either they shall not conceive, or die in the womb, or be stifled in the birth: they shall all prove *scabods*. It is God that gives strength to conceive, as he did to *Sarah, Hannah, Elizabeth, &c.* It is he that formeth us in the womb, and that by the book, *Psal. 139. 15; 16.* and preserveth us there, *Job 10. 8.* when neither we can shift for our selves, nor our parents provide for us. It is he that taketh us thence, *Psal. 22. 9, 10.* as a nurse or midwife doth the new-born babe. It is he that keepeth us in the cradle, and in childhood, when we are subject to a thousand deaths and dangers: for *puerilitas est periculum pelagus*: it is a just wonder that any childe attains to maturity. But if wicked mens children do so, as oft they do, (for they are full of children, and leave the rest of their substance to their babes, *Psal. 17. 14.*) yet it follows,

*Verse 12, Though they bring up children, yet will I bereave them,* ] If his children be multiplied, it is for the sword; and his off-spring shall not be satisfied with bread, *Job 27. 14.* This was fulfilled in *Ahabs* seventy sonnes, beheaded together, *2 King. 10. 6.* in whom he had vainly promised himself the establishment of his house, which God had threatned to root out: In *Iehu* and his posterity after the fourth generation: Those Romans that went out against the enemy at the *Porta scelerata* (as it was thereupon called) and never returned again: and that *Eckins Raschachius* a German Captain, at the siege of *Buda*, Anno 1541. whose sonne a valiant young Gentleman, being got out of the army without his fathers knowledge, bare himself so gallantly in fight against the enemy, in the fight of his father and the Army, that he was highly commended of all men, and especially of his father, that knew him not at all. Yet before he could clear himself, he was compassed in by the enemy, and valiantly fighting, slain. *Raschachius* exceedingly moved with the death of so brave a man, ignorant how near he touched himself, turning about to the other Captains said, This worthy Gentleman, whatsoever he be, is worthy of eternall commendation, and to be most honourably buried by the whole Army. As the rest of the Captains were with like compassion approving his speech, the dead body of the unfortunate sonne rescued, was presented to the most miserable father; which caused all them that were there present to shed tears. But such a sudden and inward grief surprized the aged father, and struck so to his heart, that after he had stood a while speechlesse, with his eyes set in his head, he suddenly fell down dead.

*Turk. hist.*

*Yea, wo also to them when I depart from them,* ] This is indeed worse then all the rest: this is that *only evil* spoken of by *Ezekiel*: hell it self is nothing else but a separation from Gods presence, with the ill consequents thereof: and the tears of hell are not sufficient to bewail the losse of that beatificall vision. How miserable was *Cain*, when cast off by God? *Saul*, when forsaken of him? *David*, when deserted though but for a few moneths? *Iob* for a few years, *Suidas* saith seven? While God was graciously with him, and prospered him, he was *Iobab*, (that same mentioned *Gen. 36. 34*, as some think) but when under sense of Gods absence, contracted into *Iob*. See the like, *Gen. 17. 5. Ruth. 1. 20.* His desertion was far more comfortable then *Dauids*: it was probationall. onely, but *Dauids* penall. for chastisement of some way off wickednesse. O lay we hold upon God (as the spouse doth upon her beloved) and cry as the Prophet did; *Lord leave us not.* If he seem to be about, and his back be turned, cry aloud after him; as the blinde man in the Gospel did, till *Iesus* stood: set up thy note, as *Micha* did after his lost idols, *Judg. 18. 24.* Ye have taken away my Gods, saith he, and what have I more? as if he should have said, I esteem all that you have left me as nothing, now that my gods are gone. *Jerusalem* the joy of the whole earth pleased not *Absalom*, unless he might see *Dauids* face. God was no sooner gone from *Miriam*, but the leprosie appeared in her face. But of this before.

*Jer. 14. 9.*

*Verse 13, Ephraim, as I saw Tyrus, is planted in a pleasant place:* ] And therefore pleaseth himself as not forsaken of God. But He may be angry enough with those that yet outwardly prosper: As he was with the old world buried in security: with *Sodom*, who had fulnesse of bread, and abundance of idleness: with the land of *Shinar* (where *Babel* was built, *Gen. 11.*) fruitfull beyond credulity, as *Herodotus* and *Pliny* testifie, with *Tyrus* a maritime and magnificent city, planted in a pleasant place.

*Herod. l. 1.  
Plin. l. 6.  
cap. 26.*

place, in the very heart of the Sea; as *Venice* is at this day, *mediâ insuperabilis undâ*, environed with her embracing Neptune, to whom (as the ceremony of her throwing a ring into the Sea implies) she marrieth her self with yearly Nuptials, and hath for her Motto, *Nec fluctu, nec flatu movetur*, Nor windes, nor waves can stir her. Of the pomp, pride, and populoufnesse of *Tyrus* read *Ezech. 26, 27, & 28. chapters*. Lo such a one was *Ephraim*, when ripe for ruine, near to an utter downfall. What can be more fair and flourishing then a corn-field, or vineyard, a little afore the harvest, the vintage? Physicians say, that the uttermost degree of bodily health is next unto sicknesse. Glasse, or other metals cast into the fire, shine most, when ready to melt and run. This was *Tyrus* case, this was *Ephraims*, pleasantly planted, but marked out for destruction: as a Carpenter cometh to a Wood, and with his Ax marketh out the fairest trees for felling. *Ephraim* is the worse because he seeth *Tyrus* yet prosper. But God will take that from heathen *Tyrus*, that he will not take from *Ephraim*: and the sun-shine of prosperity doth but ripen the sins of them both for divine vengeance.

*They shall bring forth children to the murderers.*] As to Gods executioners: and so shew themselves not parents, but parricides: because they betray their children (as *Babel* did, by her idolatry, *Psal. 137. 8.* and *Esay 13. 8.*) into the hands of the enemy. Wherein they are more cruell then that false School-master in *Italy* (mentioned by *Livy* and *Florus*) that brought forth his scholars (the flower of the Nobility and Gentry there) to *Hannibal*: who if he had not been more mercifull then otherwise, they had all been murdered. But what shall we say of such wretched parents, as bring forth children to that old man-slayer the devil? and how shall such undone children curse their carelesse parents in hell, throughout all eternity? If the Lord also could say of those poor children that were sacrificed to *Moloch* (the Chaldee paraphrase understands this Text of those children) *Thou hast slain my children, and delivered them, to cause them to passe thorow the fire for them* (namely for the images of the foresaid idols) *Ezek. 16. 27.* what will he say, or rather what will he not say, to those bloody parents, that carry their children with them, to Satans slaughter-house?

*Verse 14. Give them O Lord: what wilt thou give?*] This question implieth abundance of affection in the Prophet, praying for this forlorn people devoted to destruction. It is the property of gracious spirits, to be more sensible of, and more deeply affected with the calamities that are coming upon the wicked, then those wicked ones themselves are: as *Daniel* was for *Nebuchadnezzar*, whose dream hee had interpreted, and as *Habakkuk* was for the *Chaldeans*, whose destruction hee had fore-prophecied, *Hab. 3. 16.* *Hoseah* likewise (out of great commiseration of *Ephraims* direfull and dreadfull condition) sets himself to pray for them; though himself seems set at a stand, and in a manner non-plust, that he cannot well tell what to ask for them. God once made a fair offer to a foul sinner, even to *Ahaz*, that sturdy stigmatick, *Esay 7. 11.* *Ask thee a signe of the Lord thy God: ask it either in the depth, or in the height above. But Ahaz said,* (churlishly enough) *I will not ask, neither will I try the Lord, ver. 12.* he would none of Gods kindnesse, which yet the Lord there heapeth upon him *verse 14.* that where sin abounded, grace might superabound. Had our Prophet had but half such an offer, or any the least such encouragement, oh how gladly would he have embraced it, how hastily would he have catch at it, as those *Syrians* did at *Ahabs* kind words, *1 King. 20. 33.* But he, considering the severity and certainty of Gods judgments denounced against them, *vers. 12, 13.* and being much amazed thereat, sets himself to intercede and make request for his deplored countrey men; as *Samuel* did for *Saul* rejected by God, *1 Sam. 16. 1.* as *Paul* did for the obdurate Jews, *Rom. 9. 3.* And because he saw that he could not obtain of the impartiall Judge of the world, to let go such an impenitent people altogether unpunished, he begs for them, that of two evils they may suffer the least: and rather bring forth no children at all, or children that may die as soon as born (this had been threatned *vers. 11, 12.*) then bring forth children to the murderer: It being the greatest misery that can befall a tender hearted parent, to see his dear children butchered before his eyes, as *Zedekiah* and *Mauricians* the Emperour did: and before them both the king of *Edom*, whose eldest sonne, was by the king of *Moab* sacrificed upon the wall, in his fathers sight, *2 King. 3. 27. Amos 2. 1.*

Thus

Dan. 4.

Thus Rabbi Kimchi giveth the sense of this text : *Give Lord*, what thou wilt give ? viz. that they may suffer in the womb, or at least in their infancy, that which they should otherwise suffer by the enemies sword : Confer, Jer. 20. 18. Luk. 23. 23. Eccles. 4. 2. Job. 3. The prophet knew well that God is never so bitterly bent against a people or person, but that something he will yeeld to faithful and fervent prayer, Mat. 24. 20.

*Fleclitur iratus voce rogante Deus.*

*Vers. 15. All their wickednesse is in Gilgal,]* We have had the prophets prayer : Followes now the Lords answer in this and the following *verse*, where we have the former threats repeated, to shew that God was unchangeably resolved upon their ruine ; and that first for their Idolatry, secondly, for their other vile practises, thirdly, for the apostasie of their Princes : All this here. Their Idolatry was the worse, because committed at *Gilgal*, where God had done much for their forefathers : See the Note above on Chap. 4. 15. The quality of the place addes much to the greatness of the sinne, *Esay. 26. In the land of uprightness they will deal unjustly, Esay. 25. 10.* the faithfull city is become an harlot, *Esay. 1. 21. Esay. 5. 7.* he looked for judgement, but behold a scab, The devil desireth to set up himself in such places, as have been formerly eminent for Gods sincere service, as *Gilgal* once was, 1 Sam. 10. 8. and 11. 15. for the ark of the covenant was there, which these Idolaters had not. So in the holy land, (as they still call it) which is possessed by Mahometans, and Papists : So *Wittenberg*, where *Luther* first began to reform, is now deformed by divers errors and heresies, as *Polanus* observeth. *Wilkinson* against the Familists reports the like of *Colchester* in *Essex*.

*For there I hated them,]* Angry I was with them before, and grieved for their other misdoings : but their idolatry hath enraged me with an holy hatred of them ; and that there, where I shewed greatest love to their forefathers. God thinks the worse of such places wherein Idolaters rest and roost : like as he thinks the better of the towns and houses, where his faithful servants inhabit, as *Esay. 49. 16.* their walls are ever before him.

*For the wickednesse of their doings I will drive them out,]* Revenge and expulsion is the next effect of hatred. There is a great deal of other wicked doings, where idolatry (that wickednesse with a witness as it is here stiled) is set up. Surely of this abominable thing we may well say as *Saint James* doth of discord ; *where envying and strife is, there is confusion and every evil work, Jam. 3. 16.* But God will not endure such doings in his house : *David* would not in his, *Psal. 101.* *Solomon* entertained *Jeroboam* into his house & service, because he saw the young man was meet for the work, 1 King. 11. 28. but he proved a mischief to and against his house. Many now adays scruple not to entertain and harbour such as are serviceable, though otherwise their religion be either a popish puppet and calf worship, or a flat irreligion : These have little of God in them.

*I will drive them out of mine house, saith he, I will love them no more,]* A fearful sentence, like that Jer. 16. 13. *I will shew them no favour* : this was worse to them, then their captivity there threatened. *Ephraim* had a great deal of outward peace and prosperity, but love they had none ; because none of those graces that flow from election, and accompany salvation. These are Gods love-tokens, that all must court : But oh ! take heed (saith one) if thou add'st any more to thy wickednesses, lest that this dreadful sentence be pronounced in heaven against thee, *I will love thee no more*, Heb. *I will adde no more to love thee.*

*All their Princes are revolvers,]* *Col sarehem* *forerim*, an elegancy past englishing. The Princes were all rebellious and refractory, uncounsellable, unperfuadable (as the Seventy render it) like that king of Scotland that would seldom ask counsel, but never follow any : so wedded he was to his own will. *Elati superbiâ volebant superiores esse verbo*, saith *Luther* upon this text. *Jeroboam*-like they would stretch out their hand against a prophet, that should crie against their altars, and deal plainly with them, as *Hosea* here doth : testifying to their faces that they were all Apostates, and made *Israel* sin. Princes should be the Lord-keepers of both tables of the Law ; as it was written upon the sword of *Charles the Great* : But when they are

*anæsthetes.  
Dan. Hist. of  
Eng. fol. 207.*

1 Kin. 13. 4.

*Decem præceptorum custos  
Carolus.*



naught, as here, the people take after them. *Principis vita censura est & cynosura.*

*Vers. 16. Ephraim is smitten,]* As a tree that hath received a deadly wound, or that hath the bark pulled off it, so that the sap cannot find the way to the branches: or that is blasted, as the fig-tree in the Gospel was by Christs curse; and as a vine smitten by great hailstones, and beaten down to the ground. *The Lord shall smite Israel, saith another Prophet, as a reed is shaken in the water, and he shall root up Israel, &c. 1 King. 14. 15. root and branch in one day.*

Ving.

*The root is dried up, they shall bear no fruit,]* The root of the righteous shall not be moved, *Prov. 12. 3.* The root of the matter is found in me, saith *Job. Chap. 19. 28.* the holy seed shall be the substance thereof. *Esay. 6. 13.* as a teyl-tree, and as an oak, whose substance is in them, *ib.* The Duke of Florence gave for his ensigne a great tree with many spreading boughes, one of them being cut off with this posie, *Vno avulso non deficit alter Aureus.* But it is otherwise with the ungodly; as it was with *Nebuchadnezzar, Dan. 4. 14.* nay, worse; for not so much as a stump of their roots is left in the earth, *Vers. 15.* but they are written in the earth, *Jer. 17. 13.* written childlesse, *Jer. 22. 30.* their root is dried up, the parents shall perish; they shall bear no fruit, beget no children, which are the fruit of the womb, *Dent. 28. 11, 18. Luk. 1. 42.* Doegs doom shall befall them, *Psal. 52. 5.* God shall destroy thee for ever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. *Selah.*

*Yea, though they bring forth,]* as *Abah* did seventy sonnes, after that God had threatened his utter extirpation, following the work of generation so much the rather; see the note on *verse 13.*

*Yet I will slay,]* for it is God that lets in, and sets on the enemy; it is he that killeth and maketh alive, *1 Sam. 2. 6.*

*Valete mea desideria, valete.*  
*Cic. ep. fam. l. 14. ep. 2.*

*Tres vomicae tria carcinomata.* *Sueton.*

*Even the beloved fruit of their womb,]* Heb. their desires, or their desireable ones, their dearest children, called by *Tully* also his *desideria.* The Latines seem to have their *filium* a son, from *quidam* beloved; there is an Ocean of love in a fathers heart: though the more he loveth, the lesse he is loved sometimes, (as *David* by *Abisalom*) and is sure if he belong to God, to be crossed in his earthly Idol. Children are certain cares but uncertain comforts: they may prove, as *Augustus* his three children did, whom he called his three ulcers or cankers, &c.

*Vers. 17. My God wil cast them away,]* My God, not their God, for they are cast-awayes and Apostates: see the like, *1 John. 5. 17.* and learn to stick to God the closer, when others start from him; & to secure our own interest in a general defection, by siding with God, and subscribing as here the prophet doth, to his perfect righteousness in the rejection and destruction of reprobates.

1 Sam. 15.

*Wil cast them away]* with disdain and detestation, as vile and execrable, He will do it, saith the prophet here, not without a great deal of grief, as finding that God was fully resolved, and would not alter. The eternity of *Israel* will not lie, nor repent; for he is not a man, that he should repent, saith *Samuel* to *Saul*, that cast away and it is very dreadful: as indeed it is for any wicked men to have such as have interest in God, to declare against them; sith the secret of the Lord is with them that fear him, *Psal. 25. 14.* and their sentence is not to be slighted. Gods messengers especially, out of their acquaintance with their masters proceedings, can foresee and foretell a punishment.

*Because they did not hearken unto him,]* *Hac notabilis est sententia,* This is a notable sentence, saith *Luther* upon the text; and worthy to be written upon all our walls and windows. Death came into the world by the ear, so must life: for it is, *Hear and your soules shall live;* and they that will not hear the instruction of life, are doomed to destruction, as were *Elis* sonnes, *1 Sam. 2. 25.* and *Amaziah,* *2 Chro. 25. 16.* A heavy ear is a singular judgement, *Esay. 6. 10.* an uncircumcised ear a forerunner of ruine, *Jer. 6. 10, 11.* O pray God to pull off that filthy foreskin, and to give us an hearing ear, (that way to wisdom) an understanding heart, such as *Solomon* begged, *1 King 3. 9.* Pray, that he would bore our ears, as *Psal. 40. 6.* and make the bore big enough, that we may not onely hear, but hearken; listen as for life, hear and give ear, be not proud, for the Lord hath spoken it, *Jer. 13. 15.* when God hath spoken once, let us hear it twice, as *David* did, *Psal. 62. 11.* he preached over the Sermon again to himself at home. We must do with the words directions,

directions, as we do with oyl to a stiffe joynt; rub and chafe them on our hearts by deep and frequent meditation and prayer: lest else we hear with these in the text.

*Because they did not hearken unto him, they shal be wanderers among the nations,]* Heb. *Nodedim*: Cains curse shall befall them. *A fugitive and a vagabond shal I be upon the earth*, but could not wander so wide as to misse of hell; nor flie so far as from his own evil conscience. Lo, this is the case of these wandering Jewes, a dis-fected and despised nation exiled out of the world by a common consent of all people, till God turn again their captivity as the streams in the south, till he gather the out-casts of *Israel*.

Gen. 4. 12.

## CHAP. X.

*Verf. 1. Israel is an empty vine,]* Heb. *an emptying vine*; losing her fruit, and so deceiving the owner. How can *Israel* but be empty of all good, of all fruits of the spirit, when he will not hearken unto God, nor dwell under the droppings of a powerful ministry? when he is cast off by God, who fills his people with the fruits of righteousness: and is not a wilderness a land of darkness unto them? *Jer. 2. 31.* when his root is dried up, *Chap. 9. 10.* and all his juyce and strength runs out into leaves, so that is (*frondosa vitis* as the vulgar renders it) a leavy vine; such as are our profligate professors, and carnal gospellers, and such as was Saint James his solifidian, that empty fellow, as he calleth him, *Chap. 2. 20.* when, lastly, the holy Spirit (those two golden pipes, *Zach. 4.*) empties, not into his candle-stick the golden oyles of all precious graces, as from two blessed olive branches? The Vine and the olive (two of the best fruit-trees) grow best together, saith Melancthon. If *Israels* heart be divided from God, as *vers. 2.* and hath not his fruit found in him, as *Chap. 14. 8.* what marvel if he prove (as *Nabum, 3. 10.*) empty and void, and waste; and though (as *verse 2.*) the Lord turn away the excellency of Jacob, as the excellency of *Israel*: for the emptiers have emptied them out, and married their vine branches?

ברק

Chap. 9. 17.

Phil. 1. 11.

xav.

*He beareth fruit to himself,]* As he beareth fruit in and from himself (like the ivy, which though it clasp about the oak, and sometimes kills it, yet brings forth all its berries, by virtue of its own root) so he beareth fruit for himself, or to himself. Profit, pleasure, and preferment is his Trinity: and corrupt self is all these in unity. He fasteth to himself, as those hypocrites, *Zach. 7. 5.* he prays, hears, confers, giveth alms, &c. out of sinful self-love. In all that he doth *sibi soli velificatur*, he seeks his own ends onely; as the Eagle, when he flieth highest, hath his eye on his prey. In *parabola ovis capras suas querit*: like the fish in the Gospel, either he is dumb, or hath nothing but silver in his mouth, he is a notorious self-seeker, he bears fruit to himself: he sacrificeth to himself as *Sejanus* did. As *Prometheus* is fabled to have stolen fire from *Jupiter*; so the false *Israelite* would cozen God of heaven, if he could tell how. *Spir* confessed that he used prayer onely, as a bridge to bring him to heaven; and therefore he despaired of acceptance; as well he might: for how should God relish such sorry hedge-fruits? how should he say of such clusters of *Gomorrab*, Destroy it not, for there is a blessing in it? The good soul, as she bears all her fruit in Christ, *Ioh. 15. 2.* so she keeps all her fruit for him, *Cant. 7. 13.* and cries out, *Propter te Domine, propter te.* As all his springs are in her; so all she has and is, is for him; and if she had more and better, she could bereem it him. Hence it is, that when he comes into his garden (upon her invitation) *Cant. 4. 16.* to eat his pleasant fruits, he gathereth his myrrhe with his spice, he eateth his honey with his honey-comb, as it were crust and crumb together, *Chap. 5. 1.* He takes in good part the better and worse-performed services; he passeth by failings in the manner, where the heart is upright, for the main: wicked men present also some kind of fruit, (as the oak bears some kind of apples and acorns, but they are not mans meat: swine indeed will haunch them up; so the devil likes well enough of these self-fruits) but they make not to Gods palat. *Dolice res est Spiritus Dei*, our oaken apples will not down with him. Self must be strained out, and God set up, that ye may be called Trees of righteousness, the planting of the Lord, that he alone may be glorified,

Ec. 65. 8.

Terrell.

*Esa* 61. 3. being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, *Phil.* 1. 11.

according to the multitude of his fruit, he hath increased the altars, ] *juxta uber-  
tatem, exuberant simulachris*, saith the Vulgar elegantly; but yet short of the Original, where there is a dainty *Agnomination*, and a double *Polyptron*. For the sense: the Prophet as he had accused Israel of emptiness, and selfishness, so hee doth here of unthankfulness, in abusing Gods plenty to the promoting of idolatry; as if God had hired them to be wicked. See the like before, *chap.* 2. 8. with the Note: and consider how far against the ingenuity of a Christian it is, to be least for God, when he hath most from him: when his own turn is served, then to turn his back from the Author of all his good: to do as the Moon, that getteth furthest off the Sun, when she is fullest of his light.

according to the goodness of his land, ] Idolaters desire to be where there are good lands, fruitful fields: that they may lavish upon their Mawmets; that they may so beautifie, or (as the Hebrew word here is) *bonifie* their images, as *Jezebel* did her head with tires and brave dresses, *2 King.* 9. 30. *Their sorrows shall be multiplied that hasten after another God*, or, *that endow another God, and give gifts to him*, as that Text may be rendred, *Psal.* 16. 4. What excessive cost the superstitious papists bestow upon their idols, or images, (which are one and the same, as we see here) and especially upon their Lady of *Loretto*, the Jesuite *Turfellinus* hath set forth to the world. And why they so much desire and endeavour to recover *England* (praying for it, as is to be seen written on the gates of their Colledges, *Jesu, Jesu converte Angliam: fiat, fiat*) the reason is evident: it is a good land, and would easily yeeld them goodly images, stately altars, &c. *England* was wont to be called, the *Popes asse*, and his *puteus inexhaustus*, his pit of treasure, that could never be drawn dry: he was wont to say, that he could never want money, so long as hee could hold a pen in his fingers, to write to *England*. He received here-hence yearly, above nine tunne of gold. Now, according to what they received, they expended upon their images. What a shame is it then for true worshippers, that there is no proportion between their increases for God, and their encreases from God: that those that are *rich in this world*, are not *rich in good works*: that they lay not by for pious and charitable uses, according as God hath blessed them, *1 Cor.* 16. 2. but that they should be *the richer the harder*: as children that have their mouths full, and both hands full, yet will part with none, but spill it rather. It is observed, of men that grow very fat, that they have so much the lesse blood. And so the fatter many men are in their estates, the lesse blood, life, and spirits they have for God.

*Verse 2. Their heart is divided,* ] *sc.* From God; whose soul therefore is justly disjunct from them, *Ier.* 6. 8. They professed to worship the true God, and yet they transferred the honour due to him alone upon dumb-idols: they halted between two, and would needs serve two Lords: but God would none of that. "Be the gods of the Heathen good-fellows, saith One, the true God is a jealous God, and will not part stakes with another: The double-minded man is not for his service: for he will be served truly, that there be no halting; and totally, that there be no halving. Good therefore and worthy of all acceptation is the counsell of *St. James* to such, *chap.* 4. 8. Cleanse your hands ye sinners: and purifie your hearts ye double-minded, or ye cloven-hearted. Out with the corruption that cleaveth to your hearts: and then there will be a constancy and evenness in your mindes, mouthes, and manners: which is absolutely necessary to such as draw nigh to God in holy duties, and the contrary abominable, *Esa* 29. 13.

Now shall they be found faulty, ] Sinners against their own souls, procurers of their own ruth, and ruine. And this they shall so clearly be convinced of (as *afflictio dat intellectum*, smart makes wit) that they shall cry out with *Josephs* brethren, We are verily guilty, *Gen.* 42. 21. and conscience awakened shall answer as *Renben* in the next verse, *Spake I not unto you saying, Do not sin?* (O do not this abominable thing) and yet would not hear? Did not the Prophets foretell you what would be the fruit of your idolatries? did they not even slit up your hearts with the sacrificing knife of Gods word, (sharper then any two-edged sword) and lay all your evil thoughts naked and open, or dissected, quartered, and cleft in the back-bone

*Joh. Manl.*  
*loc. com. p. 492.*

*1 Tim.* 6. 17,  
18.

*St. James.*

*Psalm.*  
*Psalm.*



(as the Apostles word signifieth, *Heb. 4. 13.*) but ye would not then be convinced of all, and falling down upon your face worship God; as *1 Cor. 14. 24, 25*? Now you are found faulty, or guilty, and cry *peccavi*: or *now you are*, that is, shortly ye shall be wasted and desolated, as some render it: or *now shall they die*, (so the Vulgar) shall they perish: how should they do otherwise whose heart (that seat of life) is cut in twain, and whom the jealous and just God will cut in twain; tearing their souls from their bodies by death, Satans slaughter-man, and appointing them their portion with hypocrites, *Matth. 24. 51.*

Interibunt.

δι-σπαισιν.

*He shall break down their altars.* ] He, that is God, *my God*, chap. 9. 17 for this Chapter is a continuation of that (though *Gualter* make it the beginning of *Hosea's* seventh Sermon) He, that excellent He, that *Aph-Hu*, *2 King. 2. 14.* Even He, proved by five reasons to be one of Gods Attributes, by Mr. *Weems* in his Exposition of the Morall Law, Part. 1. pag. 162. *Vide sis.* Others render it thus: It shall break down their altars, *Ipsum cor*. It, that is, their Heart, (which indeed is the next Antecedent) and happy had it been for them, if their heart divided from their wickedness, had been active in breaking down their Altars in the Prophet *Esaie's* sense, chap. 27. 9. as a fruit of their true repentance: By this therefore, that is, by their affliction sanctified, shall the iniquity of Jacob be purged, and this is all the fruit (and good fruit too) to take away his sinne: When (in testimony of his sound repentance, and self-aborrancy for former idolatry) he makes all the stones of the altar as chalk-stones that are beaten in sunder, the groves and images shall not stand up. But it appears not any where that Israel was so well-affected though grievously afflicted: that his divided heart prompted him to any such holy practise. Rather it brought ruine upon him, to the decolling of his altars, and spoiling of his images (which he so doted on, and delighted in) and so might well say to him, as *Apollodorus* the tyrants heart did, who dreamed one night that he was flea'd by the *Scythians*, and boyled in a caldron: and that his heart spake to him out of the kettle; *Is it I that have drawn thee to all this: thou mayest thank me for all.*

'Εγώ σε τή-  
νω αἰτίω.

*Verse 3. For now they shall say, We have no king,* ] *sc.* to do us good: he is no better to us now, then a king of clouds: he cannot protect us, or deliver us out of the hands of our enemies. If we cry unto him, as she did, *Help O king*; he must needs answer as there, *If the Lord do not help thee, whence I help thee?* Vain is the help of man now that God sets against us. Feared him we have not, and now help us he will not. *Eft ergo interrogatio negantium & desperantium*, saith *Rivet*. This is the question, not of penitentiaries (as *Lyra* thinketh) but of such as despair, and deny that help can be had, either from God, whom they have slighted, or from their king, who is over-matched; as *Asa* was by the *Ethiopians*, when he came forth against them, with an Army of five hundred thousand, but was encountered by an Army of a thousand thousand, the biggest, I think, that we read of in the book of God, *2 Chron. 14.* and was therefore fain to cry, *Help us O Lord our God, for we rest in thee: and in thy Name*, not in our own strength, *we go against this multitude*, ver. 11.

2 King. 6. 16.  
27.

*because we feared not the Lord,* ] We trembled not at his word, as chap. 9. 17. and now it hath taken hold of us, *Zech. 1. 6.* See the Note. By our prophane-ness we have enraged God against us: by our creature-confidence, we have made him our enemy: and now, all too late, we acknowledge our impiety, we bewail our folly: for what should a king do to us? what can he do for us? more then weep over us, as *Xerxes* did over his Army? cry *Alas, Alas*, that great city *Babylon*, &c. as those kings her paramours, *Rev. 18. 9, 10.* wish they had never reigned as *Adrian*, &c. Once the cry of this people was, *Nay*, but we will have a king, and they had him: but no such great joy of him. After that again, they would have a king of their own choosing, *Ieroboam* I mean; and he proved a singular mischief to them, as did likewise all his Successors. They doted upon a king, and put their trust in Princes; but they soon found that in them there was no help, *Psal. 146. 3.* that they could not rescue them out of the punishing hands of the king of kings, the living God.

Felix si non  
imperassent.

*Verse 4. They have spoken words,* ] Bubbles of words, great swelling words (as *2 Pet. 2. 18.*) thereby thinking to bear down, and outface the Prophets, and the  
godly-

godly-party. They speake violent words, (as the Chaldee hath it) robustious words, as if they would yet carry it (though their king could not help them) by confederacies, and covenants, confirmed with oathes: holding that rule of the *Presbyterianists* for Gospel (as they say.)

*Iura, perjura: secretum prodere noli:*

And that maxime of *Machiavel*, that Religion it self (in contracts and covenants) should not be cared for; but onely the appearance, because the credit is an help, the use a cumber: but all these are but words, saith the Prophet, and those but winde: they shall do them no good, because without God.

*Quid nifus? risus: conamina? inania, vana:  
Conventus? ventus: fœdera? verba mera.*

[Swearing falsely in making a covenant,] A foul businesse, whether it be understood of covenanting with God (whereof before) or with the *Assyrian*, with whom they broke, to ingratiate with *So king of Egypt*, 2 *King*. 17. How God plagueth perjurors, &c. covenant-breakers, see *Zach*. 5. 3. and *Mal*. 3. 5. with the Notes. He will appoint the sword to avenge the quarrell of his Covenant, *Lev*. 26. 25. as he did upon *Jerusalem*, not leaving there one stone upon another: upon those seven golden candlesticks, long since broken in pieces for their breach of covenant: upon *Bohemiab*, that seat of the first open and authorized Reformation, whatever will yet become of *England*, &c.

[thus judgement springeth up as hemlock in the furrows of the field.] Heb. Of my field, where I have plowed and made long furrowes, fitted for good seed, wherein I looked for judgement, but behold oppression; for righteousness, but behold a crie, *Esay* 5. 7. This root of bitterness, these stalks of hemlock (that venomous weed, full of deadly poyson) is bad any where, but worst of all, when found in Gods field, noted for an habitation of justice, and mountain of holiness, *Jer*. 31. 23. Where should a man look for justice, but where holiness is professed? sith *primo precepto reliquorum omnium observantia precipitur*, the second Table of the Law is included in the first: yea the keeping of all the ten is enjoined in the first commandement? Of *Rome* it was anciently said, that all the neighbouring cities were the better for her example of singular care to do justice. It should be so said of the city of God: where when judgement is turned into wormwood, and the fruit of righteousness into hemlock, as *Amos* 6. 12. Well it may grow till it be ripe in the field, but God will not suffer it to shed, to grow again, but cuts it up by a just and seasonable vengeance.

[Verse 5. The inhabitants of Samaria shall fear,] sc. When God shall break the necks of their altars, and spoil their images, as verse 2. They feared not God, by their own confession verse 3. therefore they are full of base fears, whereof the true fear of God would have freed them, *Matth*. 10. 28. Hee that feareth God needeth not fear any other thing, or person, *Psal*. 112. 7. but can say with *David*, My feet, that is, mine affections, stand in an even place, that is, in an equable tenour: *Impavidum ferient ruina*, I shall rest in the day of trouble, when he cometh up against the people, (saith holy *Habakkuk*, chap. 3. 16.) I shall rejoyce in the God of my salvation: when those that fear not God shall be at their wits end: yea they shall be mad for the sight of their eyes that they shall see, *Deut*. 28. 34.

[Because of the calves of Beth-aven,] Calves in the feminine gender, *Shew-calves*, by way of contempt and derision, as *Hierom* noteth: as *Esay* 3. 12. Women rule over them. The Jewes at this day look upon women as a lower creation, and suffer them not to enter into the Synagogue. As among the Turks they never go to Church, neither is there any reckoning made of their religion. The Heathens had the like conceits and expressions: *O Phrygia, neque enim Phryges*—*Αχινδες εν ις*—*Αχινδες*, &c. We cannot speak over-basely of idols: the Scriptures calleth them, excrements, Nothings, &c. *Luther* wonders that *Jeroboam* knowing how ill the people had sped with their golden Calf in the wilderness, should yet dare to set up two at *Dan* and *Bethel* (both here called *Bethaven*, or house of iniquity:) and a

*Luther.*

*Velejus.*

*Horat.*

*S. H. Blounts*  
*voyage*. 122.  
*Grand Sign.*  
*Serag*. 199.  
*Ving. Aeneid*. 9  
*Hom*. 11. 8.  
*In loc.*

man might as well wonder, that having as great a miracle wrought before him in the drying up of his hand, as St. Paul at his conversion, yet was he no whit wrought upon. But if God strike not the stroke, if the Spirit set not in with the means, all's to no purpose. Who would think that men should ever be so void of reason, as to trust in that which cannot save it self from the enemies hands? as these calves of *Beth-aven*, and as the Papiſts breaden-god, brought into the field by the rebels of North-folk, in King Edward the fixths dayes: neither was there lacking masses, crosses, banners, candlesticks, with holy-bread, and holy-water plenty, to defend them from devils and all adversary power: which in the end, neither could help their friends, nor save themselves from the hands of their enemies: but est-foons both the consecrated god, and all the trumpery about him, was taken in a cart, and there lay all in the dust; Leaving to them a notable lesson of better experience, saith Mr. Fox, who relateth it.

Al. and  
Mon. 1190.

*For the people thereof*] i. e. of the calf, to whom they had dedicated themselves; as the *Moabites* are called the people of *Chemosh*, Num. 21. 29. and *Turks*, *Mahometans*. For all people will walk every one in the name of his God; and we will walk in the name of the Lord our God for ever and ever; Mic. 4. 5.

*Do mourn over it,*] As those women wept for *Tammuz*, *Ezech.* 8. 14. that is, for *Osiris* king of *Egypt*, whose image they had adored, as those *Rev.* 18. wailed over that old whore, when they saw her a broyling; as Idolatrous *Micah* cried after his gods, *Judg.* 18. and as the people of the East-Indies in the Isle *Zeylon*, having an apes tooth which they had consecrated, gotten from them, mourned, and offered an incredible masse of treasure to recover it. Should not men then mourn after the sincere service of God, and hold it dear to their souls?

*And the Priests thereof that rejoiced in it*] Heb. the *Chemarims*, or Chimney-chaplaines, that were all black and sooty with the smoak of the sacrifices, and were therefore called *Chemarim* or *Camilli*, as affecting a black habite *sanctimonie ergo*; or having black brand-marks upon their bodies, in honour of their Idols, whereof these haply were the *Hierophanta*, or masters of the Ceremonies, and made a great gain thereof the ground of their joy: for it is *utroque quia xpi Idm*, gain so called; because it delights the heart.

*For the glory thereof,*] i. e. of the calf, the beauty and bravery of its worship, all is now utterly gone.

*Vers. 6* It shall be also carried unto *Affyria*, &c.] As no small part of the spoyl, shal this Deafter be carried captive: being so far unable to save others, that he cannot save himself.

*For a present to king Jareb,*] (See Chap. 3. 13. in *signum omnimoda victoria*. so *Aeneas*,

*Ilium in Italiam portat, victosque penates.*

*Aeneid. 1.*

though in another sense; yet they must needs be poor despicable deities, that fall into the enemies hands. The Ark indeed fell into the Philistines hands: but the Ark was not Gods, but onely a signe of his presence, which God suffered so to be taken, for a punishment to his people, and for a plague to his enemies, whom he smote in the hinder parts, and so put them to a perpetual reproach, *Psal.* 78. 66.

*Ephraim shall receive shame*] because they hoped and harped upon better things, *Job.* 6. 20. O pray, with *David*, that our hopes be not disappointed: that they make us not ashamed, as *Paul* speaketh; that they prove not as the spiders web, curiously framed but to catch flies onely; or as the childes hope, who catcheth at the shadow on the wall which he thinks he holds fast, or at the butterflie, which if he catch, he hath no such great catch of.

*Ser llay. 46. 2.*

*Rom. 5. 5.*

*And Israel shall be ashamed of his own counsels*] of their impolitick plots and practises, in dividing themselves from *Dauids* house, and setting up unwarranted worships, calling in forrain helps, &c. Their own counsels have cast them down, *Job.* 18. 7. because they were acted by false principles, and aymed at their own corrupt ends. They took counsel, but not of God; and covered with a covering, but not of his spirit, that they might adde sin to sin, *Esay.* 30. 1. They made not the Word the man of their counsel, as *David* did, *Psal.* 119. 24. neither prayed they



as he, *Psal. 73. 24.* Guide me Lord with thy counsel, and so bring me to glory. In a word, they perished by their own counsels, *Hof. 11. 6.* whereby they provoked God, and so were brought low, by their iniquity, *Psal. 106. 43.* and then they were ashamed of their own counsel, they saw themselves befooled by their carnal reason, and by that which they call *Reason of State*, which indeed is treason, unless it be seasoned with Justice and Religion.

*Vers. 7. As for Samaria, her king is cut off, as the foam upon the waters,]* An apt simile (whereof this prophet is full) Her king, (not her idols, as some sense it) though gotten into *Samaria*, a strong city, so well victualled and fortified, as to hold out a siege of three years continuance, yet *shall be cut off, or silenced as Chap. 4. 7.* as the foam upon the waters, *bulle vanida*, more weak then water, whereof it ariseth, and whereby it is wherried away, and cannot resist: or, as a bubble blown up by every small wind, and as easily blown out again; it no sooner appears but it disappears. Lo such are the greatest kings and kingdoms, when God taketh them in their wickedness. He cuts off the spirits of Princes, *Psal. 76. 12.* he slips them off, (so the Hebrew is) as one would slip off a flower between ones fingers; or as one would slip off a bunch of grapes. The kingdoms of the earth are like foam upon the waters. 1. For their seeming brightnesse. 2. For their great eminence. 3. For their instability and inability to resist. 4. For their sudden fall, and disappearance. The Turkish Empire (which hath swallowed up so many glorious Empires and renowned kingdoms) laboureth with nothing more then the weightiness of it self: and shall shortly be cut off as foam, and live no otherwise then by fame, as others now do: though for the present, it be no whit inferiour, in greatness, and strength to the greatest Monarchies that ever yet were upon the face of the earth; the Roman Empire onely excepted.

במיה  
unde  
במיה.

*Vers. 8. The high places also of Aven, &c.]* Sept. the Altars, *ab Alto dicta.* Of Aven, for Beth-aven, (whereof before) a place so hatefull now, that God loathes at large to mention it: he even cuts off the head of it, as he had threatned to do by the Altars *verse 2.* So *Jeconiah* degenerating, is *Coniah, &c.*

*the sinne of Israel,]* that damning sinne of idolatry here committed, that wickednesse with a witnesse, which makes God abhorre places as well as persons, and turns them into sin as it were. What is the transgression of Jacob? is it not *Samaria?* and what are the high places of Judah? are they not *Jerusalem?* *Mich. 1. 5.*

*shall be destroyed,]* Thus, mans sinne brings destruction upon the creatures: It is as poyson in a glasse, that causeth the glasse to be broken, and cast upon the dunghill. The vessels that held the sin-offering, if made of earth, they were to be broken; if of brasse, or other metalls, to be purged with fire: as one day the earth and visible heavens also shall be for the defilement that mans sinne hath set upon them.

Tarnou.

*The thorn and the thistle shall come upon their altars,]* There shall be *nil nisi similitudo in terris, agritudo in animis, &c.* See the Note on chap. 9. *vers. 6.*

*they shall say to the mountains, Cover us,]* This they shall say out of the sense and terrour of Gods just judgements driving them to desperation. --- *tellus prima dehiscat, &c.* *Aristides* commendeth *Themistocles* for this, that he never was so perplexed by any evil occurrence, as to wish that the earth would swallow him up quick, or to pronounce the dead happy. *Rivet* well observeth here, that *Indea*, as it was full of hills and rocks, so they were wont to dig themselves therein caves and denes, wherein to hide in time of danger. To these *David* oft repaired, and so secured himself from *Saul*. And to these he alludeth when he calleth God his Rock, *Psal. 18. 2.* and the Rock of his refuge, *Psal. 94. 22.* And of these places of security *Iosephus* writeth, describing the forme of them. Now when they were in those holes of the hills, and were distressed by the enemy there, what wonder though they said to the mountains, fall upon us, cover us bury us alive, crush us to pieces, grinde us to powder, rather then that we fall into the bloody fingers of these merciless monsters; who will put us haply to a lingering death, kill us peecemeal, as *Tiberius* did those he was angry with: and as the *Canibals* of *America*, when they take a prisoner, feed upon him alive, and by degrees, to the unutterable aggravation of his horreur and torment. Our Saviour foretold his disciples, that at the last destruction of *Jerusalem*, men should crie out to the mountains on this manner:

Antiq. l. 14.  
cap. 26.  
De bel. Jud.  
ib. l. cap. 12.

Sueton.

And

And so shall the Antichristian rout also do one day, *Rev. 6. 16.* They that would not worship the Lamb, shall finde him a Lion: those that would not cast away their transgressions, but faced the heavens, shall run into the rocks to hide them; those that would not aspire to eternity, shall despair of mercy; those that would not lift up their eyes to the everlasting mountains, from whence comes help, shall now in vain tire the deaf mountains, with *hide us, help us.* Now what can the mountains do more then give an *eccho* to such *help us*; for they need help also: the wrath of God is upon the creature, &c.

*Verse 9. O Israel thou hast sinned from the dayes of Gibeah,* ] Or, *pra diebus* worse then in the dayes of Gibeah. What those dayes were, see *chap. 9. 9.* and *Judg. 19.* when they were, is not so certain: but probably, before the time of the Judges, and soon after *Joshuah's* death: for *Jebus*, or *Jerusalem*, was not yet taken, *Judg. 19.* with *chap. 1.* and *Phineas* was yet alive and ministred before the Lord, *chap. 20. 28.* and was one of those Elders that out-lived *Joshuah*, who had seen all the great works of the Lord, which he did for Israel, *Judg. 2. 7.* so that these dayes of Gibeah, were very ancient: and Israels sinne the worse, because from those dayes: and yet more, because above, or beyond those dayes. God made use of your forefathers to punish that great sin: and yet you continue to be more vile and vitious then they were, that were so punished by your forefathers: Neither are ye at all warned by their harmes: which is a just both preface and desert of your downfall. *Alierius perditio tua sit cautio. Exemplo alicuius qui sapit, ille sapit.*

*there they stood.* ] Who stood? either the men of Gibeah stood stoutly to it: and slew in two severall battles fourty thousand. Or, *there stood the men of Israel, and their battle did not overtake the children of iniquity:* not so overtake them at first, but that they were twice beaten by them: All which notwithstanding, they stood it out, and prevailed at last: but so shall not you, *sith it is in my desire, and decree,* *verse 10.* to order it otherwise, and utterly to destroy you at once. *Non surget hic afflictio.*

*Verse 10. It is in my desire that I should chastise them,* ] That is, I am unchangeably resolved, and fully bent upon't, to carry them captive and enslave them to their enemies: wherein they shall finde that they have to do with God, and not with man; and that it is I that binde them, though I make use of the *Affyrians* to that purpose. *Luther* renders it, *Valde cupido eos castigabo,* exceeding desirously will I chastise them. O the venomous nature of sin, that maketh the mercifull God to desire and to delight in mens miseries: to take comfort in their punishments, *Ezek. 5. 13, 15.* to laugh at their destruction, *Prov. 1.* And although he bear long with mens evil manners, yet he beareth them as a burden, whereof he desireth to be eased, *Esay. 1. 24.* as a servitude whereof he desireth to be freed, *Esay 43. 24.* as a pain, not inferiour to that of a travelling woman: and albeit he bite in his pains, as it were, for a time, yet hear him what he saith, *Esay 42. 14.* I have long time holden my peace, I have been still and refrained my self; now will I cry like a travelling woman: I will destroy and devour at once.

Nahum 1. 2.

εὐσεβὴς  
ἐπὶ τοῦ Αἰ. 13.

*and the people shall be gathered against them,* ] God can bring in his armies at his pleasure: for all creatures are at his beck and check. If he do but look out at the windows of heaven, and cry, *Who is on my side? who?* all creatures in heaven and earth will presently present their service: he never need want a weapon to chastise his rebels. If he but stamp with his foot (as that proud Roman said) he can have men enough. How ready are the *Affyrians* here, to be the rod in his hand?

Cn. Pompei.

*When they shall bind themselves in their two furrows,* ] *i. e.* I will bring their enemies upon them, and they shall yoke them like oxen that are yoked to plow: yea, they shall bring them into such servitude, that they shall make them do double work, plow in their two furrows, be they never so weary of doing one. The enemies shall not be moved to pity the poor Israelites, when tired with hard labour: but shall make them plow like bealts, giving them no rest till they have even wearied and worn them out. This is *Polanus* his interpretation: who further admonisheth us, as oft as we behold, or think upon the yoking of oxen for the plow, that wee likewise bethink us of the miserable condition of such poor Christians, as are slaves to Turks, and Tartars, and other enemies, who binde them indeed in their two furrows. It is not so long since here amongst us, diverse of Gods dear servants were driven from

Polan. in loc.

Mr. Clark in  
the life of the  
K. of Swed.

from *Ciceter* and other places (taken by the enemy) *naked and barefoot*, (as the Egyptians were by the Assyrians, *Esay* 20. 4.) thorow thick and thin to Oxford-Gaole, &c. where by the cruelty of their keepers, many of them lost their precious lives, to the incredible grief of their dear relations. Neither can I here passe by *Tillies* cruelty at *Magdeburgh* in *Germany*: where after twenty thousand persons at least put to the sword, and the Town burned down, his souldiers committed all manner of ravages, all the countrey over: Ladies, Gentlewomen and others, like beasts, they yoked and coupled together, leading them into the woods to ravish them; and such as resisted, they stripped naked, whipt them, cropt their ears, and so sent them home again. The *Irish* cruelties unnameable, might here be instanced, *O quam durum, O quam tristem serviunt illi servitutem!* See Mr. Clarks relation, The words may be read, *They shall binde them together.*

Mahmad.

*Verse 11. And Ephraim is an heifer that is taught,* ] *sc. With the Ox-goad*, which hath its name from *teaching*, *Judg.* 3. 31. because therewith Oxen are taught to plow, saith *R. David*. *Ephraim* was a bullock unaccustomed to the yoke, *Jer.* 31. 18. but God brought her to it and taught her, though at first a backsliding heifer, *chap.* 4. 16. (see the the Note there) taught her, as *Gedeon* taught the men of *Succoth*, *with briers and thorns of the wildernesse*, so that they paid dear for their learning, *Judg.* 8. 16. But *Ephraim*, though taught it, loveth not plowing work, because hard and hungry. She loveth rather *to tread out the corn*, ] where she may dance and frisk in the loft straw without either yoke or muzzle, *Deut.* 25. 4. As we thresh, so it was their manner to tread out their hard corn with the feet of beasts, or by them to draw Wains over it, and so get it out of the husk. Now this was fair and free work, and *Ephraim* delighted in it; the rather, because he might feed all the while at pleasure: whereas those heifers that plowed, wrought hard all day, and in all weathers, without any refreshment. It is an ill signe, when men must pick and choose their work: this they will do for God, but not that. A dispensatory conscience is a naughty conscience: neither doth he Gods will but his own, that doth no more, or no other, then himself will. Such *holy-day-servants*, such *retainers* God careth not for. Every one can swim in a warm Bath; and every bird will sing in a summers day. *Judas* will bear the crosse, so he may bear the bag. And those carnall Capernaïtes follow Christ, whiles he feeds them: as children will say their prayers, so they may have their breakfast. But *Abraham* will forsake all to follow God, though he knew not whither: yea though God seemed to go crosse-ways: as when he promised him a land flowing with milk and honey, and yet as soon as he came there, he found famine, *Gen.* 12. 1, 10. So when he promised him seed as the stars, yet kept him without child for twenty years after: and after that hee must kill him too, *Gen.* 22. So *Iob* will trust in a killing God: *Ionah* calls upon him out of the deep: *David* keeps his statutes, when God had in some degree forsaken him, *Psal.* 119. 8. and *behaved himself wisely in a perfect way*, though God was not yet come unto him, *Psal.* 101. 2. This is the triall of a Christian, to do difficult duties upon little or no incouragement; to wrestle as *Jacob* did, in the night, and alone, and when God was leaving him, and upon one leg, &c. This is work-man-like. The staff-rings were to continue upon the Ark: the *Kohathites* shoulders felt wherefore: and so long God *helped them to carry it*. But when they once fell to carting it for their own ease, as the Philistines had done, *1 Sam.* 6. ) God made a dismal breach upon them, *2 Sam.* 6. and *David* was very sensible of it, when he came up the second time to fetch the Ark, *1 Chron.* 15. 12, 13.

1 Chro. 15. 26

*but I passed over upon her fair neck,* ] God will make her both bear and draw; though she were grown delicate and tender, with long prosperity; her good, and fair, and fat neck, not galled, or brawned with the yoke, which now she made dainty of; yet He would bring her to it: though he were by her untractableness forced to sit upon her neck, and make her more towardly to the yoke, as the manner of plowmen was in that case.

*I will make Ephraim to ride,* ] Or, as the Vulgar hath it, *I will ride him and rule him*, though he kick and lay about him never so much: though he champ upon the bridle, and stamp with his feet, &c. He master him, and make him more serviceable, or at least, lesse insolent. See this fulfilled, *Jer.* 31. 18, 19. where *Ephraim* is brought in seeing his need of mercy in the sense of misery.

*Judas*



*Judah shall plow, and Jacob shall break his clods.* ] Judah doth the worst of the work, and suffers more hardship in the wayes of my worship, and is held under by Israel, as appeareth in the second book of *Kings*, chap. 10. 16. &c. Jacob, that is, the ten Tribes, did onely break the clods, or harrow, which is the lighter work; and should therefore have been done with more delight. But they love to take their ease, and onely follow after their pleasure, and profit: and though taught to plow, yet like it not, because laborious: no though they have Judah for an example of better.

*Verse 12. Sowe to your selves in righteousness, reap in mercy:* ] Righteousnesse is a sure seed, a precious grain, which those that sowe (and every action of our life is a sowing) shall doubtlesse come again with rejoycing, and bring their sheaves with them, *Psal.* 126. 6. Onely they must not look to sowe and reap all in one day; as one faith of the *Hyperborean* people far North, that they sowe shortly after the Sun-rising with them, and reap before the Sun-set: that is, because the whole half year is one continuall day with them. The Church is *Gods husbandry*, *1 Cor.* 3. 9. the seed is the *Word of God*, *Luke* 8. 11. Ministers are Gods husband-men, harvest-men, *Matth.* 9. 37, 38. the plough, *Luke* 9. 62. plough-staff, *Luke* 13. 8. axe, *Mat.* 3. 10. are the Lawes threatnings: the fruit-causing rain, are the promises of the Gospel, *Esay* 55. 10, 11. faith that works by love, are the fruits: the last day, the harvest, *Mat.* 13. 39, 40, 41. Then, at utmost, those that sowe bountifully (or, in blessings, as the Greek hath it) shall reap bountifully, *2 Cor.* 9. 6. He that soweth seemeth to cast away his seed: but if he sowe in *locis irriguis*, (as *Eccles.* 11. 1. *Ezek.* 34. 26.) upon fat and fertile places, he knowes he shall receive his own, with usury. In some parts of Egypt, where the river *Nilus* overfloweth, they do but throw in their seed, and they have four rich harvests in lesse then four moneths. Oh sowe bountifully the seeds of piety and charity into Gods blessed bosome: and then be sure to reap plentiful mercy, in thy greatest necessity: reap in the month of mercy (as the Originall here hath it) that is, according to the measure of divine mercy (see *Levit.* 27. 16. *Exod.* 16. 16.) proportionably to the infinitenesse of Gods mercy. Now the Scripture hath three notable words to expresse the fulnesse of Gods mercy in Christ, to those that sowe in righteousness, *Ephes.* 2. 7. the abundant riches of his grace, that are cast in over and above, *Rom.* 5. 20. The grace of God hath been more then exceeding: there's a second *cap.*, *1 Tim.* 1. 14. The grace of God was exceeding abundant. It had a *pleonasm* before: yea, but here's a *superpleonasm*; here's good measure, pressed down, shaken together and running over shall God give into mens bosomes: Like as when a poor man asked Mr. Fox for an alms, he (finding him religious) gave him his horse: Or as *Alexander* gave one (that craved some small courtesie of him) a whole citie. And when the poor man said, It was too much for him to receive: yea, but not for me to give, said he. So God giveth liberally and like himself, *Jam.* 1. 5. He doth not shift off his suiters, as once a great Prince did a bold begging Philosopher. He asked a groat of him, and the king told him, it was too little for a king to give. He requested the king then to give him a talent: the king replied, It was too much for a begger to crave. Certain it is, that God in his spirituall blessings and mercies to us, is wont to regard not so much what is fit for his to ask or expect, as what standeth with his goodnesse, and greatnesse to bestow. If Israel had a hundred-fold increase of his seed, those that sowe to themselves in righteousness, by doing and suffering Gods will shall have much more: Even an hundred-fold here, and eternall hereafter, *Matth.* 19. 29. so great a gain is godlinesse; so sure a grain is righteousness: who would not then turn spirituall seeds-man?

*break up your fallow ground,* ] *sc.* of your hearts, that ye sowe not among the thornes, *Jec.* 4. 3. The breaking up of sinfull hearts, is a singular meanes to prevent the breaking down of a sinfull nation. Hence the Prophet, though almost out of hope of any good to be done, upon his desperate countrey-men, resolves to try one more exhortation to them: and as in the morning he had sowed his seed, so in the evening he with-holdeth not his hand: for who can tell whether it may not prosper? and whether in the midst of threats, they might not suffer a word of exhortation, and whether it might not leave some impression, being delivered in few words? Sowe (therefore saith he) to your selves in righteousness, &c. but first break up

*Heresbach. de re rust.*

*ἐν ἐυλογίᾳ.*

*S. H. Blounts voyag. 77.*

*Luk. 6. 38.*

*Non quare quid te accipere deceat, sed quid me dare. Sen. de benef. l. 2. c. 16. ἔβασιλινδν δόμα ἔκυντον λήμμα.*

*Gen. 26. 12.*

*Eccles. 11. 6.*

*Heb. 13. 22.*

2 Cor. 5. 17.

*your fallow ground, ] Innovate vobis novale.* Repent, and be renewed in the spirit of your mindes; in spirit and speech, in mindes and manners, in constitution and conversation, in the purpose of your hearts, and practise of your lives. Old things are past, let all things become new: turn up the turf, stock up, and stub up the roots and weeds; get into Christ, and become a new creature. Till this be done, men are in an undone condition, though they should spend their whole time in gathering up pearls and jewels.

Esay 55. 6.

*for it is time to seek the Lord, ]* High time, sith your souls lie upon it. Plowmen, we know are carefull to take their time: so are all others, *wise enough in their generation.* The wayfaring-man travelleth while it is light. The Seafaring-man takes his opportunity of winde and tide. The Smith smites whiles the iron is hot. The Lawyer takes his terme-time to eatertaine Clients, dispatch suits. The men of *Issachar* were in great account with *David*, because *they had understanding of the times, to know what Israel ought to do, 1 Chron. 12. 32.* so are they with God, that regard and use the seasons of grace; that *seek the Lord while he may be found, and call upon him while he is near:* that put in the plough, set upon the practise of repentance, after a showre, when the heart is best affected; after God by his Word and Spirit hath taught (so some render the Text) or rained righteousness upon them. Rain comes from heaven: so doth every good and perfect giving. Rain pours down plentifully, *Psal. 68. 9. thou didst send a plentiful rain on thine inheritance:* so do the showres of righteousness on good hearts. Not a drop of rain falls in vain, or in a wrong place, but by a divine decree, *Job 28. 26.* so here. Seek it in time, and we shall not fail of it. Onely we must not set God a time when to come, but wait upon him, who waiteth to be gracious. *Elijah* sent seven times ere the rain came. Seek till God comes: Limit not the holy One of Israel. As he seldom comes at our time, so he never failes in his own. Hold out therefore faith and patience: for behold he cometh on the clouds, on the wings of the winde, and his reward is with him. *To him that soweth righteousness, shall be a sure reward, Prov. 11. 18.*

Plant. Capt.  
A2. 3. sc. 5.

*Verse 13. Ye have plowed wickednesse, ]* The former exhortation was even spik upon them: for they went on to plot and plough wickednesse: they had their necks in the devils yoke, and promoted his kingdom with sides and shoulders: they let out the strength of their spirits for the furtherance of sin, and were at no small pains to go to hell. as being the devils hinds and horses to draw his plough, *Prov. 21. 4. Job 4. 8. Even as I have seen, saith Eliphaz, they that plow iniquity, and sow wickednesse, reap the same. Ye have reaped iniquity, saith our Prophet, that is, dignum factis premium,* the reward of your wickednesse. And her iniquity is opposed to mercy in the former verse, as wickednesse also is to righteousness: or wickednesse may be taken for their Apostacy, Idolatry, and creature-confidence; and iniquity for the rest of their enormities, proceeding from those former: for these wicked ones are never out of action. *Arant, serunt, oecant, scelera,* they plow, sowe, and harrow mischief: so that would they but take the like pains for heaven that they do for hell, they could not (lightly) misse of it.

Turk. hist.

*Ye have eaten the fruit of lies, ]* That is, ye have been cozened, by your false Prophets, and State-politicians; whose fetch it is to formalize and enervate the power of truth, till at length they have left you an heartlesse and saplesse religion. Ye have fed hungerly upon the murdering morsels of sin; and that's the reason that there is so much ill blood amongst you. Your bread is that *panis mendacij* *Solomon* speaks of, *Prov. 20. 17. full of grit and gravell, made up with saw-dust* (as they served the Martyrs) and mixed with lime, as the treacherous Greeks dealt by the Western Christians, marching towards the Holy-land.

*because thou didst trust in thy way, ]* In thy Calf-worship. Way is oft put for religion: and every action men do, is a step either to heaven or to hell: he that walketh uprightly, walketh safely. These Idolaters were very confident of their way: so are our Papists, and other heretikes; as *David George*, that pestilent Libertine, was fully perswaded, that the whole world would submit to him. And *Campian*, *Coster*, and other zealous Papists tell us to our heads, that our religion is errour, our selves heretikes, our end destruction: that one heaven cannot hold us hereafte, one Church now, &c. Thus the way of a fool is right in his own eyes: but

but hee that hearkeneth to counsell (as no confident fool will) is wise, Prov. 12. 15.

and in the multitude of their mighty men.] This made them ready to boast; as that young king of Hungary did, that though the skie should fall down upon them, yet they were men enow, and strong enough, with their pikes to bear it up. These Ephraimites liked their way of false worship the better, because backt by a strong Army. That way the mighty men go, that shall be troden: this is a secret byasse, a strong poysie upon the spirits of most men, Rev. 13. when power and authority was put into Antichrists hands, the whole world wondered after him. But cursed be that man, that maketh flesh his arm, &c. I will not trust in my bowe, my sword shall not save me, saith David. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength; Psal. 33. 16. See Psal. 146. 3, 4, 5.

Sigismund.  
Turk. hist.

Jer. 17.

Verse 14. Therefore shall a tumult arise among the people, &c.] Even among those mighty men, wherein ye trusted, shall there be seditious tumults, that shall soon bring all into a miserable confusion. Intestine commotions may undo a people; as a man may die of an inward bleeding.

*Ac veluti in magno populo cum saepe coorta est;  
Seditio, seditque animis ignobile vulgus, &c.*

Virg. Æneid.  
lib. 1.

When the multitude is in a rage, they are like to a tiled house that is on fire (saith One) there's no coming near the house, the tiles do so flie about your face: so it is in tumults, there's no coming neer to talk to them, to convince them: but they are ready to flie presently upon you. In Kets sedition, Dr. Parker in his Sermon before the Rebels neer Norwich, touched them for their misliving so neer, that they went neer to touch him for his life. The rude rage of the rebels was such, that some being disabled almost to hold up their weapons, would strive what they could to strike their enemies: others being thrust thorow the body with a spear, would run themselves further, to reach those that wounded them deadly. Yea boyes were observed to be so desperately resolved, as to pull arrows out of their own flesh, and deliver them to be shot again by the archers on their side. There are none so insolent and cruell as the vilest of the people, when they are got together in a head. What havock made the seditious in Jerusalem a little before the last destruction of it? the Guelfs and Gibellines in Italy? Was Tyler and his complices here? That Rebell, held up by the many-headed multitude, dared to say, that all the Lawes of England should come out of his mouth. The Hebrew word here used signifieth an inundation, or multitude of waters, which over-run their banks with violence and roaring. The people are a most dangerous and heady water, when once it is out: it is like a sweeping rain which leaveth no food, Prov. 28. 3. The Septuagint render it, Destruction. Sal. Jarchi saith, it signifieth the voice of those that cry, Fugite, Fugite, Away, Away, the enemy is at hand, &c. Some say, to the same purpose, that it signifieth clamorem meticuloorum, the crying of those that are scar'd, as when there is Luctu, ubique pavor, & plurima morti imago. See Am. 2. 2. Zeph. 1. 13, &c.

Life of King  
Edward the  
6. p 75.

Joseph lib. 2.  
cap. 11. &c.  
l. 6. cap. 11.  
Speech. 734.

Virg. Æn.

and all thy fortresses shall be spoyled.,] Yea though they be munitions of rocks. Thy terriblenesse hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee down from thence, saith the Lord, Jer. 49. 16. And again, all thy strong-holds shall be like fig-trees, with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater, who shall devour them at a bit, Nab. 3. 12. as Shalman spoyled Betharbel.] Shalman signifieth peaceable (saith an Interpreter) a man of a calme spirit: but he answered not his name: for he exercised greatest cruelty. There is not a more troublesome sea, then that which is called Mare pacificum. There is oft Alind in Turke, alind in Pyxide. Absalom signifieth the Fathers peace: but he proved otherwise then was hoped.

*Fallitur angurio spes bona saepe suo.*

But this Salman is by the best Interpreters thought to be Salmanasar king of Assy.



Vide Lips. ep.  
19. lib. 1.

Turk. hist.  
fol. 211.

See 2 King.  
15. 29. & 16.  
34. & 19. 13.

שׁוּר.  
שׁוּרִי.  
Sept.

Alt. & Mon.  
fol. 868.

Languet.  
Chron.

Melch. Ad. in  
vit. 36.

ria in this Prophets time. *Salman* is *vox truncata*, a name cut off to the halves: a thing very ordinary in all the learned languages, as were easie to instance. See *Esay* 15. 2. *Bamoth* for *Bamoth-Baal*, *Iosh.* 19. 35. *Chamath* for *Chamath-Dor*. *Hesiod* puts *Bgi* for *Betaedi*, *Ennius* hath *Fabric* for *Fabricius*. This *Salmanasar* (or as *Luther* will have it, some other great warrior called *Salman*, not elsewhere mentioned in Scripture, but not unknown to the ten tribes) did cruell execution, it seems, upon *Betharbel*, a city beyond *Jordan*, 1 *Maccab.* 9. 2. like as *Tamerlan* (for a terrour to the Greek Empire, much whereof he afterwards subdued) did at *Sebastia*; where he made a mercilesse slaughter of all sexes and sises; whereby he held the whole East in such awe, as that he was commonly called, *The wrath of God*, and *Terrour of the world*. There are that think this *Arbel* to be the same with that *Arbela* where *Alexander* defeated *Darius*, and won the *Persian* Monarchy. They make it a city or countrey of *Assyria*, beneath *Arpad*, and hinted at by *Rabshakeb*, 2 *King.* 18. 34. *Where are the gods of Hamath, and Arpad?* sc. *Salmanasar* hath utterly destroyed them. *Arbel* is by some interpreted, *the city of Bel*, where *Belus* or *Baal* was worshipped. By others, *Beth-arbel* is interpreted, *The house of the insnaring god*, *the god of policie*, or *subtily*: It seemeth to them, that the people of this place had a god that they thought would ensnare and ensnare all their enemies: but it proved much otherwise.

*For the mother was dashed in pieces upon her children.*] Dashed against the ground (so the word signifieth) against the walls, or pavement. See *Gen.* 32. 11. *Psal.* 137. 9. *Esay* 13. 16. Such is the savage cruelty of warre, when God lets it out. Such was the barbarous dealing of the *French* in the *Parisian* Massacre, such the *Sicilian* Vespers, and at *Merindoll*; where the paps of many women were cut off, which gave suck to their children; which looking for suck at their mothers breasts being dead before, died also for hunger. Was not this to *kill the mother with the children*? which God forbade by a symbol of taking the dam with the young, *Dent.* 22. 6. and again of killing the ewe and the lamb both in one day, *Lev.* 22. 28. The *Spaniards* murdered fifty millions of *Indians* in 42. years, as *Acosta* the *Jesuite* testifieth. *Arsenoe* was killed upon her children by her bloody brother *Ptolomee* king of *Egypt*. And another of that name killed thirty thousand *Jewes*, and compeld the living to feed upon the flesh of the dead. When the *Switzers* vanquished the *Thericienses* in battle, they banquered in the place where they won the victory: using the dead bodies of their Adversaries instead of stools and tables. The sight of such like cruelties, common in warre, might well make *Zuinglius* say, when he had been abroad with the Army, that he had found more wickednesse, and bad counsels and courses therein, then ever he had known before, either by experience, or out of books. This passage in Gods book (and the like, chap. 13. 16. *their infants shall be dashed in pieces, and their women with child shall be ript up*.) he could not be ignorant of. The Prophet refers his hearers to a sad example of fresh-bleeding cruelty, well known to them: that they might relent, repent, and prevent the like misery upon themselves. This is the use we should all put such examples to, *Luke* 13. 2. 3. 5. & 47. 26. 28. 1 *Cor.* 10. 6. 7. 8. 11.

*Vers.* 15. *So shall Bethel do unto you,*] i. e. the idolatry that you have committed at *Bethel*, by a *Synechdoche* of the place, this shall undo you. Or, *So shall he do unto you, O inhabitants of Bethel.* *Bethel* shall be made a *Betharbel*. They that take not example by others, shall be made an example to others. *Lege historiam, ne sis historicus.*

*Because of your great wickednesse:*] Heb. *the wickednesse of your wickednesse*, the iniquity of your sin, the foolishnesse of your madnesse, *Eccles.* 7. 25. your idolatry especially, that wickednesse with a witnesse. Let us (by Gods example) learn to lay load upon our sins, and not to extenuate; but to aggravate them against our selves.

*In a morning shall the king of Israel be utterly cut off.*] This was fulfilled in *Hoseab* the last king of *Israel*, 2 *King.* 17. cut off in a morning, that is, in a moment, as foam or a bubble upon the waters. The morning-light lasteth not long, but shineth onto the perfect day. Or, in a morning, when some hope appears, and some comfort is expected, as *Psal.* 30. 6. it is but a lightning afore death.

*Accidit in puncto, quod non speratur in anno.*

Contrarily, the Saints at evening-time have light, *Zech.* 14. 7. See the Note there.

CHAP.

## CHAP. XI.

*Verse 1.* **W**hen Israel was a childe, then I loved him, ] Or Because Israel was a childe, I loved him. Young things are lovely; young children especially, for their *innocency*, and *ignescency*. Some sence it thus, Israel was a child, and had nothing of worth, or lovely in him; yet I loved him freely, *Deut. 7. 7. Hof. 10. 9.* called him out of Egypt, out of the iron furnace, led him thorow the deep, as an horse in the wilderness, *Esay 63. 13.* possessed him of the promised land. Out of which though I shall shortly cast him for his ingratitude: yet there is hope of his restauration, by the Messiah my Sonne, whom when I have called out of Egypt, he shall gather together again the dispersed of Israel, and bring life and immortality to light by the Gospel. The foundation of which restauration, he here maketh to be his own free-grace. *He hath holpen his servant* (or his childe) *Israel, in remembrance of his mercy.* God so loved the world, that he gave his onely begotten Son, &c. *Joh. 3. 16.* Here then beginneth our Prophets first Evangelicall sermon, as *Tarnovius* observeth: who also readeth the Text thus: Albeit Israel was a childe, such a forlorn out-cast childe, as is described, *Ezek. 16. and 23.* Yet I loved him, and adopted him for my sonne: not for any defect on my part, (for I had an onely begotten Son, in whom I am well pleased:) or, for any desert on his part, for I found him *in his blood, in his blood, in his blood*, when I cast my skirt of love over him, and said unto him, *Live.* Yea and for his salvations sake, I have called, that is, I have decreed to call out of Egypt (whither he fled from Herod, and where he abode two or three years at least) my childe Jesus, whose office it is to save his people from their sinnes. And although I might justly have deprived them of such a Saviour for ever, because when he came to his own, his own received him not, (yea, rejected him to whom their own signes given to Herod, did so aptly and evidently agree) yet out of Egypt, to shew the constancy of my love to Israel, have I called (by mine angel, as *Jacob* by a messenger called his wives to him into the field, *Gen. 31. 4.*) My Son Christ, who is Gods Son, first by eternall generation, *Prov. 8. 22, 23.* Secondly, by personall union, *Psal. 2. 7.* And thus God called out of Egypt, first Israel his people, and then Christ the Head of his people; in whom at length this prophecy was fulfilled.

*78 nauds.*  
Luke 1. 53.

Ezek. 16. 6.

Epiphan.  
Mat. 1. 21.

Mat. 2.

*Verse 2.* As they called them, ] i. e. As the Prophets and Ministers (whose names are here concealed, that the Word onely may be glorified, as *Acts 13. 48.*) called to them, to come out of spirituall Egypt, out of darknesse to light, and from the power of Satan to God, that they might receive forgiveness of sinnes, and inheritance among the Saints, by faith that is in Christ, *Act. 26. 18.*

so they went from them: ] They went a contrary way, as the child *Samuel*, when God called him, ran to *Eli*: or rather as the wilfull Jews, when God would have gathered them, as the hen doth her chickens, they would not. When God called his naturall Son out of Egypt, he came presently, *Heb. 10. 7. Psal. 40. 7, 8.* not so his adopted sonnes: for they turned upon him the back, and not the face, as *Jer. 2. 27.* they refused to be reformed, they hated to be healed. See *chap. 7. 1.* with the Note. Nay to make up the full measure of their sins, and to heighten their contempt, they sacrificed unto *Baalim*, and burnt incense to graven images, ] *Quasi agere facturi Deo*, as if they would despise God on purpose, and spit in his very face: commit the like villany in his presence, as the *Irish* Rebels lately did, when they bound the husband to the bed-post, whiles they abused his wife before him. See the Notes on *chap. 2.* and almost on every chapter where their idolatry is cried out upon, and their extreme ingratitude.

*Verse 3.* I taught Ephraim also to go, ] A child he was *verse 1.* and like a childe I dealt with him, teaching him how to set his feet, *pedare* to foot it, as nurses do their little ones: he keepeth the feet of his Saints, he guideth their feet in the way of peace, *Luke 1. 79.* See for this, *Deut. 1. 31. & 32. 11. Num. 11. 12.* So great is the goodnesse of God to his people, that he dealeth with us as with his little children, *nos sublevando, submonendo, docendo, ducendo, regendo, regendo, convocando, condonando, portando, confortando, &c.* saith a learned Interpreter truly, and trimly. He speaketh unto us as unto children, *Heb. 12. 5. paternè diligit, amice dirigir,*

1 Sam. 2. 9.

Tarnou.

Mr. Baine.

he loveth us as a father, he directeth us as a friend, guiding us with his eye, leading us in his hand, setting us betwixt his knees, as some interpret that text, *Dent.* 33. 3. setting us upon his knees, as a father doth his darling, and rejoycing over us with joy, yea joying over us, with singing, *Zeph.* 3. 17. His affections are more then fatherly: and his expressions are according. "We are like infants (saith One) new-born, in a manner. They are kept by the loving parents from fire and water: they are fed, laid to sleep, made ready, and unready, and shifted in their scapes, but they know not who doth all this for them. So doth our heavenly Father by us in Christ. But (he knows) little understanding have we of him. After this, he teacheth us to go, *taking us by the arms,*] to help our feeble knees. And taking us up in his own arms, when we come to a foul or rough place: helping us over the quagmires of crosses, and the difficulties of duties. And whereas we fall *seven times a day*, and in many things fail all: he taketh us up after that we have caught a knock, and cherisheth us in his bosome, &c. *Montanus* and *Junius* carry the fence another way, as if the words were not a description of Gods love to the people, but of their unthankfulnesse to God; rendring the words thus: When as I inform *Ephraim*, he taketh *them in his arms*, that is, he setteth up idols, and, after the manner of impudent and shamelesse strumpets, he taketh the puppets in his arms, and embraceth them before my face. But I like the former fence better.

Arachne apud  
Ovid. Metam.

Psal. 103. 3.

*But they knew not that I healed them.*] Not onely held them, that they might not fall, but healed them when they had fallen. Daring they would be sometimes to stand upon their own legs, to prevail by their own strength, *1 Sam.* 2. 9. to say with her in the Poet, *Consilij satis est in me mihi, &c.* I am wise enough, and able enough, to go on as if they were petty-gods within themselves, and had no need of nor dependance upon me. Hence they hurt themselves, but I healed them. I forgave all their iniquities, I healed all their diseases, their bruises, and putrifying sores, that else had not been closed, bound up, nor mollified with ointment, *Esay* 1. 6. God left not his people in their low estate, as some Physicians do their Patients: but provided a soveraigne salve, an horn of salvation, such as would cure any disease, or maim, even the sinne against the holy Ghost too: but that it is the nature of it to rage and rave both against the physick, and the Physician. Christ is both the one and the other: as beeing made unto us of God, *Wisdom, righteousness, sanctification, and redemption*, *1 Cor.* 1. 30. *Quod sanitas in corpore, id sanitas in corde.* He is *Jehovah that healeth*, for he is *Jehovah that sanctifieth*. This *Ephraim* knew not, that is, out of pride and stoutnesse they acknowledged it not, but sacrifice to their own nets, wits, endeavours, &c. Of all things God can least endure to be neglected, or to have the glory of his benefits transferred upon others (See *chap.* 2. 8. with the Note.) When men shall either say in the language of *Ashdod*, *It is a chance*, or else, *I have made my self thus and thus happy.* This, though the Saints should at any time do, yet God will pardon their frowardnesse, and say, as *Esay* 57. 17, 18. *I have seen his wayes, (his waywardnesse) and will heal him (nevertheless) and restore comforts to him.*

1 Sam. 6. 9.

*Verse 4. I drew them with cords of a man,*] Not of a beast: though they have deserved to be hampered as unruly heifers, and to be yoked and ruled over with rigour; to be tamed and taken down a link lower, yet I, out of my *Philanthropie*, yea out of singular grace, have dealt civilly, nay courteously with them, in an amicable and amiable way, and not as I might have done out of my Sovereignty, and according to my justice. *I drew them by the cords of a man*, that is, *1. Gently, and favourably*; suiting my self to their dispositions, (which are oft as different as their faces) hiring them to obedience, afflicting them in measure, with the *rods of men*, *2 Sam.* 7. 15. fitted to the weaknesse of men: If God should plead against us with his great power, as *Job* speaks *chap.* 23. 6. it would soon grinde us to powder; but he hath no such designe: he correcteth his children *vel ad demonstrationem debite miserie, vel ad emendationem labilis vite, vel ad exercitationem necessariae patientie*, saith *Austin*, *ad exercitium non ad exitium*, saith another Ancient, to refine, and not to ruine them. 2. *Rationally*, by cogent arguments and motives, befitting the nature of a man: able to convince them and set them down with right reason, would they but consider, *Dent.* 32. 29. would they but be wise, and weigh things aright. This God wisheth they would do: calleth them to reason the case

Aug. Tract. in  
Joan. 124.

with



with him, *Esay* 1. 18. pleads with them in a friendly way, *Jer.* 2. 31. and then appeals to their own consciences, whether they have dealt well with him, yea, or no, *Esay* 5. 3. making them read the sentence against themselves, as did *Judas* the traitor, *Matth.* 27. 4. and those Pharisees, *Matth.* 21. 40. He bespeaks them, after most clear conviction, as *Esay* 46. 8. Remember this, and shew your selves men: bring it again to minde, O ye transgressours. Most people are led on in a continued hurry of lusts, and passions, and never bethink themselves, as *1 King.* 8. 47. never say so much as *What have I done?* *Si hac duo tecum verba reputasses quid ago?* saith *Cicero* to *Nervius*. Hadst thou but bethought thy self of those few words, What have I done? thou wouldst never have been so covetous a cormorant. Oh could men have but so much power over their passions and lusts, as to get alone and weigh Gods wayes, much good might be done upon them: But for want of this, *Fertur equis auriga, &c.* they rush into all excesse of riot, as an horse into the battle: yea they are so farre unmand, as to think that they have reason to be mad, and that there is no small sense in sinning. I do well to be angry, even unto death, *Jon.* 4. 9.

Orat. pre  
Quintio.

with bands of love, ] Heb. *thick cords*, cart-ropes (as it is rendred, *Esay* 5. 18.) ropes of many wreathes, twisted together, and inter-twined with love, that sweetest Attractive. So *Jer.* 31. 3. With loving-kindnesse have I drawn thee: and *Esay* 63. 9. In his love and his pity he redeemed them, and he bare them, and carried them all the dayes of old. He gave them a law, the summe of which was nothing but love; and multiplied mercies upon them without measure, as is amply set forth by those holy Levites, *Neh.* 9. Now, mercy commands duty: and every new deliverance is a new tie to obedience. Love should have love, Publicans and sinners yeeld that, *Matth.* 5. 46. Yea, love should shew it self strong as death, *Cant.* 8. 6. *Jonathán* would have died for his *David*; *David* for his *Abisalom*; *Priscilla* and *Aquila*, for *Paul*, *Rom.* 16. 4. Christ out of his love did die for his people. Have I but one life to lose for Christ? said that holy Martyr. Let men take heed how they sinne against love, for this is the greatest aggravation of sinne: this is bestiall, this is like unruly horses in a teame, to break the gears, to snap in sunder the traces, that should hold them. Such yokelesse sons of Belial shall one day be held by the cords of their own sinne, and whipt with those cords of conviction, that they would not be drawn by. Shall the harlots hands be bands, her words cords to draw men to destruction, and shall God stretch out his hand all day long to them to no purpose? Shall he lose his sweet words upon them, &c? *Peters* heart burst, and hee brake out in weeping, when he saw Love sparkling in Christs looks; and considered how he had burst asunder the bands of love, sinned against such manifestations of mercy, wiped off all his comfortables for the present, drew from Christ those piercing quick questions, *Lovest thou me?* yea but *dost love me indeed?* O let the cords of Gods kindnesse draw us nearer to him, hold us closer: to sinne against mercy, is to sin against humanity: and as no surfeit is more dangerous, then that of bread: so no judgement is more terrible, then that which grows out of love felt and slighted.

Cos amoris  
amor.

Mar. 14. 72.

and I was to them as they that take off the yoke on the jaws, &c. ] i. e. on their neck: albeit it seemeth by that law, made for not muzzling the ox that treadeth, &c. that those creatures when they wrought, were muzzled or haltred up: and that halter fastened to the yoke that was upon their necks. The sence is this, I unyoked them often, to give them meat, as the good husbandman doth that is mercifull to his beast, he lifts up the yoke that lies hard upon its neck, leads it to the manger, layes food before it, &c. So dealt God by this people all along from the wilderness, and forward: not suffering them to abide *jugiter sub jugis Gentium*, long under their enemies yoke: but delivering them out of the hand of those that served themselves of them, *Ezek.* 34. 27. Christ also hath delivered His out of the hands of those that hated them, and lay hard upon them; as the devil is an hard taskmaster, that neither takes off the yoke, nor layes meat: gives no rest or refreshment to his drudges, and dromedaries: but acts them and agitates them day and night, &c. Now those that are His, Christ brings them from darknesse to light, and from the power of Satan to God, that they may do works meet for repentance, that weigh just as much as Repentance doth, *Acts* 26. 18, 20. and so finde rest to their souls: Provided, that

Jer. 7.

Luth. in loc.

that they take and keep Christs yoke upon them (not thinking to live as they list more laying as those Libertines in *Jeremy we are delivered to do all these abominations*) and learn of him to be meek and lowly &c. *Mat. 11. 29.* so shall they soon find Christs yoke easie, and his burden light *Vers. 40.* And of this easie yoke of Christ *Luther* understands this text in *Hosea*; and thereupon discourseth of the Lawes rigour, and Gospels relaxation, according to that of *Austin, Lex jubet, gratia juvat*: the Law commandeth but the Gospel helpeth: God by his spirit assisting, and further accepting pence for pounds, the will for the work, the desire for the deed done &c. and laying meate before us, meate that the world knowes not of, *Hidden Manna, the convivium iuge* of a good conscience &c.

*Hosea*

*Vers. 5. He shall not return unto the land of Egypt*] That is, he needs not run to Egypt for help, (as King *Hosea* did) nor to the Assyrian, to whom they were tributaries from the time of *Menabem*: for they wanted nothing, and less should have wanted, if they would have been ruled by me.

*but they refused to return.*] He was not to have returned to the land of Egypt or of the Assyrian who is his king; so some read the text. Others sense it thus: When I threaten them with the Assyrian, they think to shift and shelter themselves in Egypt: but I shall keep them thence, or find and ferret them out there. God knowes how to crosse wicked men of their will, to spoyle their plots. Egypt shall prove no better then a broken reed running into the hand of him that leaneth on it *2 King. 18. 21.* The Egyptian was ever an enemy to Israel: and though for his own ends he gave goodly words, and seem reconciled: yet such Reconciliations are but *voluptas amicitiae*. But were he never so fast a friend, yet sin-guilty Israel shall not have their an *Aylum, nec stabile stabulum* (see Chap 9. 3. with the Note) because the desire of the wicked shall perish *Psal. 112. 10.* They take counsell together, but it shall come to nought, they speak the word, but it shall not stand *Esay. 8. 10.* Confer *Esay. 30. 1. 2.* and *31. 1. 2. 3.* *Prov. 21. 38.*

*but the Assyrian shall be his king*] Will they, nill they, they shall be carried captive to Assyria: and sith they will needs be crossing of God, he will crosse them much more: he will walk contrary to those that walk contrary to him *Lev. 26. 21.* and be as froward as they for the hearts of them *Psal. 18. 26.* They will not return to me, saith the Lord, they shall not therefore return to Egypt: they will not submit to my scepter, they shall therefore have the Assyrian for their King, that proud cruel stout-hearted Prince *Isay. 10. 5. 7. 12.* who will tyrannise over their bodies, and over their cattle at their pleasure, so that they shall be in great

distress *Neb. 9. 37.*

*because they refused to return*] Heb. they *disdained to do it, scorned* the motion, slighted the messenger. By their sins they had run from God: by repentance they should have returned unto him, and then the amends had been well-nigh made: for *Quem poenitet peccasse parè est innocens* the penitent is in almost as good a case as the innocent; *Ambrose* saith he is in a better. But for these men, to all other their sins to add obstinacie and impenitencie, as *Herod* to all his former evils did the death of the Baptist, this was to heap up wrath against the day of wrath *Rom. 2. 5.* The word here rendred (*refused*) is by the Seventy turned *They would not*. That therefore they returned not to God, it was the fault of their will. True it is, they had no power to turn themselves: but the cause of that inability too, was in themselves. They therefore neither could nor would return: and both by their own fault and folly.

*Vers. 6. And the sword shall abide on his cities*] Heb. *shall keep residence* or rust upon his cities. It can do no less; it cannot return into the scabbard, rest or be still till the Lord, who put it into commission, call back againe his commission, *Jer. 47. 6. 7.* It is a dreadfull thing when the sword abideth on a people; as in Germany that stage of warr, Ireland still a land of divine ire &c. England hath some *Haileys* at present, praise be given to God: and let every good man pray with David, scatter thou the people that delight in warr *Psal. 68. 30.* The Pirats warr was dispatched by Pompey with incredible swiftness, to his eternall commendation. And we have cause to bless God (saith a countryman of ours) that God hath raised up instruments for us, who have hazarded the shortening of their own lives for the shortning of the warr: who have done their worke of late, as if they had took it

Sen: in Agamem. Plus est a viuis se revocasse quam vitia ipsa nescivisse Amb. in Psal.

ἐκ ἡδύλων

incredibili celeritate temporis brevitate à Pompeio confectum. Aug: de Civ. Dei. Mr. Burr.

by

by the great &c. And the same Author observeth, that it is a sad thing for the sword to be in the field; but for the sword to be in the cities it is much more sad; and he instanceth in Jerusalem out of Josephus, where the number of the slain was eleven hundred thousand: We may further instance in that unhappy city of Magdeburg in Germany, where so much cruelty was exercised first by Charles the fifth, (much regretted by him at last in his retired life, taking account of his actions) & since that in our memory by Monsieur Tilly, who like a bloody villain put to the sword there twenty thousand persons at least of all ranks, ages, and sexes: that great city also he burned down, utterly turning it into cinders excepting an hundred nine & thirty houses &c. The like immanity was exercised by the Popes champions upon the poor Protestants at Angroque in France: where they killed and burned without mercy: but could never set fire upon the two temples there, nor upon the Ministers house, which remained whole, the houses round about being all consumed with fire.

Jos. de bell  
Jud: l. 7. c. 7.

Mr. Clark life  
of K. of Swed.  
23.

Abb. and Monz  
88.

Abbots Geog.  
p. 271.

and shall consume his branches and devour them] His branches or his villages, which are as branches of the greater cities. The trees of America (but especially of Brafile) are so huge, that it is reported of them, that severall families have lived in severall armes or branches of one tree, so such a number as are in some petty village or parish here. The greater cities are as the body or root of a tree, the villages as the branches. The scripture oft calleth them mother and daughters, as Heshborn and all her daughters; That is villages Num. 21. 25. as the Chaldee there explaineth it. See Ezech. 16. 44. 45. 46. 48. 53. hence we read of a citie and mother in Israel 2 Sam. 20. 19. Branches also are called daughters of the trees they grow from Gen. 44. 23. The word here rendred branches is by some rendred Barres, by others, Diviners or Liers, as the word here used is interpreted Jer. 50. 36. A sword is upon the liars or diviners, and they shall dote: *potest Augur Augurum videre & non ridere*? saith Tully of such diviners: that is, Can they one looke upon another and not laugh, considering how they gull people with their lies and fopperies? The sword shall be upon such, as it was upon Balaam Satans spelman, they shall be a portion for foxes Psal. 63. 10. as those that

*Astutam cupidus servavit sub pectore vulpem.*

because of their own counsels] He that goeth to school to his own carnall reason, is sure to have a fool to his master; an *ignis fatuus* that will bring him into the bogges and briers. The wisdom of the flesh is enmitie to God. *Nemo laeditur nisi a seipso*. See the Note on chap. 10. vers. 6.

Vers. 7. My people are bent to backsliding from me] they have a principle of Apostacie in them, as those Galathians had, of whom the Apostle, *I marvel that you are so soon removed unto another Gospell Gal. 1. 6.* and as those old Apostates in the wilderness, who so soon as Moses his back was turned almost, cryed out to Aaron, *Make us golden Gods*. This people was before accused to be acted by a spirit of fornication, a certain violent *impetus*, a strong inclination to whoredome, and to be apt to backslide with a perpetuall backsliding: all their recidivations and revolts were but a fruit of the bent of their spirits, which were false and unsettled: not resolved whether yet to turne to God, though they were beset with so many mischiefs: they hang in suspence and rather inclined to the negative then else. *Suspensis sunt*, so Calvin, *Parvus*, and others, read this text: My people are in suspence, or in a maimering whether to turne to me or not, they hang in doubt, as the same word is rendred Deut. 28. 68. God liketh not that his people should stand doubtful as *Screechers*; and adhere to nothing certainly: to be in religion as idle beggars are in their way, ready to goe which way soever the staffe falleth: but that they should strive to a full assurance in what they beleve Luk. 1. 4. to be fully perswaded as *ver. 1.* and to a firm purpose of heart in what they should practise Act. 11. 23. Irresolution against sin or for God can hardly consist with the power of Godliness: be not off and on with him, halt not, hang not in doubt what to do; but follow God fully as Caleb did; come off freely as David, who had chosen Gods precepts when he was solicited to have done otherwise Psal. 119. 173. And again, *I have chosen the way of truth: thy judgments have I laid before me ver. 38.* I have weighed them, and am resolved to keep them, I am come to a full determination.



Mat. 26. 25.

tion. Mr. Deodate senseth the words thus. They desire and expect that I should turn in favour to them and relieve them: whereas they should turn to me by repentance, which they will not do: and herein he followeth *Arias Montanus*. Thus those stiffnecked Jewes in *Jeremy* expected that God should still deal with them (however they dealt with him) according to all his wondrous works chap. 21. 2. presuming and promising themselves impunity; and thus *Judas* also had the face to ask, as the rest did, *Is it I?* as resting upon Christs accustomed gentleness, and that he would conceale him still, as he had done certain daies before.

*though they called them to the most High*] They, that is the Prophets as *vers. 2.* called them with great importunity, upon every opportunity, to the most High, to God (in opposition to those *Dii minutuli* petty deities whom they doted on. See chap. 7. 16.) to come up to him, to have high and honourable conceptions of Him, not casting him in a base mould, as those miscreants did, *Psal. 50. 21.* but saying as *David*, and with a *David-like* spirit, *Thou Lord art high above all the earth, thou art exalted far above all Gods,* and there-hence inferring, *Ye that love the Lord, hate evil* *Psal. 97. 9. 10.* I am God Almighty, walk before me and be upright *Gen. 17. 1.* The God of glory appeared to Abraham *Abt. 7. 2.* he so conceived of God; and hence his unchangeable resolutions for God.

*none at all would exalt him*] Heb. *together he exalted not,* (scarce a *Heb.* a single man that would do it, that would lift up his head to listen to such good counsel, (so some sence it) or that would exalt and extol the most High; who though he be high above all praise as *Neh. 9. 5.* and cannot be praised according to his excellent greatness: Yet is he pleased to account himself exalted and magnified by us, when, considering the infinite distance and disproportion that is betwixt him and us, we lay our selves low at his feet for mercy, we set him up in our hearts for our sole Sovereign, we esteem him as the people did *David* more worth then ten thousand, we give him room in our soules, and with highest apprehensions, most vigorous affections, and utmost endeavours wee bestow our selves upon him, as the only Worthy. Now this is done but of a very Few, and well done but of fewer yet; so drossy and drowsy are mens spirits, and so little is the Lord, lifted up by the sons of men. See the Prophet *Esay* his complaint chap. 64. 7.

2 Sam. 18. 3.

κατακυρτω-  
ται αὐτῶν  
Cervix

*Vers: 8. How shall I give thee up Ephraim?*] Here beginneth the second part of this chapter, full of many sweet Evangelicall promises, and here, if ever, Mercy rejoiceth against Judgment, or treadeth on the very neck of it, as St. James his word importeth chap. 2. 13. The Lord seemeth here to beat a stand, or at strife with himself about the destruction of this people fore-threatened; which well might have been a gulf to swallow them up, and a grave to bury them in for ever, being most worthy to perish, as were the Cities which God destroyed in his wrath. *Gen. 19.* Howbeit God in the bowels of his mercy earning and taking pitty of his Elect amongst them (for he had reserved 7000. hidden ones that had not bowed their knees to *Baal*) spareth to lay upon them the extremity of his wrath, and is ready to save them for his mercies sake. Heare how father-like he melts over them;

*how should I expose thee O Ephraim? how should I deliver thee up O Israel? How should I dispose thee as Admah? how should I set thee as Zeboim?*] q. d. Justice requires that I should lay thee utterly wast, and even rain down hell from heaven upon thee as once upon Sodom and her sisters. But Mercy interposeth her four several *How's* (in the Originall two onely, exprest, but the other 2. necessarily understood, and by Interpreters fitly supplied) foure such patheticall Interrogations as the like are not to be found in the whole book of God, and not to be answered by any but God himself: as indeed he doth to each particular in the following words, *My heart is turned within me,* that is the first answer, The second, *My repentings are kindied together:* The third *I will not execute the fiercenesse of my wrath:* The fourth *I wil not return to destroy Ephraim.* And why? First *I am God and not Man:* Secondly the Holy One in the midst of thee.

*My heart is turned, or turneth it self, within me*] that is my mind is changed, or at least is, in doubt what to do, in this businessse. This is spoken *ὑπομετανοῶν* after the manner of men, and must be understood *ὑπομετανοῶν* agreeably to Gods greatnesse. Here is *mutatio rei non Dei, effectus non affectus, facti non consilij:* Repentance with

with man is the changing of his will. Repentance with God is no more then the willing of a change: ill is not a change of his will, but of his work. Confer *Lam.* 1. 20. & 2. 11. *Am.* 1. 12. There are that render it, *My hart is turned against me*, that is, against my former severe sentence of cutting them all utterly off at one blow; *Fiat justitia, pereat mundus.* Oh! I cannot finde in my heart to do it. For my repentings are kindled together, *] Simul aestuant viscera mea penitentiâ.* So Tremellins: *My bowels are altogether on a light fire with repentings*, as *Gen.* 43. 30. and *1 King.* 3. 27. Now repentings are as improperly attributed to God, as bowels. There were a sort of ignorant Monks in Egypt, who started this foolish and ridiculous question (which yet bred no small stirres there *Anno Dom.* 403.) *An Deus corporeus sit?* Whether the Divine Essence be a body, having hands, heart, bowels, &c? The ruder sort of them held it affirmatively. What blasphemies *Vorstius* hath vented, in that base book of his *de Deo*, I need not relate. How God is said to repent, hath been said already: Sure it is, that herein he graciously accommodateth himself to our rudenesse, and speaketh as we are able to bear. It appeareth that fury is not in God, *Esay* 27. 4. Our sins put thunder-bolts into his hands, and it is, *Non nisi coactus* with him, when he proceeds to punishment. His bowels are very ready to work in the wayes of grace, and mercy toward sinners: and the least act of faith in that mercy, would certainly set bowels on work again. This the Church in *Esay* well knew, and therefore prayed when deserted, *Look down from heaven, &c. Where is thy zeal, and thy strength? the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtlesse thou art our Father*, notwithstanding thine austerities. God seemeth sometimes to lose his bowels, and then we must find them for him: to sleep, and we must awake him: to hide himself, and then we must fetch him out (as the woman of Canaan did by the force of her faith, *Mark.* 7. 24, 25.) God will come, but he will have the faithfull prayers of his people to lead him. *I came forthy word, Dan.* 10. 2. &c.

Calvin.

*Esay* 63. 15, 16.

*Verse 9. I will not execute the fiercenesse of mine anger, ] Heb. the heat of it* Gods bowels kindled, and whatsoever might cause repentance came together, and lay glowing as it were at his heart: and this cooled and even quenched the heat of his wrath, (as the Sun-beams when they shine full upon the fire) so that now he resolves not to execute the height of his heat, the extremity of his fury, for then the spirit should fail before him. Ephraim is Gods dear sonne, his pleasant child: whom when he hears bemoaning himself, as *Jer.* 31. 18, 19, 20. he soon repents him of the evil, and cries,

---Satis hoc, pro crimine magno

*Paulum supplicij lenem sum, fuisse parentem.*

*I will not return to destroy Ephraim, ] I will not undo him twice over,* or utterly ruine him: as those that have laid their enemy for dead, returne to see whether he be dead out-right: or as souldiers that have once pillaged a city, return after a while to take all that little that was left before, and to set the rest on fire. God will not deal so hardly with Ephraim, though he might do it. Reprobates indeed shall have an evil, an only evil, *Ezek.* 7. 5. without mixture of mercy: they must expect one plague upon another, as it fared with Pharaoh, till God had dashed the very breath out of his body, &c. But for his elect people, Hath he smitten them, as he smot those that smot them? No, but in measure, in the branches onely: hee stayeth his rough wind, &c. *Esay* 27. 7, 8. And as *Cresus* his dumb sonne burst out into *Kill not King Cresus.* So when enemies are ready to devour the Church, or Satan to swallow Gods child up in despair, his bowels work; he can hold no longer, but cries, Save my child, save my Church, &c. *Why should the spirit fail before me, and the souls which I have made? I have seen his wayes, and (though bad enough) I will heal him, I will lead him also, and restore comforts unto him, and to his mourners.*

*Ἀνθρωπος μὴ ἀνέρις ἔστιν ὁ Θεός.* *Hero.*

*Esay* 57. 14, 17, 18.

For I am God, and not man, *] yea* such a God, as the like is not, for pardoning iniquity, and passing by the transgression of the remnant of his heritage, *Mic.* 7. 18. 'Tis naturall to him, *Exod.* 34. 6. 'tis usuall, *Neh.* 9. 17. there he is called a God of pardons, as *Esay* 55. 7. he is said to multiply pardons. He hath commanded men to forgive an offending but repenting brother, seventy times seven times in a day, *Mat.* 18. 22. What then will himself do? For he is God Almighty, and not man. Man is an angry vindictive, cruell creature: one man is a Wolf, yea a Devil to another: unsociable, implacable, unmercifull, as those were *Rom.* 1. 31. Beware

of

of men, saith our Saviour to his disciples, *Matt. 10. 17.* absurd and wicked men, *1 Thess. 3. 2.* barbarous, and brutish, skilfull to destroy, *Ezek. 21. 31.* Yea beware of good men, when enraged. What strange deaths did *David* (soon after his foul fall, and not fully recovered) put the poor *Ammonites* to, *2 Sam. 12. 31.* Further, men as they are unmercifull, so they are unmindfull of their promises. But God is not a man that he should lie, *Num. 23. 18.* What he hath spoke with his mouth, he will make good with his hand. *The eternity of Israel will not lie,* (as men will, *Rom. 3. 4.*) nor repent, (as men do, whatever he may seem to do; see the note on the former verse) for he is not a man that he should repent, *1 Sam. 15. 29.* Men are mutable: the truest friend is *ἡμετέριος ζῷον*, an easily changeable creature, as the Heathen complained; all in changeable colours, as *Tertullian* saith of the Peacock; as often changed as moved. Not so Almighty God. *I am Jehovah, I change not, Mal. 3. 6.* See the Note there, and remember still to retain high thoughts of God: not measuring him by our modell; as to think him to be as mercifull as we are, as powerfull as our understanding can reach, &c. See *Esay 55. 8, 9.* and beg supernatural grace: without which it is impossible for a finite creature to beleve the infinite Attributes of Almighty God.

*the holy One in the midst of thee,*] Though *Israel* had deeply revolted, set up golden gods, and done wickedly as they could, so that there was no visible Church amongst them, yet God was *the holy One in the midst of them*: Seven thousand he had reserved that *Eliab* knew not of, *1 King. 19. 18.* and a Church there was in *Israel*, when at worst. Like as there was in *medio Papatu*, in the darkest midnight of damned popery: and at this very day, there are said to be thousands of profest Protestants, even in *Italy* it self: and in *Sivil*, a chief city of *Spain*, there are thought to be no fewer then twenty thousand.

Spec. Eur.

*and I will not enter into the city.*] I will not invade the city as an enemy, to wast all with fire and sword, as once at *Sodom*. For why, *there are holy ones in the midst of thee* (so *Rivet* expoundeth it by an enallage of the number) a considerable company of righteous people; for whose sake I will spare thee, *Jer. 5. 1.*

*Verse 10. They shall walk after the Lord,*] powerfully calling them by his Word and Spirit: going before them, and bringing up the Rere, *Esay 52. 11.* their King shall passe before them, and the Lord on the head of them, *Mic. 2. 13.* Time was, when they fled from God, *Hos. 7. 13.* and said, *I will go after my lovers,* &c. chap. 2. Now they are of another minde, and other manners: they shall walk after the Lord, *non pedibus sed affectibus*: they shall be carried after him with strength of desire, and delight, which he shall work in them: they shall follow the Lamb whither soever he goeth: Gods people are said in Scripture to walk before him in godly sincerity, to walk with him in an humble familiarity, to walk after him in an holy conformity, yeelding unto him the obedience of faith. As *Israel* in the wilderness, so must we, follow God and the line of his Law, though it seem to lead us in and out, backward and forward (as them) as if he were treading a maze.

Rev. 14. 4.

*he shall roar like a lion,*] By the preaching of the Gospel, he shall shake heaven and earth. The voice of the Gospel is, *Repent. Aut penitendum, aut perendum, except ye repent ye shall all perish. He that beleeveth and is baptized, shall be saved: He that beleeveth not, shall be damned,* was a terrible voice. Of the Lion it is reported, that he roareth so fiercely, that the rest of the creatures stand amazed: and that, whereas his own whelps come dead into the world, he roareth over them, and reviveth them. Afterwards, when he meeteth with prey, he roareth for them to come about him. Let this be applied to the Lion of the Tribe of *Judah*, Confer *Joel 3. 16.*

Mar. 16. 16.

Plutar. in lib. de just. animal.

*then the children shall tremble from the West.*] The children of grace, *Deut. 14. 1.* shall joyn themselves in spirit to the communion of the Church from all the ends of the world, where they have been scattered: they shall serve the Lord with fear, rejoyce with trembling. The Ancient Hebrews applied this promise to the coming of the Messiah: onely they dreamt of an earthly kingdom of his, as did also the disciples, being sowed with the leaven of the Pharisees. Others think it to be a Prophecie of the conversion, and calling of the Jewes, to be accomplished in the last dayes: as also of the generall spreading of the Gospel, and gathering of the Elect, far



far and wide from one end of the heavens unto another. And this they call, the time of the *Resurrection of all things*.

*Verse 11. They shall tremble as a bird out of Egypt, ] Trepidat accurrent, so Tremellius: they shall run tremblingly. Fear causeth haste. Men delay and trifle till God strikes their hearts with fear: then 'tis ecce ego, mitte me, Here I am, send me, Speak Lord, for thy servant heareth, What wilt thou have me to do Lord? &c. timor addidit alas; as the doves when pursued by the hawk, scour into their columbaries. As birds frightened, fly to their nests, and other creatures to their holes, and harbours: so do those that are prickt at heart with the terrors of the law, flee to the precious promises of the Gospel: hiding themselves in the wounds of Christ crucified, and are relieved. All St. Paul's case was, that when he was sought for by the justice of God, he might be found in Christ, not having his own righteousness, but that which is through the faith of Christ.*

Phil. 3. 9.

*and as a dove out of the land of Assyria, ] i. e. out of what country soever, where they shall be scattered, I will recollect them by my Gospel, which is therefore called Gods arm, because thereby he gathereth his Elect into his bosom. Doves fly swiftly, Psal. 55. 6. and by flocks, Esay 60. 8. so shall the Elect to Christ, both of Jewes and Gentiles. By the children of the West, may be meant these Western Churches, and withall the Northern parts. By Egypt, the whole South. By Assur, all the Eastern Tract, those large and mighty kingdoms that lie Eastward from Judea, even to the Sun-rising. Thus many shall come from East and West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. Mat. 8. 11. The molten-Sea stood upon twelve Oxen, which looked to all the four quarters of the world: so did the twelve gates of the new Jerusalem, &c.*

*and I will place them in their houses, ] Not in strong garisons, but in their own houses; where they shall dwell securely under their own vines and fig-trees: for they shall have the Gospel of peace, and the peace of the Gospel, See 2 Sam. 7. 10. Or thus, I will place them in their own houses, that is, in my Church (saith Polanus) which hath its houses and places of receipt among all people the whole world thoroughout, where they may serve God, without fear, in holiness and righteousness before him all their dayes. Thus the Apostles in their travels, where ever they came, found brethren, &c. and having nothing, yet they possessed all things, 1 Cor. 6. 10. True tranquility and sound security is to be found no where but in Christ, Mic. 4. 4. and 5. 5. nor by any but by those that hear him roaring, and calling them to the participation of his grace and peace. Those that hearken to Christs Oracles shall dwell in his tabernacle.*

*Verse 12. Ephraim compasseth me about with lies, ] They get about me as if they would do me double service (Psal. 76. 11. the saints are called a people that are round about God: and Psal. 148. 14. a people near unto him, and that compasseth his altar. See Rev. 4. 4.) but all's but counterfeit: a meer imposture, a loud lie, Psal. 78. 36 whereby they would cozen me of heaven, if they could: putting upon me false coyn silver'd over a little; and circumventing me, if it lay in their power. But what saith Bernard, Sapiens nummularius Deus est; Nummum fictum non recipit. God is a wise Mint-man: there's no beguiling him with counterfeit coyn. Hypocrisie (that reall lie) is an odious, a complexive evil: for it hath in it, 1. Guile, opposite to simplicity, as intending to beguile God, which he cannot, and man, which he fain would, and oft doth, to further his worldly and wicked designs, as Judas, Herod, Matth. 2. 8. Pharisees, Mat. 23. 14. 2. Falshood, opposite to truth; as onely acting religion, playing devotion, compassing God with deceit, as the house of Israel here, deceiving him not by impotency onely, and in the event; but by imposture, and so in purpose; contenting themselves with a shew, with a semblance, Luke 8. 18. with a form of knowledge, Rom. 2. 20. and of godliness, 2 Tim. 3. 5. rather seeming to be good, then seeking to be so. These are hells free-holders: and other sinners are said but to have their part with them. There are that thus interpret this Text; Ephraim compasseth me, the Prophet preaching mercy, and promising good things, they beset me, and gather close about me, as desirous of my doctrine: but it is in mendacio, in batifoll hypocrisie (see Ezek. 31. 31, 32.) and when I crosse them never so little, they craftily conspire to prejudice my Ministry, to asperse my person, &c. To preach faith One, is nothing else*

but

Meisner in loc.

but to derive the rage of the whole world upon a mans self, to become the But-mark, yea the Center *ad quod omnes linea dolorum tendunt*, to which all the lines of lies and falsehoods do tend.

*but Judah yet ruleth with God,* ] To serve God is to rule with him (as *Livia* said, she ruled her husband *Augustus*, by obeying him) It is the greatest liberty, *Rom. 6. 18, 22. 1 Pet. 2. 16.* *Abraham* was a prince of God, *Jacob* prevailed with God, and had power as a Prince, *Gen. 32. 28.* *Moses* (as if he had been Chancellor of heaven) over-ruled the business, and God is fain to bespeak his own freedom, *Exod. 32. 10.* *Judah* also is here said to rule with God, to be potent with him; because God was sincerely served amongst them, and they held fast their first integrity: the true religion was openly professed, and the true worship of God incorruptly maintained in the Temple at Jerusalem. This made *Abijah* (though none of the best) so boldly to boast, and he prevailed: so that there fell down of Israel slain four hundred thousand, *2 Chron. 14. 10, 17.* and yet the men of Judah that slew them, were but four hundred thousand in all, *verse 3.* Israels Apostacy is here aggravated by Judah's integrity: they were not under the temptation of evil example. Judah was the worse for them, and not they for Judah.

*and is faithfull with the Saints.* ] Or, *with the most Holy*: he keepeth the faith to God, those *Holy Ones*, the Father, Son, and Holy Spirit (so some sence it) as *Job. 24. 19. Prov. 9. 10.* he is far from those false and fraudulent dealings where-with the ten Tribes seek to circumvent and beguile God. Or thus, *Judah is faithfull with the saints* of former ages: he holds to his old principles, to the good old way, wherein *Abraham* and the other Ancients went before him. He is also faithfull with *such as are sanctified*, the true priests of God, consecrated to himself, and set apart for holy use: In opposition to the ten Tribes, who went after those leaden priests made by *Ieroboam* of the lower sort of the people, and well fitted to golden deities. Lastly, he is *faithfull with the people of God*, those good souls that left the ten Tribes and went to Judah, to the true worship of God. With these Judah was faithfull, courteous, and communicative: embracing and encouraging them all that might be. This was a singular commendation.

## CHAP. XII.

Isay 55. 10.  
2 Cor. 9. 10.

*Verse 1.* **E**phraim feedeth on wind, ] Slender feeding; unlesse *Ephraim* were of the *Chamaleon-kind*: *quippe nec cor auro satiatur nec corpus auri.* Wind fills, but feeds not. *Ephraim* had sowed the wind, *chap. 8. 7.* but to what profit? Hee that ministrereth seed to the sower, and bread to the eater, would here, surely, neither give bread for food, nor multiply their seed sown, but send them to the gods that they had chosen, and to their confederates whom they so relied upon, from whom they should reap the whirlwind. (See the Note on *chap. 8. 7.*) Wind, we know, bloweth up storms and tempests: so doth idolatry and creature-confidence, the tempest of Gods wrath that will never be blown over.

*and followeth after the East-wind,* ] Which if he catch, a great catch he is like to have of it. *Eurus est ventus urens & exsiccans.* The East-wind is noted in Scripture for pernicious and hurtfull to fruits and herbs, *Gen. 41. 6. Ezek. 7. 10. and 29. 17. Hos. 13. 15.* violent it is also, and spareth not men, *Ion. 4. 8.* The Seventy render it, *αἰνῶνα*, a burning blast, as they do the former words, *Ephraim is an evil spirit*, by a mistake of the points. *Iob* speaketh of some that fill their bellies with the East-wind; they think to do so, but it proves otherwise: they snuff up the wind with the wild-asse, but it tumours them onely, and proves pestilentiall. It is very dangerous for men to follow after their own conceits and counsels. It may be worse to them upon their death-beds, when they are lanching into the main of Immortality, then any rough East-wind, or then any *Euroclydon*, that wind mentioned, *Acts 27. 14.* that hath its name from stirring up stormes, and is by *Pliny* called *Navigantium pestis*, the Mariners misery. An empty body meeting with tempests, will have much ado to bear up. If *Ephraim* first feed upon wind, and then fall under the East-wind, it must needs go hard with him. The godly man, who is filled with all the fulnesse of God, *Ephes. 3. 19.* shall have him for a refuge from the

Ευροκλύδο.

Una erusque  
notusq; tumult.  
Virg.

the storme, a shadow from the heat, when the blast of the terrible ones is as a storme against the wall, *Esay 25. 4.* His prayer is that of *Ieremy, chap. 17. vers. 17.* *Be not thou a terror unto me, O Lord: thou art my hope in the day of evil.* If the wind be not got into the earth, and stir not there, storms and tempests abroad cannot make an earthquake: no more can afflictions, or death, an *earthquake*, where there is peace with God: Such a mans mind *immota manet*, is as mount Zion which cannot be removed.

*He daily increaseth lies and desolation, ]* This being the fruit and consequent of those; for *flagitium & flagellum sicut acus & filum*, sinne and punishment are inseparable companions, *Wo unto them for they have fled from me*: destruction unto them, because they have transgressed against me, *Hos. 7. 13.* See the Note there. To heap up lies, is to hasten desolation: A false witnesse shall not be unpunished: and he that speaketh lies shall perish, *Prov. 19. 9.* They tell us of a threefold lie, *i. e.* A merry lie, an officious lie, and a pernicious lie. But the truth is, every lie is pernicious: and a man should rather die then lie. He that lieth in jest, may go to hell for it in earnest. *Iacob* told his father an officious three-fold lie, and scarce ever had a merry day after it, *Gen. 27. 19.* God followed him with one sorrow upon another, to teach him and us, what an evil and a bitter thing it is to *commutare lirs*, as here, and how it ensnares and ensharles us.

*And they do make a covenant with the Assyrian, and oil is carried into Egypt. ]* that is, all precious and pleasant substance was carried for a present, to make room for them. *Oil* is instanted, as the chief staple commodity of the land; (see *Ezek. 27. 17.*) and in Egypt very scarce: This sin of theirs in seeking to other nations, and relying on the arme of flesh, is oft reprov'd and threatned thoroughout this Prophecie. See *chap. 5. 13. & 7. 11. & 9. 8. & 10. 4. & 11. 5.* To teach Gods Ministers to continue crying out against the prevailing finnes of the people, and never give over, till they see a reformation wrought amongst them. *The Grecians are always liars, &c. Rebuke them sharply*, saith the Apostle; yea, be instant and constant, in season, and out of season, using the same liberty in beating down sin, that men do to commit it. *Chrysostom* told his hearers at *Antioch*, that till they left their swearing, he would never leave preaching against it.

Th. 1. 19.

*Verse 2. The Lord hath also a controversy with Judah, ]* Left the Prophet should be thought partiall in the law, *Mal. 2. 9.* (See the Note there) and left *Ephraim* should say of Judah, as once *Oded* did of Israel; Are there not with them, even with them also, finnes against the Lord? The Prophet answers by way of confession, that there were so indeed; and that therefore God had a controversy with them, a litigation, or disceptation: he was expostulating with them by words, and some lighter stroaks, notwithstanding he had commended them before, as *ruling with God*, and retaining his pure worship: God would take his time to deal with them too, for their many impieties, and especially for running to Egypt for help, as they did in the dayes of *Ahaz*, and *Zedekiah*; see *Esay 30. 2.* and *31. 1.* but because they were not yet so bad as the ten Tribes, nor so desperately wicked, therefore the Lord was yet but pleading with them; he had not passed sentence, he was not resolved upon their ruine and utter extirpation: as he was for the ten Tribes, those foul Apostates and shamelesse covenant-breakers: concerning whom he saith, and is set upon't, *I will punish Jacob according to his wayes. ]* See the like words, *chap. 4. verse 9.* with the Note. He calls them *Jacob*, because they gloried much in him: their Progenitour, as did likewise the Samaritans that succeeded them, *Iob. 4. 12.* So did the Jews in *Misab* *chap. 2. 70.* But the Prophet *Hosea* answereth them in effect (as there) by proving a disparity: *O thou that art named the house of Jacob, (that wilt needs be named so, and therein prides thy self) is the Spirit of the Lord straitned?* (ye are not surely straitned to him, but in your own bowels, that yee expresse *Jacob* no better, that ye resemble him no more) *Are these his doings?* was *Jacob* a man of your practises? No: for he left no means unattempted, that hee might attain the blessing; he strove for it with his brother in the womb, afterwards with the Angel, against whom with much wrestling and raising of dust, he prevailed, as it followeth in the two next verses.

2 Chro. 28. 10

See chap. 4. 15. &amp; 5. 8. 12, 13, 14 &amp; 6. 11.

*Osio sum & imphm dogma Anadapista- rum. qui ideo pueris baptiz. mum negant. quia sensu ac mente careant. Luther in loc. 8. 10.*

*Verse 3. He took his brother by the heel in the womb, ]* to have hindred him if he could, of the first-birth-right; so desirous he shewed himself, so soon, of that de-

fireable



fireable privilege, and the promises annexed. Whence we may learn (saith One) that God taketh care even of unborn babes, that belong to him, and worketh strangely in them sometimes, as he did in the Baptist, *Luke* 1. 44. the child leaped *in the womb*, by a supernatural motion; he leaped more like a *suckling* at the breast, as the word signifieth, than an unborn Embryo. Mention had been made in the former *verse*, of the name of *Jacob*: here we have the *etymon*, or reason of that name; He took his brother by the heel, or foot-sole, as if he would have turned up his heels and got to the goal before him. Hence his name was called *Jacob*, *Gen.* 25. 26. that is, *Caldanearius*, or *Heel-catcher*, as if he would have pulled his brother back; or preface of what he should afterwards do, viz. supplant *Esau*, and get the preeminence both of birth-right, and blessing; *Gen.* 27. 36. and withall a fruit, an instance of Gods free grace, in preferring *Jacob* when he could not yet do any thing that was good, before *Esau*, though he were the elder, stronger, stouter, a manly child, a *man already*, as his name importeth, one that had every thing more like a man than a babe. See *Mal.* 1. 2. with the Note. And observe, that God here upbraideth *Jacob*s degenerate brood, with his benefits toward him their forefather, whereof they now walked so utterly unworthy.

ἐν τῇ αὐτοῦ. And by his strength, [i. By his hard labour, say the Seventy: but better, *by*, or *in* his strength, that is, by the supply of the Spirit of Iesus Christ, Phil. 1. 19. and by the power of the Almighty, casting him down with the one hand, and bearing him up with the other;

He had power with God; Heb. he played the Prince with God, fortitor & fideliter se gerit; he bore himself bravely, and had strength with God. He doth not lie down, faint and discouraged, but wrestled with excellent wrestling; he held with his hands; when his joints were out of joint. He wrestled in the night, and alone, and when God was leaving him, and upon one leg, and prevailed, as it is in the next verse. This he did partly by his bodily strength elevated, for he was a very strong man; as appeareth Gen. 29. 10. by his rolling the great stone from the Well mouth; but principally by the force of his faith put forth in prayer, which can work wonders. Oh, its a sweet thing indeed to be strengthened with might, by the spirit, in the inner man, Origin his home, non est amicum! This is the generation of them that seek him: that seek thy face, this is Jacob's yea, this is Israel, for so God brightned him, as it were, in the field for his good service: and new named him Gen. 32. 28. Neither were the faithfull ever since called Abrahamites, or Ismaelites, but Israelites; for honours sake. Should I dare to call me

μαζαλινς βυ-  
λινς Αγγελου
[ Verse 4. ]
Tea, he had given over the Angel, ]
that Angel of the Covenant, Mat.
3. 10. the Angel of the great Council, as the Seventy render, Esay 9. 6. the Lord
Christ, who redeemed Jacob from all evil, Gen. 48. 16. and is called Elobim in the
former verse. Jacob is reproved for asking his name, an argument of his Majestic
God as he that mounseth all creatures, and hath no parallel, so he surpasseth all po-
tion, and is above all name. The Africans call him Amom, that is, Hens, in, quis es?

tion, and is above all name. The *Africans* call him *Amon*, that is, *Hens, tu, quis es?* Our best eloquence of him, is a humble silence: Or if we say anything, to say as in the next verse following, *Jehovah, God of hosts, Jehovah is his memorial*, *and prevailed*: 3. Sept. *Ammon*. He had power, or got the better, Christ yielding himself overcome by the prayers of the Patriarch: for the effectual fervent prayer of a righteous man availeth much, saith St. James: there is a kinde of omnipotency in it, saith *Isaiah*, of whom also that saying passed amongst his friends, *Isa vir potius apud Deum, quid vultis*, That man could do what he would with God. The reason wherof is given by St. Hieron, in these words, *Deus ipse qui nullis contra se viribus superari potest, precibus vincitur*, that is God himself, who is otherwise insuperable, may be overcome by prayers: provided that men persevere in prayer as Jacob did, holding out till the *morning-light*, and growing more resolute toward the later end, then he had been before.

He wept, and made supplication. ] Jacob did. (not the Angel, as *Mercer* and *Druid* fims would carry it ) His wrestling was by weeping, and his prevailing by praying.

*Verbum, preces, & lachrymæ.*

*Mifera arma sunt Ecclesia.*

We

We read not till this Text, of his weeping for the blessing, (no more we do of the earthquake in *Hezekiah's* dayes, till *Amos* 1. and *Zach.* 14.) But this we know, that ardent prayer is a pouring out of the soul to God, not without a shower of tears, or at least a storm of sighes. And as musick upon the water sounds farther, and more harmoniously then upon the land: so prayers with tears are more pleasing to God, and prevalent with him. Christ could not but look back to those weeping women that followed him to the crosse, and comfort them. Tears of compassion, and of compunction, when men love and weep, as *Mary Magdalen* did, are very acceptable to God, who puts them into his bottle as precious. There are tears of another sort, *lachrima nequitie*, tears of wickednesse, expressed either by hypocrisie or a desire of revenge: such were *Esa's* tears for the blessing too, *Gen.* 27. 38. but he went without it, because a profane hypocrite: he cried out of discontent, and threatened his brother *Jacob*: he complained of his fathers store, (Hast thou but one blessing) of his brothers subtilty, (was he not rightly called *Jacob*?) but not a word of his own wickednesse. He roared for the disquietnesse of his heart, but he did not, as *Jacob*, weep and make supplication to his Judge, deploring his own wants, and imploring the supplies of his grace, *quam unice expetijt*, as the main thing he desired.

Hilichameth.

he found him in Bethel, ] that is the Lord found *Jacob* there, *Gen.* 28. 18. but especially, *Gen.* 35. 14. confirming his promises to him and all his posterity.

there he spake with us, ] who were then in *Jacob's* loyns, and promised that God should be our God: but we have falsified with him, and turned *Bethel* into *Beth-aven*: abusing that place to idolatry and calf-worship, where we, in our forefathers, had so many manifestations of divine mercy. Oh better he had never spoken with us there, then that we should have so slighted his promises, cast his words behinde our backs, and wickedly departed from our God. Is this *Jacob-like*, &c. There he spake with us. What he spake with *Jacob*, he spake with us: and wee are to hold our selves no lesse concerned therein then he was. See a like expression. *Psal.* 66. 6. See likewise, *R m.* 15. 4. and *Heb.* 13. 5. what God spake to *Ioshua*, chap. 1. 5. he spake to all Beleevers. And that which he spake to his afflicted, *Psal.* 102. He will regard the prayer of the destitute, and not despise their prayer, that he spake to us: for verse 18. *This shall be written for the generations to come.* The Hebrews have a proverb, *Qua patribus a ciderunt signum sunt filijs*, What things befall the fathers, those were a signe to their children: and thence it is, that the deeds of the fathers are oft attributed to the children. Let us labour to see our own names written upon every promise: and secure our interest by searching for the conditions whereunto the promises are annexed; and then put them in suit by faithfull prayer, saying with *David*, *Remember thy word unto thy servant; whereupon thou hast caused me to trust.*

Verse 5. Even the Lord God of hosts, ] Lo, He it is who promised, who spake with us at *Bethel*: even that *Jehovah* who is himself unchangeable and Almighty; whose promises are eternall, and infallible: who will perform with his hand, what he hath spoken with his mouth, to the thousandth generation of those that return unto him. Concerning Gods name *Jehovah*, see the Note on *Mal.* 3. 6. Concerning his Title, God of Hosts, see the Notes on *Mal.* 3. 17. *Doff.* 1.

The Lord is his memoriall. ] *Jehovah* is that *nomen majestativum* (as *Tertullian* hath it) that holy and reverend name of God, whereby he will be known, and remembered, *Exod.* 3. 19. which place doth notably illustrate this. True it is, that the Jews to countenance their conceit of the ineffability of this name *Jehovah*, do corrupt that Text: and, for *this is my name Legnalam* for ever; they read, *this is my name Legnalam*, to be concealed. Where it is well observed by One, how crosse the superstition of men is to the will of God. They in a pretended reverence to God, will not so much as mention this name; because they say, 'tis a name that God so much glorieth in: and yet the Text saith, this name is Gods memoriall: it is the name by which he would be remembered to all generations, as that which setteth forth his glory more then any other Name whatsoever. So that when we would have a holy memoriall of God (and to remember Him, is every whit as needfull as to draw breath, saith an Ancient) we need no Images or other unwarrantable helps: the meditation of the Name *Jehovah*, and the import of it, will be of singular use.

Psal. lxxi.

Tam Dei mem-  
inisse opus est  
quam respirare.  
Nazianzen.

that way. Papists have their pictures, and their memories, as they call them; Idolaters fain to themselves diverse representations, and remembrances. *Behind the doors also and the posts hast thou set up thy remembrances, Esay 57. 8.* where Gods Law should have been written, according to *Deut. 6. 9. & 11. 12.* and when as Gods Name should have been remembred, *Psal. 135. 13. and Psal. 102. 12.*

*Verse 6. Therefore turn thou to thy God, ]* The premises considered, Repent: and so return to God from whom thou hast deeply revolted. It is to thy God, to whom thou art exhorted to turn; not to a tyrant, but to a God in covenant: yea it is *wish thy God* (as the Hebrew hath it) with his good help, that thou shalt turn. Onely cry unto him, Turn us Lord, and we shall be turned, draw us, and we will run after thee, &c. Of turning to the Lord, see the Note on *Zach. 1. 3.*

*Keep mercy and judgement, ]* Those *magnalia legis*, those weightier matters of the Law (as our Saviour calleth them, *Matth. 23. 23.*) which *Ephraim* had made light of, *chap. 4. 1.* He is therefore called upon to evidence the truth of his turning to God, by bringing forth fruits meet for repentance, *Matth. 3. 8.* such as are, *tantamount*, and weigh just as much as repentance comes to. *Optima & aptissima penitentia est nova vita*, faith *Luther*; The best and rightest repentance is a new life, universall obedience to both Tables of the Law: Mercy and judgement are here put (by a figure) for the duties of the second Table: as constant waiting upon God for the duties of the first: for the Prophet here observeth not the order of nature, but of our knowledge, when he instanteth first in the second Table, as doth also the Prophet *Micah, chap. 6. 8.* Mercy must be kept and exercised, by 1 Giving, 2 Forgiving: This God prefers before sacrifice, *Hos. 6. 7.* This *Chrysostom* faith, is a more glorious work then to raise from the dead. And here let those that would keep mercy (and not shew it onely sometimes, when they are in a good mood) steep their thoughts in the mercies of God: and so strive to be mercifull, as their heavenly Father is, *Matth. 6.* Judgement also must be kept, and justice done, *Esay 56. 1.* after the example of God, who is said to exercise loving-kindnesse, but withall judgement, and righteoufnesse in the earth, *Ier. 9. 24.* Gracious is the Lord, and righteous, yea our God is mercifull, *Psal. 116. 5.* the mixture of mercy and judgement is very comely: as in publike persons, *Psal. 101. 1.* (where we see, that *Dauids* ditty was composed of discords, which made an excellent harmony) so in others of all sorts, *Prov. 21. 21.* who are required to be mercifully just, and justly mercifull in all their enterdealings: according to that golden rule, given by our Saviour, *Luke 6. 31. Whatever ye would that men should do unto you, do ye to them likewise.* This is the standard.

*and wait on thy God continually. ]* First, beleeve Him to be thy God, by a particular individuating faith: and then thou wilt be easily drawn to wait upon him, who waiteth to be gracious: or to draw near unto him, (as the Seventy here render it) and come boldly to the throne of grace, *Heb. 4. 16.* for as the Ark of the Covenant, and the Mercy-seat, were never separated: so neither is the mercy of God from those that are in covenant with him, and can truly call him *Theirs*. Hope is compared to a line (the same Hebrew word that signifieth the one signifieth the other) and waiting on God is nothing else but Hope and Trust lengthened, or drawn out. Sure it is that Trust in God at length will triumph: and all his dispensations will appear beautifull in their season. Hold out therefore faith and patience. Wait upon the Lord, be of good courage, and he shall strengthen thy heart: *Wait I say upon the Lord.* Ponder that sweet promise, *Habak. 2. 3.* not delivered only, but doubled, and trebled for more surety. And then consider first thy distance from God in worth, and degree: next thy *deperdance* upon him, thine undone condition, if he desert thee: and then thou wilt be content to wait upon him continually, to stay his leisure as *David* did for the kingdom, and as those in *Esther* did for deliverance: to say with those good souls in the *Acts, The will of the Lord be done.*

*Verse 7. He is a merchant, ]* Heb. *He is Canaan*, that is, a meer natural man, *Ezek. 16. 3.* a money-merchant, who so he may have it, careth not how he comes by it: he is more like a Canaanite then a Jacobite. *Jacob* said, *I have enough my brother*; but *Ephraim* is sick of the plague of unsatisfiability: and instead of keep mercy and judgement, as in the former verse, he keepeth false ballances in his hand, and

באל ה'ך  
שם עש.

Demands.  
Condemns.

ענין.

Psal. 27. 14.



and false weights in his bag, *Deut. 15. 13, 14, 15. Lev. 19. 36. Prov. 11. 1. and 16. 11. and 20. 10.* See the Notes there; He that hath his hands full of the ballances of deceit, and will not loose them to take hold of God, will not part with his fat and sweet (as the Vine and Olive in *Iothams Parable*) though it be to raigne in heaven, how can it be expected that he should turne to God, or that he should love to be his servant; *Esay 56. 6?*

*when hee loveth to oppresse.*] To get gain, if not by fraud and cunning contrivance, then by force, and by forged cavillation, as *Luke 19. 9.* *Sic quacunq; potest arte nocere, nocet:* And all this he loveth to do: he delights in it; he not onely is pleased with it, but pleadeth for it, and opposeth with crest and brest whatsoever standeth in the way of his own heart; exercised with covetousnesse, (as *S. Peters* phrase is, *2 Pet. 2. 14.*) which he constantly followeth, as the Artificer doth his trade. Let such Canaanites read that flaming text, *1 Thess. 4. 6.* and take heed, lest while they get all they can, by wretch and wile, lest while they count all good fish that comes to net, they catch at length the Devil and all: lest they receive no lesse summes of curses, then of coyn; lest screech-owls of woe cry aloud, from the beams of their chambers, &c. See the Note on chap. 7. 1.

[*Verse 8. And Ephraim said, yet I am become rich,*] *Sed mihi plaudo domi.* I have it howsoever, though I hear ill for it; though the Prophet inveigh against my covetousnesse, yet *I am rich*, while he and his companions are poor, and indigent:

*yea I have found me out substance,*] An idol, so the Vulgar renders it: and indeed, every covetous man is an idolater, and performs both outward and inward service to his Mammon of unrighteousnesse, to his golden-calf. Substance hee here crackes of, and rest to his soul (as the Seventy render it) in opposition happily to the aery notions (as he accounted them) of the Prophets invectives against his covetous practises, and the terrours of his own conscience, which he endeavoured to corrupt and bribe: See to like purpose, *Esay 57. 10.* Thou hast found the life of thy hand, that is, a livelihood by thy labour; therefore thou wast not grieved: thy heart is hardened, and thou art insensible of thy sin-guiltinesse; thou testest the gain against the guilt, and then all is hail with thee. *Felix scelus vitas vocatur;* Prosperous wickednesse is accounted vertue. *Leah*, because fruitfull, and successfull, rejoiced in that whereof she had greater reason to repent. So did those Idolaters, *Ier. 44. 11. Dionysius*, after the spoil of an idol-Temple, finding the winds favourable in his Navigation; Lo, said he, how the gods approve of sacriledge. It is no better that *Ephraim* here deals with the Almighty: Surely saith he, if God disliked my courses so much as the Prophet would make beleieve, I should not gather wealth as I do: but the world comes tumbling in upon me, therefore my wayes are good before God. This is an ordinary paralagisme, whereby wicked worldlings deceive their own souls; hardning and heartning themselves in their sinfull practises, because they outwardly prosper. But a painted face is no signe of a good complexion. *Seneca* could say, That it is the greatest unhappinesse to prosper in evil.

*In all my labours,*] so he calleth his fraudulent and violent practises, as making the best of an ill matter.

*They shall find no iniquity in me.*] Though they search as narrowly as *Laban* did into *Jacobs* stuff: What can they find, or prove by me? Am I not able, either to hide mine ill-dealings, or to defend them? Can they take the advantage of the Law against me? Why then should I be thus condemned and cried out of, as I am? Thus the rich man is wise in his own conceit, *Prov. 28. 11.* and covetousnesse is never without its cloak, *1 Thess. 2. 5.* which yet is too short to cover it from God, who is not mocked with masks, or fed with fained words, whereof the covetous carter is full, *2 Pet. 2. 3.* witness *Ephraim* here, with his pretences, of innocency, *In all my labours*, that is, mine ill-gotten goods; (the fruit of mine hard and honest labour, saith he) *they shall find none iniquity*; no crimen stellionatus, no craft or cruelty.

*That were sinne.*] *Piculum esset*, that were a foul businesse: farre be it from me to stain my trading, or burden my conscience with any such misdeed. I would you should know, I am as shie of sinne as another: neither would I be taken tripping for any good. Thus men notoriously guilty, may yet give good words, yea largely professe what they are guilty of, to be an abominable thing. And this is a

*Ephes. 5. 5.*

*εὐνομία ἀνά  
luxuriam  
ἐκκαρτερῶ.*

*Tul. de divin.  
lib. 2.*

sure signe of a profane and cauterized conscience, of an heart that being first turned into earth and mud, doth afterwards freez and congeal into steel and adamant.

*Verse 9. And I that am thy Lord God from the land of Egypt,* ] This seemeth to be interlaced for the comfort of the better sort, that trembled at the former threatenings: for as in a family, if the dogs be beaten, the children will be apt to cry; so is it in Gods house. Hence he is carefull to take out the precious from the vile, and telleth them, that he hath not cast off his people whom he foreknew: but would surely observe his ancient covenant, made even in the land of Egypt toward his spirituall Israel.

Diodore.

*I will yet make them to dwell in tabernacles, &c.* ] i. e. I will deliver my Church from the spiritual Egypt: and make her to passe thorow the wilderness of the world, in particular Churches, aspiring toward the heavenly Canaan: even as my people dwelt in Tents in the wilderness, the remembrance whereof is celebrated in the feast of Tabernacles, *Lev. 23. 43.* See *Zach. 14. 16.* with the Note.

Esay 30. 20.

*Verse 10. I have also spoken by the Prophets,* ] And not suffered you to walk in your own wayes, as did all other Nations, *Acts 14. 16.* The Ministry is a singular mercy, however now vilipended.

*and I have multiplied visions,* ] whereby I have discovered thy present sins, and imminent dangers, though thou hast said, They shall finde none iniquity in me, &c. The wit of Mammonists will better serve them to palliate and plead for their *asilectum delictum*, their beloved sinne, then their pride will suffer them once to confesse and forsake it, though never so plainly and plentifully set forth unto them.

ἄγγελον  
ἄγγελον.

*and used similitudes by the ministry of the Prophets,* ] Heb. *by the hand*, which is the instrument of instruments, saith the Philosopher: so is the ministry of the word, for the good of souls. It is called a hand, because it sets upon mens souls with the strength of God, and a certain vehemency. Did not my word lay hold upon your fathers? *Zach. 1. 6.* See the Note there. It is said, *Luke 5. 17.* that as Christ was teaching, the power of the Lord was present, &c. The Gospel of Christ is the power of God, *Rom. 1. 16.* It is his mighty arm, *Esay 53. 1.* Now it was ordinary with the Prophets to use similitudes, as *Esay 5. 2.* *Ezek. 16. 3.* which is an excellent way of preaching and prevailing: as that which doth noth notably illustrate the truth, and insinuate into mens affections. *Galeatius Caraccolum*, an Italian Marquesse, and Nephew to Pope Paul the fift, was converted by Peter Martyr reading on *1 Corinth.* and using an apt similitude. Ministers must turn themselves into all formes and shapes, both of spirit and of speech for the reaching of their hearers hearts; they must come unto them in the most woin, winning, and convincing way that may be. Onely in using of *Similies*, they must, 1. Bring them from things known and familiar, things that their hearers are most acquainted with, and accustomed to. Thus the Prophets draw comparisons from fishes to the Egyptians, vineyards to the Jews, droves of cattle to the Arabians, trade and traffique to the Egyptians. And thus that great Apostle, *1 Cor. 9. 24.* fetcheth Similies from runners, and wrestlers, exercises that they were well acquainted with in the *Isthmian Games*, instituted by *Thesus*, not far from their city. 2. Similies must be very naturall, plain, and proper. 3. They must not be too far urged: we must not *witwanton* it in using them: and let it be remembered, that though they much illustrate a truth, yet *Theologia parabolica nihil probat*. There are interpreters of good note, that read this whole verse in the future tense; and make a continuation of that promise in the verse afore. *I will speak by the Prophets*, sc. in the dayes of the Gospel, when great was the company of those that published it, *Psal. 68. 11.* *I will multiply visions*: See this fulfilled, *Acts 2. 17.* with *Joel 2. 28.* *I will use similitudes*, teach in parables, and illustrate therewith grave sentences. and doctrines, as Christ and his Apostles did, and as the best Preachers still do, that they may thereby set forth things to the life, and make them as plain, as if written with the Sunbeams.

*Verse 11. Is there iniquity in Gilead?* ] What in Gilead, a city of Priests? (See chap. 6. ver. 8. with the Note) yea Gilead is a city of those that work iniquity, a very *Poneropolis*, a place of naughty-packs, chap. 4. 15. Now there is not a worse creature on earth, then a wicked Priest, nor a worse place then a wicked Gilead.

The.

The Hebrew hath it thus: *Is Gilead iniquity?* Or *and another*, *Drusius*, and others, *Surely it is so.* Confer *Mich. 1. 5.* *Gregory Nazianzen* reports of *Athen*, that it was the plagueiest place in the world for superstition. Our Universities were so in times of Popery, and began to be so again, a few years since. *Revera Gilead est iniquitas, profecto vanitas sunt*, they were grown so incorrigibly flagitious, that they seemed to be as it were, transformed into sinnes image. Some render the Text thus: *Is there iniquity in Gilead?* *Arashey* namely, *vanity in Gilead?* *They sacrifice bullocks, &c.* and set this fence upon it: What? think you the men of *Gilead*, those beyond the river of *Jordan*, whom *Tiglath Pileser* spoiled and led captives, that they onely were guilty of idolatry, and you not, because you remain at home, untouched of the *Assyrian*? Nay, saith *Hos*, the very entrance into the Countrey, *Gilead* it self, so aboundeth with idolatry, that it is not to be doubted, but in the rest of the parts of the kingdom, their altars are as thick as *furrows in the field*, that is to say, innumerable. Some think this last phrase, *their altars are as thick as the furrows of the field* (or of my fields, whereof I am chief Lord, and wherein he should have served me, and not idols) hath reference to some superstitious way of theirs, of seeking God, by erecting altars in the furrows, for the fructifying of their fields, the Heathen did so to their *Dij Terminales*: and the Papiists still do so in their solemn Processions, erecting crosses and crucifixes in the bounds of their fields, and thereby thinking to get a blessing on their corn and pastures. *Tanquid non* noteth here, that God in the old Testament would therefore have but one Altar, whereon to offer sacrifice, and that to be at *Jerusalem* onely: to teach them that *Christ*, the Anti-type of all their sacrifices, should once be offered up upon the altar of his Crosse, a propitiation for their sinnes. *Mich. chap. 9. 8. & 10.* This Altar he also appointed to be in the Temple, that the sacrificers might believe the gracious presence of God with them, and might worship him in spirit and in truth. *you are turned to*

*Verse 12.* And *Jacob* fled into the countrey of *Syria*, *Isaac*, in whom ye glory, was a poor forlorne fugitive, glad to runne for his life, and to take hand on for his livelyhood. *Gen. 28 & 29.* This they were bound by the Law to make confession of, ever when they offered their basket of first-fruits, and to say, *A Syrian ready to perish was my father*, &c. *Deus. 26. 6.* that, considering the meanness of their original, they might not boast of their intoltry; but magnific Gods free-grace in their present enjoyments; and say as that noble Athenian General *Aphierates* did, in the midst of all his triumphs, *He gloried not from how great calamitie and misery, to what great blessedness and glory are we exalted?* King *Agasicles*, would be served in earthen vessels, to remind him of his father, who was a poor potten *Willigis* Arch bishop of *Mantz*, Anno 1011 being a Wheel-wrights sonne, hang'd wheels, and wheel-wrights-tools round about his bed-chamber, and under-wrote in Capitall Letters, *Willigis, Willig is regale, unde vneris*, Remember things Originall. How low and mean were we of this Nation at first? *Brich* signifieth *blew-coloured*, so with word; Hence our name *Britains*. This was their fine clothing: their food was barks of trees and roots. *Herodotus* saith, what some old men he knew, who told of times in *England*, that if the good-man of the house had a matrix, or a flock-bed, and a sack of chaffe to rest his head on, he thought himself as well lodg'd, as the Lord of the Town: for ordinarily, they lay upon straw-pallets covered with canvas, and a round log under their heads instead of a bolster. They said, pillows were fit onely for women in child-bed: and in a good farmers house, it was rare to find four pieces of Pewter: and it was accounted a great matter, that a farmer should shew five shillings, or a noble together in silver, &c. There are that render the Text thus: *Thither fled Jacob out of the countrey of Syria, after Isaac had served for a wife, and for a wife had hepe shepherds blowed him*

*Verse 13.* Thither also by a Prophet did *Jehovah* bring up *Israhel* out of *Egypt*, &c. ] that is, *Gilead* served as a sanctuary unto *Jacob*, when he fled from *Laban*. In *Gilead* also God by *Jehovah* renewed his Covenant with your fathers, after he had brought them out of *Egypt*, by the hand of *Moses* and *Aaron*. A horrible thing therefore it is, if well considered, that these two places should now be so compared with idolatry, and become the nurseries of evil, which heretofore were the means of so great comfort to Gods people. Thus *Punjab*, *Belanus*, and others. A witty interpretation, but somewhat forced.

certe  
ver & profecto.

Jun. & Trem.

of exp. m. b.  
exist. m. b.

Sadai.

Israhel.

Buchanan.

signifieth  
exist. m. b.  
exist. m. b.  
exist. m. b.

exist. m. b.

And



*And Israel served for a wife, ]* He had nothing to endow her with; he would therefore earn her with his hard labour: wherein he shewed singular humility, patience, meeknesse, waiting upon Gods providence: none of all which graces were found in his degenerate posterity, who yet prided themselves in their father Jacob.

*And for a wife he kept sheep. ]* q. d. Jacob, that he might obey his father, was content to serve his Uncle; and to suffer a great deal of wrong from him: but ye refuse to serve me though a liberall Lord, a bountifull Benefactour. He held close to me in that hard service: but you abusing your liberty, enslave your selves to false gods. He in his misery kept his confidence of the blessing: but you in your prosperity, cast it clean away, &c. Luther upon this Text speaketh much about the blessing of a good wife, (a commodity that cannot be too dear bought) and the plague of a scold that is alwayes rayling and wrangling. The Heathen well saith, that every man when he marieth, bringeth either a good, or an evil spirit into his house; and so maketh it either an heaven or an hell. Pareus well observeth here, the great use of Histories and holy examples, according to Rom. 15. 4. Plauto thinks that *Historia* comes of *ἱστορίαι* & *ἴστωρ*, of stopping the flux of errors and enormities.

Quia qua per-  
petuo rixam  
dum.

In Crayle.

ἡ δὲ διολογία  
ἡ πᾶσι.

*Verse 13. And by a Prophet the Lord brought Israel out of Egypt, ]* By Moses that Prophet, by an excellencie: as Aristotle is called the *Philosopher*, Tully the *Orator*, Paul the *Apostle*, Calvin, the most learned *Interpreter*, &c. Moses was a famous Prophet indeed, and a Type of Christ. Confer *Dent.* 18. 15, 18. and 34. 10, 11, 12. *Acts* 3. 22. and 7. 35, 36, 37, 38. Theodoret calleth him the great *Ocean of Divinity*. Bellarmine, Gods speciall favorite, then whom Antiquity had *nihil sapientius, sanctius, mirius*, none more wise, meek, and holy: Indeed, titles of honour are not worthy of him. Howbeit he was but a mean man at first, *Exod.* 4. 30. he took his wife and his sonne and set them upon an asse; that was the best, and the onely beast that he had, for ought we read. It was not very likely that so poor a Prophet should do so great a deed. But God loves to help his people with a little help, *Dan.* 11. 34. that through weaker means, his greater strength may appear. His end here may seem to be the same as before, in setting forth Jacobs meanness, to take down the haughtinesse of the people, proud of their Founders and forefathers. A Prophet he is purposely called, and his name concealed. 1. To shew, that the work was done not by might nor by power, but by Gods Spirit; *Zech.* 4. 6. 2. To shew what God will do for his people by the prayers and for the sake of his Prophets, when they are most shiftlesse and hopelesse. 3. To let this unworthy people see how much God had done for them once by a Prophet, how little soever now they see by such. This is Cyrus observation.

Excusserrunt  
ex suavis-  
simo  
poculo meo  
suavitatem.

ἡ δὲ πᾶσι.

*Verse 14. Ephraim hath provoked him to anger, most bitterly, ]* Heb. with bitterness, or unto bitter displeasure, or with bitter things, that is, sinnes that imbitter Gods Spirit and put thunder-bolts into his hands. As a Bee stings not till provoked, so neither doth God punish, till there be no remedy, 2 *Chron.* 36. 16. If Ephraim will provoke him to anger, (which he will not dare to do to his land-lord) if he will put it to the triall, whether God can be angry, as those did, *Heb.* 3. 9. he shall know the power of his wrath, *Psal.* 90. 11. he shall feel, to his sorrow, that it is an evil thing and bitter, that he hath forsaken the Lord, and that his fear is not in them; *Jer.* 2. 19. there will be bitterness in the end, *Principium dulce est, sed finis amoris amarum, Amor amator.* Lust is a lie, as Amnon proved. Her end is bitter as wormwood, though her lips drop as an honey-combe, saith Solomon of sinfull pleasure, *Prov.* 5. 3. It is like *Jonathans* honey, or *Esaus* pottage, or *Iudas* his thirty pence, which he would gladly have been rid of, but could not. Those that provoke God shall one day hear, *Do ye provoke me to anger? Are ye stronger then I?* they shall be taught to meddle with their match, and not to contend with him that is mightier then they, *Eccles.* 6. 10. they shall cry out in the bitterness of their souls, as *Lam.* 3. 15. He hath filled me with bitterness, he hath made me drunk with wormwood. And God shall reply, as *Jer.* 4. 18. Thy way and thy doings have procured these things unto thee: and this is thy wickednesse, because it is bitter.

*therefore shall he leave his blood upon him, ]* God shall bring upon him deserved destruction; he shall bring him into the fire, and leave him there, *Ezek.* 22. 20. the

the guilt of his sinne shall remain upon his soul, and then punishment cannot be far off. See Ezek. 24. 7, 8. with chap. 18. 13. Job. 2. 29. Or, the enemy shall leave him all bloody.

and his reproach shall his Lord return unto him. ] His Lord, not the Assyrian, as some sence it, but his Liege Lord (whom he hath reproached, by changing his glory into the similitude of a calf, and other corruptible things) shall cry quittance with him, as verse 2. cast utter contempt upon him, according to 1 Sam. 2. 30. and make him know that he is his Lord.

Rom. 1. 23.

## C H A P. XIII.

Verse 1. **W**hen Ephraim spake trembling, ] Or, there was trembling, as there is among the beasts of the field; when the Lion roareth. Ephraim whiles innocent of the great offence, spake with authority, and none durst budge against him: for he had great power in his hand. Now, as the Philosopher told Adrian the Emperour, who challenged him to dispute; *Difficile est ei contradicere, qui potest aqua & igni interdicere: vel adversus eum scribere, qui potest proscribere.* It is dangerous meddling with the Lions beard. Nebuchadnezzars Majesty was such, that all people, nations, and languages trembled and feared before him, Dan. 5. 19. wheresoever his commands or armies came, there were very great heart-quakes and concussions of spirit. Where the word of a king is, there is power: and who may say unto him, *What dost thou?* Eccles. 8. 4. Job was no king: and yet whiles hee was Jobab, that is, in a prosperous condition, The young men saw him, and hid themselves: the nobles held their peace, and their tongue cleaved to the roof of their mouth, Job 29. 8, 10. The people feared Jobab (chap. 4. 14.) as they feared Moses, all the dayes of his life: for why? the Lord had magnified him in the sight of all Israel. Naturall conscience cannot but stoop to the image of God in whomsoever. When Ephraim was first in the Throne, he became formidable: but when he fell openly from God, he grew feeble: first he was a terror, and then a scorn.

Gen. 36. 34.

But when he offended in Baal, he died. ] When by Jezabel (who did all under her husband, she was King, and he Queen) Baal-worship was brought in, then Ephraim fell from his dignity: then every paltry adversary trampled upon him, as the Hare will do upon a dead Lion. See how Benhadad insulted over Ahab, 1 King. 20. Thy silver and thy gold is mine, thy wives also and thy children, even the goodliest are mine. And the king of Israel answered and said, My Lord, O king, according to thy saying, *I am thine, and all that I have.* Look how the worried Curie falls upon his back, and holds up all four, as craving quarter: so did this sordid Idolater, glad to crouch to his enemy: when God was departed from him; he was even as a dead carcase.

*Morti vicinus jam magis atque magis.*

He that departeth from God (who is his life) by an evil heart of unbelief, subiecteth himself to all sorts of deaths, Naturall, Civil, Spirituall, and Eternall.

Heb. 3.

Verse 2. And now they sinne more and more, ] Heb. They adde to sinne: God in his just judgement hath given them up unto hardnesse of minde, and to their hearts lust: that for all this sudden change, they repent not, but run more and more into Idolatry. Not content to worship Baal, and such Heathen-Deities, They make them molten images of their silver, ] they laid their monies together, to make the golden-calves, or silver-thrines, as Acts 19. 24. and other idolatrous trinkets: they lavished silver out of the bag, and were at no small charge. They multiplied their altars, chap. 10. and abused Gods gold and silver to mysticall adultery, chap. 2. All this they did Now, saith the Text: most unseasonably, and as it were in flat opposition to God; after he had sought to reclaim them both by counsels, and corrections, and had hang'd Ahab and his house up in gibbets, as it were, before them, for their admonition. Surely it is a just both presage and desert of ruine, not to be warned. See chap. 7. 1. with the Note.

And

Prov. 3. 5.

Calv. in loc.

Rom. 1. 27.

Adorare est  
quasi applicare  
manum ad os.οὐδὲς ὄραν  
ἀνθρώπων.

1 Cor 7. 31.

And idols according to their own understanding, ] i. e. according to their own inventions; *motu suo proprio*; forsaking the Rule of the Word, they will needs be schollers to their own Reason, though they are sure to have a fool to their Master. That's a good saying of Solomon, *Trust in the Lord with all thy heart, and lean not unto thine own understanding*, in matters of Gods worship especially; for there *Deus damnat quicquid ardet iudicio hominum vel rationi*, that which is highly esteemed amongst men, is abomination in the sight of God, *Luke 16. 15.*

all of it the work of the craftsmen, ]. And should men worship the work of their own hands? what can be imagined more irrational and fortish? But it is a most righteous recompence of their error. See *Esay 29. 13, 14.* God doth blinde and blast such, causing their madnesse to appear to all, and that they are men compact of meer incongruities, solacising in opinion, speeches, actions, all: nothing is more irrational then irreligion.

they say of it, *Let the men that sacrifice kisse the calves.* ] They, that is, the king and his counsellours, or the idolatrous priests by their appointment. These were active to invite, and incite men to partake of those idolatrous services. Should we be lesse diligent in calling upon others to *kisse the Son*, with a kisse of love and homage? should we not be as serious and sedulous in building stair-cases for heaven, as the wicked are in digging dungeons to hell?

kisse the calves. ] That the custome of kissing in divine worship was used in all Nations, is evident. They kissed either the idols mouth, or their own hand (where the idoll stood on high, so that they could not come at it) in token of homage. See *1 King. 19. 8. Job 31. 27.* So (after the example of *Dioclesian*) the Pope holds forth his foot to be kissed by the greatest Potentates: whiles he sitteth as God, in the Temple of God, &c.

Verse 3. *Therefore they shall be as the morning cloud,* ] They shall vanish and come to nothing: the morning cloud irradiated by the sun, seems very gay at first, but is soon dispelled by it, the dew lies very lovely upon the grasse, and seems to impearl it: but is soon dried up. See *chap. 6. 4.* The chaff lies hollow and high, but is soon disperst before a whirl-wind. See *Psal. 35. 5. Dan. 2. 35. Psal. 1. 5.* The smoke rowls out of the chimney, as if it were some solid substance, and would muffle the whole heavens, but is presently scattered; *Evaporat & evanescit*, the higher it ascendeth, the sooner it vanisheth. See here how that is verified *chap. 12. 10.* I have used similitudes by the ministry of my Prophets, (four in a breath wee have here) and be hereby advertised. 1. Of mans weaknesse. 2. Of Gods power. 3. Of the swiftnesse of *Ephraims* ensuing misery. 4. The severity of Gods dealing with idolaters, he will leave no signe nor remaine of them: he will utterly remove them as a man takes away dung, till it be gone, *1 King. 14. 19. Sic transi gloria mundi.* Life it self is but a shadow, a dream, yea a dream of a shadow, *Psal. 144. 4.* profit, an uncertainty, *1 Tim. 6. 17.* pleasure, a spirt, honour a blast, pomp a phancy, *Act. 25. 23.* the whole world a scheme, or notion that hath nothing in it of any firmnesse, or solid consistency. Why then should wicked worldlings brag, and look so big? Why should the Saints be affected either with it's allurements, or affrightments, and not cry out with that heroicall *Luther*, *Contemptus est a me Romanus & favor & furor*, I care neither for *Romes* favour, nor fury; I am neither fond of the one, nor afraid of the other, for all is but *fumus aut funis* vanity and vexation?

Verse 4. *Yet I am the Lord thy God, &c.* ] Yet for all the sorrow: and though, I thus threaten thee: for since I spake against thee, I do earnestly remember thee still, &c. *Jer. 31. 20.* It is easie to observe, all along this Chapter, an interchange of menaces and mercies, as in the preceding verse and this; so verse 8. and 9. verse 13. and 14. verse 16. and chap. 14. 1. to shew how soon the Lord repents him of the evil, and how ready to shew mercy to the worst that return. If men could but finde a penitent heart, he would easily finde a pitying heart: like as *David* would have been friends with *Abalom* after all the unkindnesse, would he have been but better at last. To reduce *Ephraim* it was, that this Chapter, like checquer-work, is made up of promises and threatnings; that the tartnesse of the one might make him the better to taste the sweetnesse of the other.

*Yet I am the Lord thy God from the land of Egypt,* ] See the Note on *Chap. 12. 9.*  
He



He was their God before, *Gen. 17. 7.* but then he mainly manifested himself so to be, when he brought them thence with a strong hand, and so declared himself to be Jehovah, *Exod. 6. 2.* yea I am ready to shew thee the like mercy still: for I remember (saith he) the kindnesse of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown, *Jer. 2. 2.*

and thou shalt know no God but me, ] i. e. Effectually acknowledge, worship, serve, love, none save me, *Deut. 13. 2. Gal. 4. 9.* Thou shalt experience none other: it is a blessed thing to be ignorant of false-worship; and not to be insighted into, or versed in the depths of Satan, *Rev. 2. 24.* Thou shalt not enquire how these Nations worshipped their gods, *Deut. 12. 30.* Ahaz got hurt by seeing the Altar at *Damascus*: Many that will needs see the Popish-service, are ensnared thereby.

for there is no Saviour beside me. [ This is a Title that God much glorieth in. See *Ej. 60. 16.* and *63. 1. Ait. 5. 31.* and we should go oft to him in this Name, as *Jer. 14. 8.* sith he is able to save them to the utmost that come unto him, *Heb. 7. 25.* to save them perpetually, and perfectly. He is a sole Saviour, a thorow Saviour, a Saviour in solidum: and doth not his work to the halves, as Papists make it. How blasphemous is that direction of theirs to dying men, to say, Joyn, Lord, mine obedience with those things which Christ suffered for me, &c.

Verse 5. I knew thee in the wilderness, in a place of great drought, ] In terra torridissima, where I gave thee *pluviam escatilem & petram aquatilem* as *Tertulian* phraseth it, where I gave thee bread from heaven, set the flint abroad, kept thy clothes whole and fit, kept back thine enemies, led thee by a pillar of cloud, sent thee in flesh at Even, and bread in the Morning, served thee as never Prince was served in his greatest pomp. And wilt thou yet kisse the calf, *qui te nec servat, nec satiat, ut ego?* who neither saveth thee, nor satisfieth thee, as I have done? not suffering thee to lack any thing, *Deut. 2. 7?* but crowning thee with loving kindnesse, and tender mercies: inasmuch as *Moses* stands amazed at it, and cries out, *Happy art thou O Israel! who is like unto thee, O people saved of the Lord, &c. Deut. 33. 29.*

Verse 6. According to their pasture so were they filled: ] Saturity bred security; fulnesse, forgetfulness. This was a foul fault, and is much complained of, *Deut. 32. 13, 14, &c. Psal. 78. 10, 11, &c.* God had brought them out of a place of great drought into large and fat pastures, a land flowing with milk and honey, where he filled their hearts with food and gladnesse, where he fed them among the lillies, daily and daintily. But they, as if God had hired them to be wicked, basely abused his bounty to luxury, and having fulnesse of bread, and abundance of idlenesse, grew proud as *Sodom*, and out of measure sinfull; forgetting God and his will, themselves and their duties, and running out into all excessse of riot, though they had been fairly warned, and commanded to the contrary, *Deut. 8. 10, &c.* Their heart grew fat as grease, and became as a foul stomach, which the more you fill it, the more you spill it: or like fed horses, they grew fierce and filthy, *Jer. 5. 7, 8.* there was no *hoc* with them. See *Ezek. 34. 16, 18, 20.* Whiles they were in the wilderness God knew them, yea he knew their souls in adversity; They both knew God, and were known of him. But now, God neither knew them so much, nor they him: they lived not upon him now, as once in the wilderness; but being filled, yea filled (you have the word here twice together) to note how they fell upon those allowed delights, and even glutted themselves, gorg'd themselves, they flew upon them, as those in *Sauls* time did upon the spoil of the Philistines: they fed without fear, as those Pseudo-Christians in *Jude* *vers. 12.* they gormandized as those flesh-mongers afore the flood, more like beasts then men, as the Greek word signifieth, *Luke 17. 27.* And hereupon their hearts were exalted, ] Prosperity and plenty will easily blow up such a blab as pride, in the best hearts, if care be not taken to the contrary, as *Aguir* knew, and therefore prayed, *Give me a mediocrity, lest I be full and deny,* and proudly ask, *Who is the Lord?* and as *Solomon* felt, whose wealth did him more hurt then his wildome did him good, *Eccles. 2.* and as *Hezekiah* experimented to his cost, *Ej. 39.* indeed of *Iehosaphat* it is noted, *2 Chron. 17. 3.* that he walked in the first ways of David his father. (for the truth is, *David's* first ways were his best ways: neither was he ever so good and tender,

εις το παντα  
αδς.

Tert. de pati-  
entia.  
Psal. 78. 20, 24

Acts 14. 17.

Ezech. 16. 49.

οτι ον αν  
ερετης μαλ-  
λον βλατης.  
Hippoc.

Gal. 3.

Γραβντες.

Prov. 30. 9.

Vespasianus  
unus accepto  
imperio melior  
factus.

as when he was *hunted as a Partridge* in the mountains) and of *Vespasian* it is storied, that he was made the better man by being made Emperour: but he was a *rare bird*, and had scarce his fellow again. It is the property of prosperity to tumour the heart: and *ubi uber, ibi tuber*. See *Psal.* 73. 3, 6. & *1 Tim.* 6. 17. they eat and are swelled as being poysoned with pride: they are are fatted, but it is for the slaughter.

*therefore have they forgotten me,*] *Non tam theoreticè quàm practicè*, they remember there is a God, but they honour him not as God: they forget their engagements to him, and through the pride of their countenance, they seek not after him, *Psal.* 10. 4. they consider not their distance, their dependance, &c. Now of all things God cannot abide to be forgotten, *Esay* 1. 2, 3. it is a sin that he can hardly pardon, *Ier.* 5. 7, &c. See the Note on *chap.* 8. 14.

Exod. 19. 4.  
Deut. 32. 10,  
11.  
Mat. 23. 37.

Plin. lib. 10.  
cap. 57.  
Scal. exerc.  
208.

*Verse 7. Therefore will I be unto them as a lion, as a leopard, &c.*] Thus still God proceedeth to use similitudes by the ministry of his Prophets, as he did before *verse 3*. He here compareth himself (who otherwhere is compared to an Eagle, bearing her young upon her wings; to a Hen hovering over chickens, to a father cherishing his children, &c.) to a lion, yea to an old lion, which taketh the prey but seldom, and therefore is more ravenous of it, when taken; (See *chap.* 5. 14.) to a leopard, or panther, that diligently observeth by the way, and lieth in wait for his prey, and useth subtilty, as not being so swift of foot: confer *Ier.* 5. 6. To a Bear robbed of her whelps, which are very dear to her. To any other cruell creature, *verse 8*. as the Tiger that flieth upon the very picture of a man, and teareth it, or if he cannot come at it, teareth himself for anger. Neither is it for nothing (saith *River*) that God compareth himself here to all these together: but to shew that there was no hope of escape, neither could he that had avoided one danger, be safe from another. So dreadfull a thing is it to fall into the punishing hands of the living God. Oh consider this ye that forget God: least he tear you in pieces, and there be none to deliver you.

*Verse 8. I will meet them as a Bear bereaved of her whelps,*] *Surgit hic oratio.* The Bear is more cruell then the Lion: for the Lion is said to spare the prostrate: but the Bear falleth foul upon all, yea upon dead carcases. See *Amos* 5. 9. and confer *2 Sam.* 17. 8. *Prov.* 17. 12. See also what work the two Bears made upon the two and fourty children, *2 King.* 2.

*and will rent the caul of their heart,*] The *pericardium*, that fat heart of theirs, *verse 6*. that hoof upon their hearts which the word could not pierce thorow, that filthy fore-skin that grew to their uncircumcited hearts.

לבי.

*there will I devour them like a lion,*] Once more like a lion, *ut immanis leo*, for the word is not the same as before, *as a lion*, that is, in heart, and that loves to suck the blood, and the fat that is about the heart. *There will I devour them*, that is, in their cities, and houses, where they hold themselves safest: as the lions dealt by those mongrell-Colonies that made a mixture of religions, *2 King.* 17. 25.

*the wild beast shall tear them.*] when they but stirre any where abroad; so that there shall be no safety, no peace to him that goes out, or to him that commeth in, *2 Chron.* 15. 5. but

---crudelis ubique

*Luctus, ubique pavor, & plurima mortis imago.*

Let us therefore have grace, whereby we may serve God with reverence and godly fear: for even our God (and not the God of the Jews onely) is a consuming fire, is a devouring Lion, is a furious Leopard, a raging Bear: yea put all the dreadfulnesse of all the creatures in the world together, it is all to be found in the wrath of God, even the quintessence of all. Hence that of the Psalmist, *Who knoweth the power of thine anger? even according to thy fear, so is thy wrath,* *Psal.* 90. 11. as who should say, Let a man fear thy displeasure never so much, he is sure to feel thee much more, if once he fall into thy fingers. Now a fearfull man can fancy vast and terrible fears, as ramping lions, ravenous leopards, fire, sword, racks, scalding lead, burning pitch, running bell-mettle, all this in extremity, and that to all eternity: and yet all these are but as a painted fire, in comparisn of the unconceivable and unsupportable wrath of God.

Verse

Verse 9. *O Israel thou hast destroyed thy self,* ] Heb. *He*, or, *It hath marred thee*; *O Israel*: that is, either thy sin of self-exaltation, and forgetfulness of me, as verse 6. Or *thy King*, in whom thou trustedst, as verse 10. Or *thy Calf*, whom thou worshippedst, hath been the cause of thy confusion. Or thy fained comforts, as *Aben-Ezra* will have it; thy soothing up thy self in sinfull practises. Or, *One hath destroyed thee*: Or, *Somewhat hath undone thee*, but not without thee. Whatever it is that hath done it, it is not I, what hard thoughts soever thou mayest have of me, because I appear thus dreadful to thee, as in the former verse. *Fury is not in me*, but thou mayest thank thy self, and fault thy sinne as the mother of thy misery, as the cause of thy calamity; thou hast destroyed thy self, and thine own heart may say to thee, as the heart of *Apollodorus* seemed in a dream, to say to him, when he was tortured by the *Scythians*; It is I that have drawn thee to all this. It is the observance of a great Politian; *England is a mighty Animal*, which can never die except it kill it self. Answerable whereunto was the speech of the Lord *Rich*, to the Justices in the reigne of *Edward 6.* Never forraigne power could yet hurt, or in any part prevail in this Realm, but by disobedience, and misorder among our selves: that is the way wherewith God will plague us, if he minde to punish us, &c. We use to say, No man is hurt but by himself: *Te have not injured me at all*, saith *S. Paul* to the *Galathians*: you cannot do it, unlesse I will. The devil can do nothing at us, if we give not way to him. And though there were no devil, yet our corrupt Nature would act Satans part against it self; it would have a supply of wickednesse (as a serpent hath of poyson) from it self; it hath a spring of its own to feed it. *Nemo igitur sibi palpet de suo: quisque sibi Satan est*, saith an Ancient. And it was no ill wish of him, that begged of God, to deliver him from that naughty man, Himself: for he knew, that as in that first Chaos, *Gen. 1. 2.* were the seeds of all creatures: so in mans heart, of all finnes, and miseries that follow thereupon. *God made man upright: but they have sought out many inventions*, Ecclesi. 7. 29. many shifts and sharking tricks. Sinne and shifting came into the world together, *Gen. 3. 12.* *The woman whom thou gavest me*, &c. God must bear the blame of *Adams* sin: so must his Decree of Reprobation, still be alledged as the cause of mans perdition. But this covering is too short: for no man is destroyed because he is reprobated, but because he is a sinner: neither are any damned because they cannot do better, but because they will do no better. If there were no will, there would be no hell: and this indeed will be the very hell of hell, that they have been self-destroyers. The worme of conscience (say Divines) that never-dying worme, is nothing else but a continuall remorse, and furious reflection of the soul upon its own willfull folly, and now wofull misery.

*but in me is thy help.* ] Heb. *In me, in thy help*, that is, (saith *Drusius*) I am in thy help, and thy help is in me: whatsoever help thou hast, I am in it. We can easily undo our selves; as a childe can easily break a glasse, that all the men in the country cannot piece up again. But God both can and will help his, though never so shattered: and repair that image of his, lost in *Adam*, that *One* that destroyed *Israel*. Lord, saith *Augustine*, *Ego admisi unde tu damnare potes me: sed tu non amisisti unde salutare potes me*: that is, I have done enough to undo my self for ever, but with thee there is enough for my safety here, and salvation hereafter. God as he both can and will help his, that cry, Give us help from trouble; for vain is the help of man: so he will then chiefly do it, when they seem to themselves and others, to be in an undone condition. *Thou hast destroyed thy self, in me is thy help*: His holy hand is reserved for a dead lift.

Verse 10. *I will be thy king,* ] *Thine eternall king*, so *Pagnine*. As I have been thy Prophet, verse 4. 5. so I will be thy king; I will also be thy Priest, and thy Redeemer, verse 14, that so thou mayest hear my voice, submit to my scepter, and apply my death for thy deliverance from deaths dominion. Or, *I will be thy king*, and not be born down by thy boysterousnesse, who callest for another king, and repinest against my righteous regiment. Thou wouldst cast off mine authority, but I will maintain it. The Lord is king, be the people never so unquiet, *Psal. 99. 1.* he will raigne over rebels in spite of their hearts: and those that will not be his subjects, his willing people, shall be his slaves, his footstool. The Geneva Bible reads it thus, I am: *Where is the King that should help thee in all thy cities?* R. *Aben-Ezra*,

Consolatio  
filiis.

Σφόνον ἀπα-  
δαλίστην ὁ-  
πὲρ μὲρον  
ἀλγὲ ἐχού-  
τες. Hom.  
Odyss.  
Ἐγὼ σοὶ.  
τὸ τῶν ἀππα.

Interest of  
Princes. p. 55.

Ath's & Mon.  
fol. 1186.  
Gal. 4. 12.

Domine, libera  
me a malo  
homine, meisque  
peccatis.

Cesset voluntas  
propria, & non  
erit infernus.

Psal. 60. 11.

Psal. 110. 1, 3.



Calvin, Oecolampadius, and others go the same way: onely they render it, *Ero*, I will be one and the same (according to that name of mine, *I am that I am*, *Exod.* 3. 14. and before *Abraham* was, *I am*, *Ioh.* 8. 58.) though you be off and on with me, though you change often, yet *I am Jehovah*, *I change not*. *I will be*: What will he be? The same that I said, I would be, thy Saviour, thine Helper: Or, I will be a stander-by, to see what will become of thee, and how thy king (in whom thou trustest) will help thee: this last is *R. Solomon Jarchi's* interpretation. *Parvus* will have it run thus, *I will be*, what? *a lion, a leopard, a bear, &c.* and nothing shall alter my resolution.

*Where is any other that may save thee in all thy cities?* ] Thou sayest (but they are but vain words) I have counsell, and strength for warre; I have a King, and Princes, and strong cities. But alas, where are they? Let them encrease their Army, and come forth as he once said, *Judg.* 9. 29. *Ubi est Rex tuus? ubinam? nunc servit te, &c.* *Where is the king? where is he? let him now save thee in all thy cities*, so *Polanus* rendreth it. Can they save thee, who cannot save themselves? It is a Sarcasticall concession. See the like *Deut.* 32. 37, 38. *Judg.* 10. 4. *Am.* 4. 4. And observe that Gods to deride and insult over men in their carnall confidence; and his people are licenced to do so too, so it be out of pure zeal, *Psal.* 52. 6, 7. and not out of private revenge.

*and thy judges,* ] Or chief Officers, Princes, that are necessary to a King, and are called his *Comites*, counsins, and counsellours.

*whereof thou saidst,* ] and wast set upon it: thou wouldst needs have them, *contra gentes*, as they say, and hadst soon enough of them. Strong affections bring strong, afflictions.

το μαρτυρῶν βα-  
ρὺ. *Thuyd.*

*Give me a king and princes.* ] It was partly their ambition, and partly discontent with the present government (as the present is alwayes grievous) that prompted them to this request; and they had it, but for a mischief. It is not alwayes in mercy that prayers are answered: for *Deus saepe dat iratus, quod negat propitius*, God oft throwes that to his enemies, when they are over-importunate, which he denies to his friends, in great mercy to their souls. They do best, that acknowledging him the onely wise God, pray, *Not our, but thy will be done, &c.*

ἀδδρα δῶκε  
καὶ ἐκ ἐνθου-  
σια.

*Verse 11. I gave thee a king in mine anger,* ] As once before he gave them Quails to choak them. *A king*, that is, all those kings they had since they fell off from the house of *David*. These were Gods gifts, but *giftlesse-gifts*, which hee cast upon them in his anger, for a punishment both of the finnes of *David's* house, and likewise of the peoples rebellion. It was *ab irato potius quam ab exorato Deo*. Take him, (saith He, sith you will needs have him) with all that shall follow after. *The hypocrite shall raigne, that the people may ensnared*, *Job* 34. 30. Set thou a wicked man over him, (saith the Psalmist) and let Satan stand at his right hand, *Psal.* 109. 6. See *Dan.* 8. 23 *Saul* was an hypocrite, *Ieroboam* a wicked man, so were all his successours in that Throne. *Levit.* 26. 17. it is written as an heavy curse of God; If you still trespass against me, I will set Princes over you that shall hate you, mischievous, odious princes: odious to God, malignant to the people.

*and took him away in my wrath,* ] Heb. In mine immoderate wrath, that passed the bounds. This is spoken of God after the manner of men; for he cannot exceed or over-do: fury is not in him, *Esay* 27. 4. but here he threateneth to take away king and kingdome together: as he did *Hosea*, by the *Assyrian* that carried them all captive. Observe here, that better a bad Magistrate then none, for this latter is the fruit of Gods utter indignation. Those Anabaptists that from this Text inferred, that no Christian can with a good conscience take upon him kingly dignity, should have observed, that as an evil king is reckoned as a plague to a people, so a good king is to be held a speciall blessing to them.

*Verse 12. The iniquity of Ephraim is bound up,* ] *sc.* in a bundle, or fardle, or fagot, as the French hath it. And like as all fardles are opened on a Fair-day, so shall *Ephraim's* iniquities be brought to light, and punished at the last day: As the householder bindeth up the tares in bundles at harvest and burneth them: so shall it be in the end of the world. The Son of man shall send forth his Angels, and they shall gather out of his kingdom all scandals, and them which do iniquity: and shall

shall cast them into a furnace of fire, &c. *Matth.* 13. 30, 41, 42. As the Clark of Assizes bindes up the inditeiments of malefactours in bundles, or seals them up in a bag for more surety: and at the Assizes, brings his bag, takes them out, and reads them: so will it be at that last and great day. *My transgression is sealed up in a bag*, saith *Iob*: and *thou sowest up mine iniquity*, viz. as the writings, or informations of a proceffe, which is ready to be sentenced. See *Deut.* 32. 34. *Ier.* 17. 1. *Hof.* 9. 9. Sinners shall one day know, that Gods forbearance is no quittance; and that however he is silent for a season, and thereupon they are apt fondly to conceit him to be *such another as themselves*, yet He will confute them, and set their sins in order before their eyes, *Psal.* 50. 21. Their actions are already in print in heaven; and God will one day read them aloud in the ears of all the world. And then though *their sinne be hid* for present, all shall out to their utter shame and everlasting contempt, *Dan.* 12. 2. that last light of the day of wrath shall reveal all, *Rom.* 2. 5. punish all, *Hof.* 9. 9. Whatever God hath threatned, shall then be inflicted: whatever arrows are in the bow-string, shall then flee, and hit, and stick deep. And the longer the Lord is in drawing, the heavier they will light: *Mora dispendium fœnoris duplo pensabitur*, the longer He forbeareth, the heavier He punisheth: So that there shall be no cause, why sinners should say, *Where is the God of judgement?* *Mal.* 2. 17. See the Note. God will enquire after their iniquity, and search after their sin, *Iob* 10. 6.

*Verse 13. The sorrows of a travailing woman shall come upon him,* ] This Commonwealth was before compared to a mother, *chap.* 1. & 3. And as a woman that hath conceived, is not for a while discerned to be with child, till she biggen, and burnish, and grow near her time: so is it with sinners: see it elegantly set forth by *S. James*, *chap.* 1. 14, 15. The sorrows of a travailing woman are known to be unexpected, exquisite, and inevitable: so shall Gods judgements be upon the workers of iniquity, such as they shall never be able to avert, to avoid, or to abide. This is set forth by an apt similitude, ordinary in holy Scripture, *Mic.* 4. 9, 10. *Psal.* 48. 7. *Ier.* 49. 29. and 50. 43, &c. And whereas some might say, A travailing woman is soon delivered; her pain is sharp, but short: she hath hope, not onely of an end but of a birth; the joy whereof maketh her remember her anguish no more, *Iob.* 16. 21. The Prophet replieth, that it is otherwise with *Ephraim*.

*he is an unwise sonne,* ] that will be the death both of his mother and of himself, He hath no list to help himself, and to get free of the straightens and perils of the birth, by passing thorow the narrow womb of Repentance; and being born anew, God stands over him, *stretching out his hands all the day long*, to do a midwives office, to take him out of the womb, as *Psal.* 22. 9. to cut his navell, and wash off his blood, to salt him, and swaddle him, as *Ezek.* 16. 4. but he hath no minde to come out of the filth of his sins, or to be washed from his wickednesse. Rather then be regenerated (without which there is no heaven to be had, *Iob.* 3. 5. or freedom from deadly dangers upon earth) he will venture to *stay a while* at least (as the Text here hath it) *in the mouth of the matrix.* ] though it cost him a choaking. Such *Ephraims* we have not a few, that proceed no further then to conviction; debarring themselves of the benefit of a thorow conversion. These go as far as *Kadesh-barnea*, they are nigh to Gods kingdom, they are almost perswaded to be true Christians, they are come as far as the place of the breaking forth of children, but there they stick and are stifled: they are never brought forth from darknesse to light, and from the power of Satan to God, that they may receive remission of sinnes, and inheritance among the saints and sonnes of God, *Acts* 26. 18. Oh make much of the least beginnings of grace (saith a Reverend man) even those called *repressing*: since they prepare the heart for conversion. There is a faith in the true convert, of no better perfection then that in the Temporary, though he stay not there, as the other (being an unwise son) doth. &c. And although we bring forth good things (saith Another) as *Sarah's* dead womb brought forth a child; it was not a child of natures, but of the meer promise, yet it cannot be denied, that a naturall man (though he be *Theologically* dead, yet he) is *Ethically* alive, being to be wrought upon by arguments; and that grace doth for the most part prepare naturals, before it bring in supernaturals: and if we hide our talent, we are not allowed to expect the Spirit of Regeneration; As if we die in the wilderness of preparatory

antecedaneous works, we never get to Canaan.

Calvin.  
Tigurin.  
Isid. Clar.  
Daneus.  
Druſius.

*Verse 14.* I will ransom them from the power of the grave, &c. ] Some read it thus, I would have ransomed them, &c. I would have redeemed them, &c. had they been wise, or oughts, (as we say) had not their incurable hardnesse and obstinacy hindered; had they put forth into my hands, as unto a midwife, &c. But (alas) it is no such matter: therefore that that will die, let it die.

*repentance shall be hid from mine eyes.* ] I am unchangeably resolved to ruine them: Or, *repentance should have been hid from mine eyes*, my goodnesse toward them should never have altered, &c. But let us rather look upon the words as a most sweet and comfortable promise of a mighty redemption, and glorious resurrection to the Remnant, according to the election of grace, whom God would not have to want comfort, *I will ransom them*. Here therefore he telleth his Heirs of the promises, that he will bring them back out of captivity wherein they lay for dead, as it were: and that this their deliverance should be an evident argument and sure pledge of their resurrection to life eternall. To which purpose the Apostle doth aptly and properly alledge it, 1 Cor. 15. and thereupon rings in Deaths ears (out of this Text, and *Eſay 25.8.*) the shrillest, and sharpest Note, the boldest and bravest challenge, that ever was heard from the mouth of a mortall; *Death, where is thy sting? Hell where's thy victory, &c? Oh thanks be to God, who hath given us victory through our Lord Jesus Christ*, and thereby hath made us more than conquerours, that is, *Triumphers*, 2 Cor. 2. 14. But to return to the Text. Be it, saith the Prophet, that the Common-wealth of Israel, both mother and child must perish for want of wisdom, as was threatned in the foregoing *verse*: yet let not the penitent among them despair: for I the Lord Christ, *will ransom them*, by laying down a valuable price (so the word signifieth) *from the power*, ] Heb. *band: of the grave, or of hell*, that though hell had laid hands on them, yea closed her mouth upon them, as once the Whale had upon *Jonas*, yet I would open the doors of that *Leviathan*, and fetch them thence with a strong hand.

Ephdem.

*I will redeem them from death*, ] by becoming their near kinsman according to the flesh, whereby I shall have the next right of redemption. But how shall all this be done? After a wonderfull manner.

*O death I will be thy plagues*, ] Not one, but many plagues, even so many, as shall certainly do thee to death. The Vulgar rendreth it, *Ero mors tua, O mors, morsus tuus, O inferne*. The Apostle for plagues hath *sting*: for the plague hath a deadly sting, and so hath sinne much more; the guilt thereof is by *Solomon* said to bite like a serpent, and sting like a cockatrice, *Prov. 23.32*. Now Christ by dying put sinne to death, *Rom. 1. 25. Ephes. 1. 7. Heb. 2. 14*. We read of a certain Cappadocean, whom when a Viper had bitten, and sucked his blood, the Viper herself died, by the venomous blood that she had sucked. But Christ (*being life essential*) prevailed over death: and swallowed it up in victory, as *Moses* his serpent swallowed up the forcerers serpents, or as Fire swalloweth up the fuel that is cast upon it: yea by death, he destroyed him that had the power of death, the devil; whose practise it was to kill men with death, *Rev. 2. 23*. this is the second death.

Sphinx. Phil.  
pag. 750.

*O grave (or, O hell) I will be thy destruction*, ] thy deadly stinging disease, joyned with the pestilence, *Psal. 91. 6*. Death to a beleever is neither totall, nor perpetuall, *Rom. 8. 10, 11*. Christ hath made it to him, of a curse a blessing, of an enemy a friend, of a punishment an emolument, of the gate of hell the portall of heaven, a postern to let out temporall, but a street-door to let in eternall life. And to assure all this; *Repentance shall be hid from mine eyes*, ] i. e. there shall be no such thing as repentance in me, for all things that are at all are naked and opened unto the eyes of him with whom we have to do, *Heb. 4. 13*. The meaning is, I will never change my minde for this matter, my covenant will I not break, nor alter the thing that is gone out of my lips. Confer *Psal. 110. 4. Rom. 11. 29*. Some render it (but not so well) *Consolation is hid from mine eyes*, and so make them to be the words of the Church, q. d. I see not this promise with mine eyes, but I receive it, and accept of it by my faith.

Psal. 89. 34.

*Verse 15.* Though he be fruitfull among his brethren, ] In allusion to his name *Ephraim*, which signifieth fruitfull and flourishing, *Gen. 41. 52*. Confer *Gen. 48. 16, 19, 20, &c. & 49. 22*. See the like allusions, *Am. 5. 5. Mic. 1. 10*.

An



*An East-winde shall come,* ] which is violent and hurtfull to the fruits of the earth. *the winde of the Lord,* ] a mighty strong winde: meaning that most mercifull and impetuous enemy the *Assyrian*, sent by the Lord to avenge the quarrell of his Covenant.

*shall come up from the wilderness,* ] where the winds blow most fiercely, because they meet with no resistance.

*and his spring shall become dry,* &c. This is a description of extreme desolation, and it is explained and amplified in the next words.

*he shall spoil the treasure of all pleasant vessels.* ] He, that is, the *Assyrian*, not Christ (as *Hierom*, *Mercer*, and *Ribera* will have it) who shall take away from Death and Hell all matter of glorying. Not the fire of the last day, as *Lyra*. No, nor *Ephraim*, as *Pareus*, and *Tarnonius* carry it: as if it were a promise of their conquest in Christ over all their enemies, corporall, and spirituall, dividing the spoil of the converted Gentiles, who shall come in to them with all their desireable things, as some read that Text, *Hag.* 2. 7. Confer *Am.* 9. 11, 12. *Obad.* 18. *Zech.* 14. 14, 16, 20, 21. That this whole verse containeth a promise of *Ephraim's* reduction to the Church of God, I could easily yeeld; reading it especially, as many good Interpreters do. *For he shall fructifie among his brethren, after that an East-wind coming, a wind of Jehovah coming up from the desert, his spring shall become dry, and his fountain shall dry up: the same shall spoil the treasure of all pleasant vessels.* This is a similitude (say they) from a piece of ground all dried up and parched, that nothing is able to grow: notably expressing the miserable and distressed estate of this people; that as an easterly wind, and a tempestuous storm, hath dried them quite, and spoiled all their delightfull treasures, made them the vilest, and most contemptible of the earth. (*Marcellinus* tells of an Emperour, that meeting with some of this Nation, and annoyed with the sight and stench of them, cryed out, *o Marcommiani, o Quadi, o Sarmatae, &c.* O Marcoman's, Quades, and Sarmatians, I have found at length a more loathsome and sordid people then you.) All which notwithstanding, *Ephraim* shall flourish again, and hold up their heads among their brethren, &c. by the merit and spirit of Him who ransometh them from the power of the grave, from the dint of death. This sense of the words, is confirmed by that which followes in the next Chapter vers. 5, 6, 7.

*Am. Marcel. lib. 2.*

*Verse 16. Samaria shall become desolate,* ] Here many begin the fourteenth Chapter, but not so well: for this verse evidently coliereth with the former, and sheweth that *Ephraim* shall not onely be plundered, but butchered by the *Assyrian* by their own default. *Samaria shall become desolate*, or be found guilty (as the Chaldees hath it, and the words may bear.) How can she be otherwise, when as *she hath rebelled against her God,* ] she hath embittered him, or bitterly provoked him to wrath, (as chap. 12. 15. See the Note there) who therefore sent in the *Assyrian* to desolate her: that bitter and hasty Nation to march thorow the breadth of the land, to possesse the dwelling places that were not theirs. This was a bitter affliction, but behold a worse:

*rea peragetur.*

*Hab. 1. 6.*

*they shall fall by the sword,* ] they shall lose not their land onely, and the treasures of all their pleasant vessels, as verse 15. but their dearest lives, which to save a man will gladly part with all that he hath, *Job* 3. 4. or submit to any servile employment, as the Gibeonites in *Ioshuah's* dayes did; who were willing to take hard on as slaves and underlings, rather then to be cut off with the rest of the *Canaanites*.

*their infants shall be dashed in pieces,* ] Sept. τὰ νήπια αὐτῶν, their sucklings, that are ordinarily spared for their innocencie, ignoscency, &c. See chap. 10. 14. with the Note: and consider that infants are not so innocent (though they have yet done neither good nor evil) but that God may justly inflict upon them all torments here, and tortures in hell, for the guilt of originall sinne that cleaveth to their natures. Howbeit this excuseth not the barbarous cruelty of his executioners, who shall be surely and suitably punished, *Psal.* 137. 8.

*and their women with childe shall be ripped up.* ] Of this kinde of savage inhumanity, see *Am.* 1. 13. 2 *King.* 8. 11. & 15. 16. where you shall finde that the tyrant *Menabem* ripped the infants of *Tiphshah* out of their mothers bellies, because their fathers opened not the gates unto him. The like cruelty was exercised in the

*Sicilian*

*Sicilian Vespers*, and *Parisian Massacre*, by those Romish Edomites: maugre whose malice Ephraim is yet fruitfull, the Church flourisheth.

*Sanguine fundata est Ecclesia, sanguine crescit.*

CHAP. XIV.

Ezr. 10. 2.

*Verse 1.* **O** *Israel, return unto the Lord,* ] *Usque ad Dominum*, as far as to the Lord: give not the half but the whole turn; and take it for a mercy that you are yet called upon to return, and may be received; that yet there is hope in Israel concerning this thing. All the former part of the Prophecie had been (most-what) *Comminatory*: this last Chapter is wholly *Consolatory*: the Sun of righteousnesse loves not to set in a cloud.

*return unto the Lord thy God;* ] He is yet *thy God*: no such argument for our turning to God as his turning to us, *Zach. 1. 3.* See the Note there. *Tantum velis & Deus tibi praecurreret.* If ye be willing and obedient, ye shall eat, &c. The Fathers plenty brought home the Prodigall: he had but a purpose to return, and his father met him, *Esay 65. 24.* See *Joel 2. 12, 13.* *Esay 55. 6, 7.* *Jer. 31. 18.* *Hos. 3. 5.* *Acts 2. 38.* This is the use we should make of mercy. Say not, He is my God, therefore I may presume upon him: but, He is mine, therefore I must return unto him: Argue from mercy to duty, and not to liberty, for that's the Devils Logick, which the Apostle holds unreasonable, yea to a good heart impossible, *Rom. 6. 1, 2.* His mercy is bounded with his truth, with which it therefore goes commonly coupled in Scripture. It is a sanctuary for the penitent; but not for the presumptuous.

*for thou hast fallen by thine iniquity.* ] *i. e.* Consumption is decreed, yet a remnant reserved, *Esay 10. 22, 23.* Thou hast fallen into great calamity, and that by thine iniquity, which puts a sting into thy misery. This it is fit thou shouldst be sensible of: for conviction is the first step to conversion. But if thou art fallen, wilt thou there lie and not rise again by repentance, and return to him that smiteth thee? wilt thou not submit to his justice, and implore his mercy? Here then is another motive to conversion; as indeed this *verse* abounds with arguments to that purpose, as *Pareus* well observeth. First, thou art *Israel*, a Prince of God, who hath greatly graced thee above all people: Return to him therefore. 2 Thou hast run away from him by thine *iniquity*: and turned upon him the back, and not the face: Return therefore. 3 He is *Iehovah*, the Authour of thy being, and well-being. 4 He is God, to whom thou must either turn, or burn for ever: *aut penitendum, aut pereundum*: he can fetch in his rebels. 5 He is *thy God* in covenant with thee, and will accept of pence for pounds, desires for deeds, sincerity for perfection. 6 Thou hast fallen by thine iniquity: and yet wilt fall further, and never rise again, as *Am. 8. 14.* if thou stop not, step not back by repentance, and stir up thy self to take hold of God.

*Verse 2. Take with you words, and turn to the Lord,* ] Confesse your sins, beg pardon, and promise amendment. Sue to God to give you those words that he bids you *Take*: go to him in his own words, put his promises in suit: crave the help of his holy Spirit, without which what can we do, *Rom. 8. 26.* Say to God as *Job 37. 19.* *Teach us what we shall say unto thee: for we cannot order our words, by reason of darknesse.* *David* promisseth not onely to pray, but to *marshal up his prayers*, to put them in good array, so the word signifieth, *Psal. 5. 3.* *In the morning will I direct my prayer*, order it in the best manner: his words should be, *nec lecta, nec neglecta*, neither curious, nor carelesse, but such as are humble, earnest, and direct to the point, avoiding vain babblings. Here's a form prescribed in the Text (forms of prayer therefore are not so unlawfull, as some conceive them) words put into their mouths (as the phrase is *2 Sam. 14. 3.*) that they might not misse. Men must as well look to their words, as to their feet, when they come before God: and see that their affections in prayer be not without answerable expressions. Take with you such words, as may testifie that ye turn heartily to the Lord, and not from the teeth outward,

outward, as they in the *Psalmist*, *Psal.* 78. 36, 37. Turn before ye begin to pray : for God heareth not sinners ; sith their incense smels of the hand that offereth it, *Esay* 1.

*Say unto him,* ] Mentally and vocally : with spirit and speech. True it is, that prayer is not the labour of the lips, but the travell of the heart : and God hath promised to answer his people before they call, *Esay* 65. 24. By calling upon his Name, we neither inform him of what he knoweth not ; nor move him to shew us more mercy then he intendeth. But yet prayers are necessary, as means which God will have used, that we may receive what he of free mercy giveth. Besides, it prepareth us holily to enjoy the things received ; and makes us ready, either to wait for them, or to want them : and to be content that he may be glorified, though we be not gratified. And although God knoweth our thoughts, and understands the mind of the spirit, as being the searcher of hearts, *Rom.* 8. 27. yet he calls for the *calves of our lips*, the service of our tongues, *1am.* 3. 9. guiding them now and then in a wonderfull manner, farre beyond all naturall apprehension : and strangely enabling his praying servants, who do also finde no small benefit by this practise of pouring out their hearts before him, both for the preventing of distractions, and kindling affections, and discerning their profiting in holy desires ; for the more worthy effect followeth, where more fervent affection went before.

*Take away all iniquity,* ] Few words, but full of matter : *O quam multa, quam paucis !* What a short, but pithy prayer is this ! Such was that of the Publican, *Luke* 18. 13. that of our Saviour in his agony, when yet he is said to pray more fervently : that also which he taught us to pray, *Mat.* 6. 7, 8, &c. set in flat opposition to Paganish *battologies*. This in the Text is not much unlike that perfect pattern : for here they are taught to beg, *Ut auferantur sua maleficia, conferantur Dei beneficia* : *Take away all evil, and give good* : and then to restitute thanks. *So will we render*, &c. *Take away from us*, as an unsupportable burden, such as we cannot stand under, *All iniquity, stain and sting, crime and curse, power and punishment* : that there be no after reckonings : crosse out the black lines of our sinnes, with the red lines of thy Sons blood, that Lamb of God, that taketh away the finnes of the world by his *Merit* and *Spirit*, by his *Value* and *Vertue* ; that true scape-goat, that carrieth the sins of his people into the wilderness.

*Gic. de Brui  
epistola.*

*Joh. 1. 29.  
Heb. 9. 28.*

*ser. p. 583*

*D. Reyn. in loc.*

*and receive us graciously,* ] *Heb. Receive good*, that is, (as some interpret it) *Accept*, out of thy fatherly favour, the true witnesses and effects of our thorough conversion : But better they that thus fence it, *Take good*, to wit, *to bestow upon us*, as *Psal.* 68. 19. with *Ephes.* 4. 8. And it is not improbable (saith a Reverend Writer) that the Prophet here secretly leadeth us to Christ the Mediatour, who first receiveth gifts from his Father, and then poureth them forth upon his Church, *Act.* 2. 23.

*So will we render the calves of our lips,* ] Thy benefits shall not be cast away upon unthankfull persons : but we will present unto thee a sacrifice that will please thee better then an ox or bullock, that hath horns and hoofs, *Psal.* 69. 31. This cannot be done but by a sound Convert : for the Lepers lips must be covered according to the Law : and the sacrifice of the wicked is abomination to the Lord. To the wicked God saith, What hast thou to do to take my Name into thy mouth, &c. hee liketh not a good motion from an ill mouth, as that State in the Story : The lip of excellency becommeth not a fool, (*Prov.* 17. 7.) no more then lying doth a worthy man, that is renowned for his wisdom. It well becommeth the Saints to be thankfull, to cover Gods Altar with the calves of their lips. This expression implieth (saith One) That Gods people should not offer their thankfulness to God of that which cost them nothing ; but bring, 1. A calf, do something to further Gods worship, or relieve the necessities of others. 2. It must be a dead calf, that is, it must proceed from humble and mortified mindes. 3. A sacrificed calf : where is required, 1. An Altar, our praises must be tendred in the mediation of Christ. 2. Fire, for the bare throwing out of words, though in the name of Christ, will not serve without feeling, ardency, and zeal. 3. We must lay our hands on the head of the calf ; that is, in all humility, confesse our unworthinesse of the blessings we give thanks for, as being lesse then the least, *Gen.* 32. 19.

*Verse 3. Altho' shall not save us, &c.* ] *q. d.* He cannot if he would : he shall not, if he could. The two great sinnes of this people were Creature-confidence,

and



and Idolatry: both these they do here abrenounce and abandon. The best repentance, saith *Luther*, is a reformed life. It is true say they, we have gone to the *Assyrian*, (wherein we have dealt as the silly bird flying to the snare, or as fishes, which to avoyd the powler wherewith the water is troubled, swim into the net.) We have taken our horses instead of our prayers, and gone about to finde out good. We have been so foolish, as to think that dumb Idols, that cannot help themselves, should help us. But now we are otherwise resolved, *experientia edocet* & *penitentia docet*: we finde at length (that which we should have beleevd sooner, without trying conclusions) that men of high degree are but a lie, that horses are but a vanity, that an Idol is nothing, and can give nothing. That power belongeth unto thee, none else can do it: that mercy belongeth unto thee, none else will do it: therefore since in thee onely, the fatherlesse, that is, the friendlesse and shiftelesse finde mercy, O be thou pleased to do us good.

*Miseria res  
digna miseri-  
cordia. Ruper-  
ti Imp. symb.*

For in thee the fatherlesse findeth mercy. ] The poor pupil, the forlorne orphan, that's left to the wide world, and lost in himself, cries out, *Lord, I am hell, but thou art heaven*, &c. I am an abject, oh make me an object of thy pity, *Ier. 39. 17.* Because they call thee an outcast, saying, *This is Zion, whom no man seeketh after*, therefore I will restore health unto thee, &c. The proud *Assyrian*, and other enemies, would be apt to insult over Israel: as afterwards *Cicero* did: The Jewish Nation, saith he, shew how God regards them, that have been so oft overcome by *Pompey*, *Craffus*, &c. But let Gods people be but fatherlesse enough, let them withdraw their confidence from men and means, and cast it wholly upon God, making him their Tutor and Protectour, and they shall be both preserved, and provided for. *Deo confisi nunquam confusi.* I will not leave you orphans, saith Christ, *Iob. 16.* Hence the Church resteth on God, in the fail of other comforts, *Psal. 118. 14, 17, 18.* *Psal. 27. 10.* *Hab. 3. 17.* *Psal. 102. 13.* The prayer of the destitute he regards. The Hebrew word signifies a poor worthlesse shrub in the wilderneffe, trod upon by beasts, unregarded.

*Omnipotenti  
medico nullus  
insanabilis  
occurrit morbus  
Isidor.*

Verse 4. I will heal their back-slidings, ] Relapses, we know, are dangerous: and Apostasie little lesse then incurable, *2 Pet. 2. 20, 21.* *Heb. 6. 6.* Bishop *Latimer*, in a sermon afore King *Edw. 6.* tells of one notorious back-slider that repented: but beware of this sinne, saith he, for I have known no more but one that did so. To fall forward is nothing so dangerous, as to fall backward with old *Eli*. Hence *Paul* so thundreth against the *Galatians*; and *Peter* against apostatizing Libertines, *2 Epist. 2. 22.* But if *Iehovah* the Physician, (as he is called, *Exod. 15. 26.*) undertake the cure, and say, *I will heal their back-slidings*, what can hinder? Christ in the Gospel, cured the most desperate diseases: such as all the Physicians in the countrey might have cast their caps at, *Matt. 4. 23, 24.* and *8. 16.* He refused none that came to him, *Matt. 12. 15.* no not his enemies, as *Malchus*. Will he then reject his *Ephraim*, a child, bemoaning himself, though not a pleasant childe, a towardly sonne, *Ier. 31. 18, 20.* a back-slider indeed, but such an one, as crieth now, that God bindeth him, *Iob 36. 13.* No sooner doth God cry, Return ye back-sliding children, and I will heal your back-slidings, I will love you freely: but *Ephraim*, melted with such a love, replieth, Behold we come unto thee, for thou art the Lord our God, *Ier. 3. 22.* O most happy compliance! See the like, *Zach. 13. 9.* with the Note there. They shall return even to the Lord (from whom they had deeply revolted) and he shall be intreated of them, and shall heal them, *Esay 19. 22.* They had beg'd of him to take away all iniquity, verse 2. And He here (in answer) promiseth to heal their back-slidings, that compound of all iniquities, that falling-sickness, that oft hales hell at the heels of it, *Heb. 10. 38.*

I will love them freely: ] *Ephraim* might remember, and Satan would be sure to suggest, that the Prophet had said before, *Ephraim is smitten, or wounded, My God will cast them away, or hate them. Mine anger is kindled against them, Chap. 8. 5.* and *9. 16, 17.* Here therefore, upon their repentance, all this is graciously taken off in one breath, and Satan silenced. Be it that they are back-sliden, and fore wounded by their fall; I will heal their back-slidings, and make their broken bones to rejoyce. Be it that there is nothing at all in them that is laudable, or love-worthy, yet I will love them freely, ex mero motu, of mine own free, absolute, and independent grace, and favour, out of pure and unexcited love, without any the least respect

respect to their merit, which is nothing better then hell. Be it that they have bitterly provoked me to anger, and (as angry people use to do) I have both threatened them, and punished them: yet now *mine anger is turned away from them.* ] I am fully reconciled unto them in Christ, will clear up my countenance toward them, and remove mine heavy judgements from them. Gods favour is no empty favour. It is not like the Winter-Sun, that casts a goodly countenance when it shineth, but gives little heat or comfort. If he love a man freely, and out of the good-pleasure of his will, *cum spontaneitate* (as he doth all His, *Ephes.* 2. 8. making them accepted in the Beloved, *Ephes.* 1. 6.) such a man may promise himself all the blessings of this and a better life. Excellent is that of *Bernard*; He that sent his Son for thee, poured his Spirit into thee, promised to clear up his countenance upon thee, *quid tandem tibi negaturus est?* What can he deny thee? He that inviteth thee to feed upon the fatted-calf, will not onely take away all iniquity, but *give good.* That was the second Petition they preferred, and they have it answered in the next verse, *ad cardinem desiderij* God not onely grants their prayer, but *fulfills their counsell.*

*Verse 5. I will be as the dew unto Israel,* ] I will give good in abundance: and and this is sweetly set forth in a seven-fold Metaphor, all answering to the name of *Ephraim*, (which signifieth *fruitfull*) and to the ancient promises made unto him: and all again opposite to the many contrary curses, threatened in the former parts of the Prophecie, under Metaphors of a contrary importance, as *Parens* and (out of him) *Tarnomus* have well observed. As First, of solid and fruit-causing dew, in opposition to that vanishing and barren dew, *chap.* 6. 4. and 13. 3. Secondly, of the flourishing lilly, contrary to those nettles, thorns, and thistles, *chap.* 9. 16. and 10. 8. Thirdly, of the well-rooted and durable trees of *Libanus*, contrary to *dry-roots*, *chap.* 9. 16. Fourthly, of spreading and growing branches, instead of branches consumed, *chap.* 11. 6. and 9. 16. and 10. 8. Fifthly, of trees yeelding pleasant shade and repose, contrary to *chap.* 9. 3, 6. Sixthly, of corn to satisfy hunger, contrary to *chap.* 8. 7. Lastly, of a Vine bringing forth excellent wine, contrary to *chap.* 9. 16. and 10. 1. And all these fruits, the fruits of *Libanon*, a most fertile mountain, the valleys whereof were most rich grounds for pasture, corn, and vineyards.

*as the dew unto Israel, he shall blossom as the lilly,* ] *Quot verba tot lumina imo flumina orationis.* This Prophet aboundeth with similitudes, as is before noted, (See *chap.* 12. 10. with the Note there.) He beginneth here with a *Simile* drawn from the dew of heaven; a mercy very much set by, in those hotter countreys especially, where from *May* to *October* they had no rain. The Chaldee Paraphrase, and Hebrew Doctours, understand this Text concerning Christ, and his benefits. Truly, *He is good to Israel, to the pure in heart.* Peace and mercy, sanctity and safety, all spirituall benedictions in heavenly things in Christ, shall be upon the Israel of God. What the dew is to the herbs, fields, fruits, that is Christ to his Israel. 1. The dew comes when the air is clear: so doth Christ by his blessing, when the light of his countenance is lift up upon us. 2. As the dew refresheth, and cherisheth the dry and fady fields, (hence it is called the dew of herbs, *Esay* 26. 19. which thereby recover life and beauty) so doth Christ our hearts, scorcht with the sense of sinne, and fear of wrath. 3. As the dew allayeth great heats, and moisteneth, and mollifieth the earth, that it may fructifie: so Christ cooleth the Devils fiery darts, and filleth his people with the fruits of righteousness. He is unto them as a cloud of dew in the heat of harvest, *Esay* 18. 4. and maketh their souls as so many watered gardens, *Jer.* 31. 12. / 4. As the dew falls in a narrow compasse, without noise, and is felt onely by those (in the force of it) on whom it descends: so the grace of Christ watereth his faithfull onely; secretly and sweetly insinuating into their hearts: the stranger medleth not with their comforts. See *Joh.* 14. 17. The cock on the dunghill knows them not.

*he shall grow as the lilly.* ] which hath its name in the Hebrew, from its *six leaves*, and serves here, and elsewhere to set forth the great comeliness, sweet odour and true humility of the Church: for the lilly groweth in vallies (as *Theophylact* upon this Text noteth) sweet it is but not great, and the more it blossometh, the more it shooteth upwards: to teach us heavenly-mindednesse. It is also of a perfect whitenesse,

*ἐν εὐδαιμονία.*

*Qui misit unigenitum, immisit spiritum, promisit vultum, &c. Bern. de Temp. Aug. Confes. lib. 5. c. 8. Psal. 20. 4.*

*Adricom. Bracad. Hierom.*

*Psal. 73. 1. Gal. 6. 16. Ephes. 1. 3.*

*Aristot. lib. 1. meteor. cap. 10. Plin lib. 2. cap. 60. & lib. 18. cap. 29.*

*Cant. 2. 1. ὅμοιον τῇ ἐν ὁρίαν ὑβρί- &c. ἡν ἔχει.*

ness, to mind us of innocency. Her Nazarites were purer then snow, whiter then milk, *Lam. 4. 7.* Lastly, *Lilio nihil est fecundius*, saith *Pliny*, nothing is more fruitfull then the lillie, *Et lachrymâ suâ feritur*, saith the same Authour, it is sown in its own tears. Weeping Christians grow amain, &c.

and cast forth his roots as *Lebanon.* ] i. e. As the Cedars of Lebanon, as the Chaldee Paraphrast interpreteth it : or as the *frankincense-tree*, which taketh very deep rooting, so *Cyril* senceth it. The lilly ( with its six white leaves, and seven golden-coloured grains within it ) soon fadeth, and loseth both beauty and sweetness : but so doth not Christ and his People. He can as well die at the right hand of his Father, as in the hearts of his Elect, where he dwels by faith : whereby they are rooted and grounded in love, strengthened with might, by his Spirit in the inner man, so that the gates of hell cannot prevail against them. *Immota manet*, is the Churches Motto ; *Nec fluctu, nec flatu movetur*, which is the Venetian Motto. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever, *Psal. 125.* Winds and storms move neither Libanus, nor the well-rooted Cedars thereof : which the more they are assaulted, the better they are rooted. So saith it with the Saints. *Plato* compareth man to a tree inverted. The Scripture oft compareth a good man to a tree planted by the rivers of waters, that taketh root downward, and beareth fruit upward, *2 King. 19. 30.*

*Virg. Aeneid.*  
*lib. 4.*

---qua quantum vertice ad auras,  
*Ethereas, tantum radice ad tartara tendit.*

Let us cast forth our roots as *Lebanon* : stand fast rooted in the truth, being steadfast and unmoveable, alwayes abounding in the work of the Lord, and with full purpose of heart cleaving close unto him, *1 Cor. 15. ult.* being established by his grace, *Col. 1. 11.* *Heb. 12. 28.* and *13. 9.* In the Civil Law, till a tree hath taken root, it doth not belong to the soil whereon it is planted. It is not enough to be in the Church : except like the Cedars of Lebanon, we cast forth our roots, and are so planted, that we flourish in the Courts of our God, and bring forth fruit in our old age, *Psal. 92. 12, 13, 14.*

*Verse 6. His branches shall spread,* ] *Heb. shall walk*, or expatiate ; shall reach out, and stretch themselves all abroad : so shall the Church be propagated all the earth over : She shall flourish as the Palm-tree, which though it have many weights hung on the top, and many snakes hissing at the root, yet it still saith, *Nec premor, nec perimor*, I am insuperable : I am like a green Olive-tree in the house of God : I trust in the mercy of God for ever, and ever, *Psal. 52. 8.*

and his beauty shall be as the Olive-tree, ] that goodly tree, *Lev. 23. 40.* that retaineth her greenesse in the depth of Winter : yea in that Universall deluge, *Noahs* Dove met with an olive-leaf. The Lord hath called thy name ( saith the Prophet to the Church, *Jer. 11. 16.* ) *A green olive-tree, fair and of goodly fruit.* The Cypress is fair, but not fruitfull ; the fig-tree fruitfull, but not fair and flourishing. But the olive-tree is both fair and fruitfull : her fruit also is of singular use to mankind both for food, and physick, and light for the lamp, *Exod. 29. 20. Lev. 6. 15, 16.* In one respect it is an emblem of peace, it maketh the face shine, *Psal. 104. 15.* and in the other, it is an emblem of grace and spiritual gifts, *1 Ioh. 2. 20.* of increasing with the increase of God, by the Spirit, and of reigning with him in eternall glory.

and his smell as *Lebanon.* ] Whereby is meant, the sweet savour of the Gospel, which spreadeth it self abroad in the ministry of the Word, and in the lives of beleevers, *2 Cor. 2. 14, 15.* who besides their continuall offering up to God spirituall incense and services in prayers, thanksgivings, alms, and good-works, they perfume the very air they breath upon by their gracious and savoury communication, *Ephes. 4. 29.* yea the very company they come into : as a man cannot come where sweet spices and odours are beaten to the smell, but he shall carry away the scent thereof in his cloathes. When the spirit of Christ blowes upon them, and grace is poured into their hearts, then their lips drop sweet smelling myrrhe, *Cant. 5. 13.* and *4. 16.* then alio their good name is better then a precious ointment, *Eccles. 7. 1.* ( See the Note there ) when the wicked stink alive and dead.

*Nihil nisi fecundum de se-  
ipsum exhalat.*  
*It. Rrves.*

*Verse 7*



Verse 7. *They that dwell under his shadow shall return, Or, shall sit still, shall be at rest.* The Chaldee hath it, *They shall dwell in the shadow of his Christ.* See a like promise of refocillation and protection, *Esay 4. 6. Es. 25. 4. Psal. 35. 8.* The refuge and refreshment of the Church is whole from Christ: under the shadow of whose divine grace she resteth in her members, shaded and sheltered under the hollow of his hand, when the blast of the terrible ones is as a storm against the wall, *Esay 25. 4.* when indignation is kindled (*Esay 26. 20.*) and when the Lord cometh out of his place to punish the inhabitants of the land for their iniquity: then shall true converts have a chamber of rest, a *Pella* provided them: or, at least be able to sing *Dauids Requiem*, Return to thy rest, O my soul, hover and cover under Gods wing, run to his Name as a tower, and be safe. Why art thou cast down, trust in God, trust in an angry God, in a killing God, as *Job*, beleieve him upon his bare word; and that against sense, in things invisible; and against reason, in things incredible. This is Faiths triumph, and this is the Saints safety.

Prov. 18. 10.

*They shall revive as the corn, and grow as the vine,]* The Seventy and Latine render it, *They shall live with corn;* that is, they shall have great plenty of all things necessary, as *Psal. 87. and 142. 14.* But the other reading is better; *They shall revive as the corn,* which suffering much from frost, hail, snow, tempest, lieth for dead, as it were, in Winter; but at the return of the Sun in Springtide reviveth, and yeeldeth a great increase. In like sort, the Vine when pruned and lopped spreads again, and is the more fruitfull: So those that are *viti vite inserti*, set into the true Vine, though lopped and harrowed with sore and sharp afflictions, yet can truly and triumphantly say, *As dying, and behold we live, as chastened, and not killed, &c.* Their bodies also by death are not so much rotted as refined, and shall be conformed to Christs most glorious body the standard, *Phil. 3. ult.*

Joh. 12. 24.

1 Cor. 15.

2 Cor. 4.

*and the sent thereof as the wine of Lebanon.]* which was noted for the best, as *Kimchi* proves, and *Athenaus* confirmeth. Among the Jews at this day, the women when they speak of their dead husbands, say, *His scent, or his memoriall is as the wine of Lebanon.*

Verse 8. *Ephraim shall say, What have I to do, &c.* Heb. *Ephraim, what have I to do, &c.* This some make to be the speech of God to *Ephraim*: as if *Ephraim* here were the *Vocative case*, and God were brought in abhorring the motion of parting stakes with idols, of sharing his glory with another. But because this, God never did, (for *what communion hath light with darkness, Christ with Belial?*) and because the Chaldee Paraphrast, and from him the best Interpreters supply [*shall say*] I take this latter to be the better translation. Here then God promiset, first, what *Ephraim* shall do, or rather, what he by his grace will cause him to do: he shall utterly abominate and abandon his idols, whereunto his heart had been joyned, or glewed, *chap. 14. 17.* Secondly, what he will thereupon do for *Ephraim*: what speciall favour he will shew him, and what a gracious compensation he will make him, *I have heard him, and observed him, &c.* *Ephraim* now grown penitent, shall say, (See the like *ellipsis* supplied, *Esay 5. 9.*) with utmost indignation and averfation, with greatest heat of anger, and height of hatred, shall he utter it. See the like, *2 Sam. 16. 10. 2 King. 3. 13. Matth. 8. 29.*

*What have I to do any more with idols?* ] Or sorrows, or buggs, those *Balaams*-blocks, those mawmets, and monuments of idolatry; those images of jealousy, that provoke to jealousy, *Ezek. 8. 3.* those dunghill-deities that can produce no good, hear no prayers, work no deliverance, bring nothing but evil and anguish to us. What then should we rather do, then pollute those images that we had perfumed, cast them away with detestation, as a menstruous clout, and say unto them, Get ye hence, *Esay 30. 22.* Then will God soon say, I have heard him thus bemoaning and befooling himself. God hath a quick ear in such a case; He hath also an eye open to the supplications of his servants, in all that they call upon him for, as *Solomon* telleth us, *1 King. 8. 32.*

Jer. 31. 18.

*I have observed him.]* Or fixed mine eyes upon him, with a most vigilant care, and criticall inspection. It would be wide with Gods *Ephraims*, and they would want many things, if he should not see as well as hear, if he should not seriously, and sollicitously consider and care for them, above all that they ask or think, and

Ephes. 3. 20.

without

without any monitour, aid and accomodate them. He is oft-times better to them then their prayers: for why? The eyes of the Lord are upon the righteous, as well as his ears are open to their cry, *Psal.* 34. 15. The Vulgar Latine rendreth it, *Dirigam eum*, I will direct him, as a Tutor, and Gardian doth his Pupil, his Orphan. See *verse* 3. He will also protect him, that nothing may be wanting to his happinesse.

*I am like a green firre tree,* ] green all the yeer about, and of so large branches, and broad leaves thick set, that neither Sun nor rain can easily come at the wearied passenger, reposing himself under them. And whereas *Ephraim* might say, Here's repose, but where shall I have repast? It is added;

*In me is thy fruit found,* ] *q. d.* The fir-tree is indeed green, and shady, but withall barren: it bears no fruit, either *ad esum*, or *ad usum*. It boweth it self down to the earth, so that a man may easily lay hold upon the branches, saith *Rabbi David*, and other Hebrews. But what shall he get by that more then a green bowre, a refuge from the storm, a shadow from the heat, &c? As an Ancient speaking of *Ahab*, describeth him sitting in his ivory Palace in *Samaria*, in the time of the three yeers famine: He had every thing else, but wanted bread: So *Ephraim* here, hath shade, but can he live by that? what shall he do for food? He shall not want for that, saith God-Alsufficient: for

*From me is thy fruit found,* ] *Præsto est*, (so some render it) Here it is ready, and mouth-meet: yea *satis est* (so others render it) it is enough of it, satisfactory, and proportionable to thy necessity. Yea I would thou shouldst know, that what fruit soever thou hast, or shalt bear as an Olive or Vine, *verse* 6. and 7. it is found in me, proceeds from me, the root of the matter is in me, as *Job* speaketh in another case.

*Verse* 9. *Who is wise and he shall understand these things,* ] A pathetically perclose, whereby the Prophet (Oratour-like) would leave a sting in the hearts of his hearers, and so seal up, and set on all that he had said before. *Who is wise,* ] *q. d.* I could wish there were more: but I see there are not many. Store there are of fools, *Stultorum plena sunt omnia*, such dust-heaps there are in every corner to be found, not a few, that either know not the will of God, or stumble at it. *But who hath known the mind of the Lord? Who amongst you will give ear to this? Who hath believed our report? or to whom is the arm of the Lord revealed? Who is the wise man that may understand this?* *Lucerna accensa hominem quarebat* *A. Sops.* *Jerem* was bidden run to and fro to finde a man that sought the truth, *chap.* 5. 1. *Rari quippe boni.* Not many wise, wise I mean to salvation, *2 Tim.* 3. 15. that make sure work for their souls, and draw their wisdom from Gods holy word, from the Mine of the Mystery of Christ. All others are foolish people, sottish children: they have no understanding, be they never so shrewd and of deep reach for the world, be they never so wise in their generation; the fox is so in his, and the devil in his, for when he was but young, he out-witted our first Parents, who yet were no babies, simple and weak in understanding, as the *Socinians* affirm them to have been, or else they would not (say they) have so sinned. A fond conceit, and without footing in Gods holy word; where we finde, that they were created in Gods image, which consisteth in knowledge, righteousness and holiness, as saith the Apostle.

*And he shall understand these things,* ] which none of the Princes of this world know, because their learning hangs in their light; and like Moles, they dig dexterously under ground, but are blinde above ground. *Sapiens est cures sapiens prout sunt*, saith *Bernard*. He is the wise man that savoureth things as they are. And herein lieth the whole wisdom of a man, saith *Lactantius*, *ut Deum cognoscas, & colas*, that he know and worship God aright, that with a practically judgement, he ponder the word and wayes of God, in order to salvation. This is that wisdom that dwelleth with prudence, *Prov.* 8. 12. *Aristotle* in many places of his works, distinguisheth between Wisdom and Prudence. Wisdom he maketh to be a right apprehending of truths in generall: Prudence, an applying them to particular cases, and uses. But *Socrates* said, that there was no such difference: sith He that knoweth good things to do them, and evil things to avoid them, is to be held a wise man, and none else. They may seem here, to be put for one and the same: sith

*Polan. Tremel.  
Tarnou.  
Tine Deo om-  
nis copia est  
egestas. Bern.*

*Conclusio  
gnomica.  
Exclamatio  
emphatica.*

*1 Cor.* 2. 16.  
*Esay* 42. 23.  
*Esay* 53. 1.  
*Jer.* 9. 12.  
*Juven.* sat. 13.  
*Jer.* 8. 9.  
*Psal.* 119. 98.  
99.  
*Jer.* 4. 22.

*1 Cor.* 9. 24.

*Ephes.* 4.

*2 Cor.* 2. 8.

*Lib.* 3. cap. 30.

*Arist.* *Rhet.*  
cap. 11. *Metap.*  
*lib.* 1. cap. 10.  
*Ethic.* 1. 6. c. 7.  
*& lib.* 6. c. 5.  
*Xenoph.* de  
diti. & salt.  
*Socrat.*

sith the wise man is said, not to know, but to understand, judge, and poulder, and the prudent to know: teaching us, that God calls for a prudent wisdom, and a wife prudence, directing the ioul to an orderly carriage, and an holy care, that godlinesse, (which is the onely wisdom) may run thorow our whole lives, as the woof doth thorow the web.

For the wayes of the Lord are right, ] Understand it not so much of the wayes of Predestination, providence, &c. wherein God walks toward us (which yet are all right and equall) as of those wayes of his Will, Word, and Worship, wherein he requireth us to walk towards Him. These are called the way of God, *Matth.* 22. 16. and the way of salvation, *Acts* 16. 17. and the way of truth, *2 Pet.* 2. 2. and the right way, *verse* 15. and the way of righteousness, *verse* 21. Right these wayes are called, or strait. First, because they are conform to the Will of a righteous God, which is the *mensura mensurans*, the first rule of right, the standard. Secondly, because the matter of it is holy, and just, and good, a doctrine of righteousness, that teacheth us to give God his due, and men theirs. It is also pat for every purpose, *Psal.* 19. 7, 8. *Prov.* 30. 5. Of the Book of Psalms, *Athenasius* hath observed, that they are so penned, that every man may well think they speak *de se, in re sua*, of himself, and to his own particular necessities. Thirdly, because it rectifieth us, and transformeth us into the same image: it maketh such as deliver up themselves thereunto, to walk as patterns of the rule, as a transcript of the word, that dwelleth richly in them, and worketh effectually, as a seed of immortality. Fourthly, because it carrieth us on in a strait line unto a right end, without crooking, or compassing about, *Psal.* 19. 8. and 25. 4. *Has vias qui teris, non teris*. Pray therefore as *David* did, *Psal.* 13. 29. lest breaking out into by-wayes (all which are high-wayes to hell) or but stepping over the hedge, to avoid a piece of foul way, we bruise and bruise our selves to get in again, break our bones with *David*, &c.

*Non solum  
recta, sed  
regula.*

*Psal.* 125. 3.  
*Jer.*

And the just shall walk in them: ] Such as are just with a double righteousness, *Imputed*, and *imparted*; that of Justification, and this of Sanctification: these will choose the way of truth, *Psal.* 119. 30. and 25. 12. and be willing to walk honestly, *Heb.* 13. 18. orderly and by rule, *Gal.* 5. 25. accurately, and to the utmost, *Ephes.* 5. 15. directly, and distinctly, eyeing the mark, and propounding to themselves the highest pitch, and the best patterns: often comparing themselves with the rule, laying their lives by the line, and reforming their out-straies, *Psal.* 119. 59, 60. making it the main of their endeavour, that all their deeds may be wrought in God, *Joh* 3. 21. Lo this is the just mans practise: and it is here propounded for a president.

*sermon  
a nathaniel*

But the transgressours shall fall therein. ] They perish from the way, *Psal.* 2. 12. they stumble at the word and fall into perdition, as the Chaldee here hath it: and so shew themselves to be transgressours, traytours, rebels, yea reprobates. See *1 Pet.* 2. 8. they stumble at the word, being disobedient, whereunto also they were appointed. O fearfull! "A bridge is made (saith a Reverend Divine) "to give us a safe passage over a river, but he who stumbleth on the bridge "is in danger to fall into the river. The Word is given us as a means to carry "us over hell to heaven: but he who stumbleth and quarrelleth at this means, shall "fall in thither, from whence otherwise he had been delivered by it. Neither may we think the worse of the Word for this accidentall effect of it upon transgressours; sith the fault is meerly in themselves: As when a lame man stumbleth in a plain path, the fault is not in the way, but in the foot. Blear eyes cannot abide the light; nor children endure honey, when they have sore mouthes. The same Sun makes flowers smell sweet, but carrions stink loathsomely. *Moses* saved the Israelite; killed the Egyptian: and *Abigail's* voice, pacified *David*, but made *Nabal's* heart die within him as a stone. *Oecumenius* telleth us, that the fragraney of precious ointments is wholesome for Doves, but kills the Beetle. And *Aristotle* affirmeth, that oyl of roses is deadly to Vultures, who hunt after onely dead mens carcasses. Christ himself, who is the Way, the Truth, and the Life, was set for the fall and rising again of many in Israel, and for a signe to be spoken against, *Luke* 2. 34. for a But-mark, against whom his enemies should

*Columbam  
vegetat, scá-  
baum necat.  
De mirab.  
auscul.*



Mat. 15. 14.

shoot the shafts of their gain sayings. To the Jews he became a stumbling block, and unto the Gentiles foolishness, 1 Cor. 1. 23. *Let them alone* (saith He, concerning the Pharisees, who were offended at his sayings) *Let them stumble, and fall, and be broken, and snared, and taken,* Esay 8. 15. Christ in his Ordinances, is to reprobates a rock of offence, 2 Pet. 2. 8. but such a rock as that, *Judg. 6. 21.* out of which goeth fire and consumeth them. For if any love not the Lord Jesus Christ, he is *Anathema Maranatha*, 1 Cor. 16. 22. Behold they have rejected the word of the Lord, and what wisdom is in them? *Jer. 8. 9.*

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*Linea ducta mihi est, gratia, Christe, tibi.*

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A COM.

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A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Of the Propheſie of  
J O E L.

C H A P. I.

Verſe 1.



*THE Word of the Lord that came, &c.* ] See the Note on *Hosea* 1. 1. with whom, *Hierom* and ſome other Interpreters, make this Prophet a Contemporary, for the likeſneſſe of Argument: and that common *Canon* of the Jew-Doctours, that the Prophet who ſets not down his time, is to be held of the ſame time, with him that is placed before him.

The Seventy ſet him not onely after *Hosea*, but alſo after *Amos* and *Micah*: and the ancient Hebrew Chronicle, called *Sedar-Olam* affirmeth, that *Joel* prophieſied together with *Nabum* and *Habakkuk*, in the dayes of king *Manaſſeh*: which *Druiſts* would prove out of *Joel* 3. 5. Others, with more ſhew of reaſon, out of 2 *King*. 21. 10. and 23. 26. *Joel* might very well be one of thoſe Prophets that denounced Gods heavy judgements againſt *Judah*, for the finnes and abominations of *Manaſſeh*, whom ſome make to be his convert. For although at firſt the Lord ſpake to *Manaſſeh*, and to his people, but they would not hearken ( 2 *Chron*. 23. 10 ) yet the rod might ſet the word awork afterwards: for *Manaſſeh* when he was in affliction beſought the Lord, and humbled himſelf greatly ( verſe 12. ) and *Joel* might very well be to him a ſonne of *Pethuel*, or of Gods perſwaſion: God, by his miniſtery might ſpeak to his heart, *Hof*. 2. 14. ſet before him an open door, ( another *Etymon* of the name *Pethuel* ) *Rev*. 3. 8. miniſter unto him an entrance further and further into Chriſts everlaſting kingdom, 2 *Pet*. 1. 11. If any think it more likely that *Joel* prophieſied under *Joſiah* king of *Judah*, when that great famine fell out which is deſcribed in like termes by *Ieremy*, chap. 14. 1, 2. compared with 2 *King*. 23. 26. I ſhall not ſtrive with him. But that this *Joel* was the ſonne of *Samuel* ( here called *Pethuel* ) a perſwader of God, becauſe what he asked of God he obtained ) as *R. Salomon* would carry it, I cannot imagine: for that *Joel* was not a Prophet, but a corrupt Judge.

*Sedar-Olam*  
*Zuta. Sic*  
*Funccius*  
*Genebrard.*

*Oſium Dei.*

*1 Sam. 8. 1.*

*3. 5.*

*Verſe*

*Q 3*

Arist. Ethic.

ἡμετέραν αἰσιν  
πολλὰ διδου-  
μεν ὅτι  
Solon.

Si moribundus  
etiam aliquid  
didicisset.  
Melch. Ad.  
Jer. 13. 15.

Verse 2. Hear this ye old men, ] Who, as ye are fittest to hear serious discourses (Aristotle excludeth young men from his Ethick-Lectures, because raw, and rash: green wood is ever shrinking, and warping) so ye are more experienced; and yet not so wise, but that, by hearing, ye may become wiser, Prov. 1. 5. Solon said, he could never be too old to learn. Julianus the Lawyer said, that when he had one foot in the grave, yet he would have the other in the school. David Chytrius, when he lay a dying, lifted up himself to hear the divine discourses of his friends, that sat by him; and said, that he should die with better cheer, if he might die, learning something.

and give ear all, &c. ] Hear and give ear: draw up the ears of your mindes to the ears of your bodies, that one sound may pierce both. When these two words are joyned together, as they are often, the matter propounded, is either very dark, or very remarkable, and commands attention, as Deut. 1. 45. Esay 1. 2, 10. Jer. 13. 15. Hof. 5. 1.

all ye inhabitants of the land, ] sc. of Judea, or all ye inhabitants of the whole earth, q. d. I shall speak of so great a matter, as that I could wish to be heard all the world over. And because all men love to hear news, I shall tell you that, that was never known to fall out in any age. Rem novam\* pollicetur emphaticoteris quam more Rhetorico, saith Oecolampadius. Prick up your ears therefore and listen.

Hath this been in your dayes, or even in the dayes of your fathers? ] Was there ever such havock made by severall sorts of vermine successively, for four yeeres together? This was the very finger of God, Exod. 8. 19. all whose works (by how small instruments soever) are great, sought out of all them that have pleasure therein, Psal. 111. 2. His extraordinary works especially, are to be noted and noticed; the memory of them is to be transmitted to all posterity. This shall be written for the generation to come, Psal. 102. 18. They shall come and shall declare his righteousness, unto a people that shall be born, that he hath done this, Psal. 22. 31. Sed va stupori nostro. There is a wo to such as regard not the works of the Lord, neither consider the operation of his hands, Esay 5. 12. that make of them but a nine dayes wonderment at best, and so passe them over. Whereas every judgement of God should be a warning-peal to repentance. We be like the Smiths dog, (saith One) who the harder the Anvil is beaten on, lyes by, and sleeps the foundler. Like the hen (saith Another) which loseth her chickens one after another by the devouring kite; and yet still continues to pick up what lies before her: such a deep drowsinesse and drossinesse of spirit, there is upon most of us.

Deut. 19. 20.

Greg. Mor.

Verse 3. Tell ye your children of it, and let your children tell their children, ] Heb. Cipher them up diligently, after the manner of Arithmeticians: reckon up the severall years, with the severall calamities thereof to your children and nephews; that they may hear, and fear, and do no more so. Let your woes be their warnings, your sufferings their standing-sermons; your corrections their instructions. See 1 Cor. 10. 5, to 12. Ruina majorum sit cautela minorum. Hast thou marked the old-way (saith Eliphaz to Job, Chap. 22. 15, 16.) which wicked men have trodden, which were cut down out of time: whose foundation was overflowen with a flood, (Heb. a flood was poured upon their foundation) which said unto God, Depart from us, &c? He speaketh of those Antediluvian Atheists, buried in one universall grave of waters. See Isai. 22. 20. Neh. 13. 26. Jude 5, 6, 7. and learn to keep a Catalogue of Gods great works, whether of mercy or judgement; yea to polish and garnish them for the use of posterity, not with vain affectation of wit, nor with pedantick pomp of words, but with sobriety, and holy gravity, as here: such as may stick by our children, and leave impression.

XXX.  
Zachala.  
χελύμ  
Eruca ab  
erodendo.  
Isidor. lib. 12.  
Orig. c. 5.  
Locusta quasi  
loca ustulans.  
Ακείρ Μήλο  
χόνδρ.

Verse 4. That which the palmer-worm hath left, hath the locust eaten, ] The palmer-worm hath its name in Hebrew from shaving. (because it shaveth off the fruits of the earth.) In Chaldee from creeping: In Greek from crookning: In Latine from gnawing. The Locust hath its name in Hebrew from multitudo, where-with the very Sun is darkened: In Latine from burning places, where it spoileth: In Greek from cropping the tops of corne, and plants, which as they fled, they fed upon. The Canker-worm hath its name in Hebrew from licking: In Chaldee from fleeing: In Greek and Latine from feeding upon the flowers of apples and other fruits. Comester some render it. Flemings call it, The preacher, a bombo quem

polando



*polando edit* from the noise it maketh as it flies. The Caterpillar hath its name *Chafil*, from wasting, because it utterly consumeth all; not onely fruits and leaves; but tender boughes and branches: *Ut ita crescat oratio sicut ipsum malum*, to show that as their sinne increased, so did their punishment. The Lord of Hosts cannot possibly want a weapon wherewith to beat a rebel: neither may wicked men expect that He should lay down the bucklers first. To that bold question of *Pharaoh*, *Who is the Lord that I should obey him?* God made a large reply, by his armies of locusts, lice, flies, &c. till *Pharaoh* was forced to answer himself, *The Lord is righteous*. What spoil hath been made by these despicable creatures here mentioned in other countreys, *Pliny* recordeth. *Pierius* testifieth that the *Egyptians* made the Locust an *Hieroglyphick* of Famine. And although we finde not expressly set down in the holy History, when this particular plague was executed, yet we need not doubt but it was done according to *Deut.* 28. 38, 39. See *1 King.* 8. 37.

Exod. 5.2.

Plin. l. 11. c. 29

*Verse 5. Awake ye drunkards,* ] ye *Ale-stakes*, and *Suckers* (Heb. *Shiccorim*) that pour in heady and intoxicating drinks, such as soon lay you to sleep; and (besides) take away your heart, *Hos.* 4. 11. rob you of your selves, and lay a beast in your room. *Portentosum sane potioris genus*, saith *Pliny* concerning ale, that excessively drunk, maketh men more sleepy then *dormise*: besides that worse sleep of carnall security, *Eph.* 5. 14. *Rom.* 13. 11. These therefore are here called upon to be sober and watch, (See *1 Thess.* 5. 6. *1 Pet.* 5. 8. *1 Pet.* 4. 7.) ye to weep and howl, to turn their laughter into mourning, and their joy into heaviness. And why? For their sinne they should have done (as that drunkard in the Ecclesiasticall History, that, toucht with a sense of his sin, wept himself blind) but here they are sarcastically called upon to weep for their great losse, as they esteem it.

Lib. 14. cap. ult.

*Because of the new-wine for it is cut off from your mouth,* ] As many things fall out betwixt the chin and the chalice, the cup and the lip: You made account to have munched it, to have swilled your souls, as they say, and to have swallowed it down your wide gullets. But behold, it falls out somewhat otherwise: the caterpillar hath been before you, and left you nothing better then *Adams-ale* to tipple. This is cold comfort to the drunkard, whose Word is that of the Viñe in *Josahs* parable, *Non possum relinquere vinum meum*, Take away my liquor, you take away my life. *Austin* brings him in saying, *Malle se vitam quam vinum eripi*, He had rather lose his life then his wine. And *Ambrose* tells of one *Theoristus*, that being told by his Physicians, that much quaffing would make him blinde, *Vale lumen amicum*, said he, Farewell sweet eyes; if ye will not bear wine, ye are no eyes for me: This drunkard would rather lose his sight then his sin; his soul then his lust. Such kinde of persons are like the Panther, which is said to love the dung of man so much, as if it be hang'd on high from it, it will skip and leap up, and never leave till it have burst it self in pieces to get it: and this is the way they take that creature. God will take these naturall brute beasts, made to be taken and destroyed, *2 Pet.* 2. 14. after another manner. He will not onely cut them short enough here; but turn a cup of fire and brimstone down their throats, *Psal.* 11. 6. which will be worse to them then that ladle full of boyling lead, poured down the throat of a drunken Turk, by the command of a Bashaw.

Vinum merum nondum dilutum.

Aug. de temp. ser. 131.

Grand figo. Serag. 186.

*Verse 6. For a nation is come up upon my land,* ] A nation, sc. of vermine, by swarms, as *vers.* 9. called afterwards, an army chap. 2. 11. and a people, chap. 2. 2. See the like *Prov.* 30. 25, 26. *Is come,* ] that is, shortly shall come. Upon my land, ] this glorious and goodly land, as it is called *Dan.* 11. 16. *Tarnonius* makes this by a *mimêsis* to be the drunkards lamentation *A nation is come up*, &c. *Strong and without number.* ] yea therefore strong, because without number: insuperable, because innumerable. Feeble they are, and yet formidable; because set on by God Almighty, whose warriors they are, as the Roman spoylers are called, *Matt.* 22. 7. And perhaps the *Assyrians* may here be hinted at. I doubt not but the literal sense is chiefly intended: Neither can I concur with *Oecolampadius*, who holdeth it to be *Propheta indignum*, unbecoming the Prophet, to preach thus concerning worms and locusts: For concerning such poor creatures deal the Prophets by the instinct of the Holy Ghost, in sundry other places, *Prov.* 6. 6. *Am.* 4. 9. and *7. 1. Nahum.* 3. 15. *Whose teeth are the teeth of a lion.* ] that is, they devour all that is in their way; as there is no standing before a lion, no not before a moth, that hath commission to crush a man, *Jeb.* 4. 19.

Sic columella de apibus. Virgil. de piscib. Hom. de muscis.

Verse.

*Verse 7. He hath laid my vine wast*] The Prophet proceeds in aggravating the calamity, that he might make the people the more sensible. There is nothing in the world more stupid and more stubborn then a drunkard. Of such it is that that saying of an Ancient is often verified, *Ablatus est à peccantibus timor, ne possit esse cautela*, Feare is taken away from offendours, that there should be no caution against it. Here therefore let the words of the wise be as goads and as nailes fastened by the Masters of the assemblies. Let them so preach with Peter, that their hearers may be prickt at heart *Act. 2, 37.* may be galled and sawed as it were *Act. 7, 54.* may startle and tremble, as *Act. 24, 25.* may awaken out of that dead lathergy, whereinto Satan hath cast them, and recover out of his snare, who are taken captive by him at his pleasure. True it is, we can hardly get men to believe that hell is so hot, or sin so heavie, or the devill so black, or God so unmerciful as the Preachers make him. The Lion, say they, is not so terrible as he is painted; nor is our case so dangerous as is born us in hand. *Sed nos pergamus exaggerare*, saith Pareus here. Let Gods Ministers lay load upon mens sins, and set forth to the full the miseries that will fall upon them. The Prophets did so for temporal (as here most graphically and to the life) shall not we much more for eternal punishments? Oh (saith One) that I could get words to gore your very hearts with smarting pain: that this doctrine might be written in your flesh!

2 Tim. 2. 26.

*and barked my fig-tree*] Take away the bark from the tree, and the sap can never find the way to the boughes. These Vermine had barked the trees with their teeth, cast the bark out of their mouths upon the ground, and made the branches naked and all white as froth; so that the drunkards, deprived of their sweet draughts, were brought *ad efflationem animæ* (as the Calde here expoundeth *Chetsephab*) to an yielding up of the ghost, yea, *ad laqueum & restim*, as the Latines, to the very halter.

*Verse 8. Lament like a Virgin*] Our Prophet hath done with his drunkards: and now applyeth himself to the soberer sort, whom also he calleth to deep and down-right mourning, in this case of common calamity; there being not any so innocent and holy, but had some hand, if not upon the greater cart-ropes yet surely upon the smaller cords that drew down dearth and judgment upon the land.

*Lament therefore like a Virgin*] betrothed, but bereft of her espoused husband, before she was married to him; So Piscator. Others understand it of her that (lately a virgin, but now new-married) passionately loved her husband and bitterly bewaileth his death; which some young women have taken so grievously, that they have refused to live any longer; but have chosen to put an end to their life and grief together, as historians testify.

תא נולדו  
מנא. Justa de-  
functorum.

*girded with Sackcloth*] *Sacco non serico*, with mourning weeds as a testimony of help to your humiliation. The dead we see, may be lawfully lamented: indeed it is one of the *dues of the dead*. It is fit that the body, when sown in corruption, should be watered by the tears of those that plant it in the earth. Only we must not mourn in this case as heathens *Without hope*. *1 Thes. 4, 13.* Our grief must not be excessive, either for measure or continuance; Neither must we mourn so much for our friends departed, as for our sins against God. In the former case baldness is forbidden: in the later it is required *Isa. 22, 12.* And *Zach. 12, 10.* *11, 13.* One poor woman weeping over Christ shall be as deeply affected as all the people were in that unspeakable losse of their good king Josiah, at *Hadadrimmon* in the vally of *Megiddo*, where *Jeremiah* lamented, and all the singing men and singing women spake of *Josiah* in their lamentation, and made them an ordinance &c. *2. Chron. 35, 24, 25.*

*Verse 9. The meat-offering and the drink-offering is cut off*] *Periit libatio & oblatio*. This was the godly mans greatest grief, that there wanted matter of testifying their thankfulness to God in his commanded worships: and that God was so deeply displeased, as that he had deprived Himself and his Ministers of the due allowance; so that they also mourned, and could not chreefully execute their office, for lack of maintenance; for they were not of the *Camelion-kind*.

*Verse 10. The field is wasted the land mourneth*] The sacrifices are not only cut off for present, but little hopes left for the future: for the field, that common store-house, that *horreum unde hauriatur*, is wasted: *Shuddad Sadeh*, there is an elegant

gant allusion in the Original: as in the following words a *Prosopopœia* not inferi-  
our to those of the Poets, as *Luther* and *Varatius* here note.

*The land mourneth*] By an ordinary Metaphor among the Hebrewes, those things  
are said to mourn that are wasted, desolated, corrupted and changed for the  
worse. *Lam.* 2. 8. the rampart and the wall are said to lament, and to languish  
together. When *Ephraim* died, *Alexander* not only clypped his *Plutarch.*  
horses and mules hair, but plucked down also the battlements of the walles  
of the city: because it should appear that the walls and ramparts did mourn  
for his death: So *Esay* 24. 7. The new wine mourneth, the vine languisheth: all  
the merry-hearted do sigh. It is fit that if the land mourn, and faile of her increase,  
men should much more mourn and be moved with a sense of their sins, the cause of  
such calamities. The earth lies under a curse of barrennesse, at its best *Gen.* 3.  
17. and was never so beautiful and cheerfull since the Fall of *Adam*. At this day  
it lyeth bed-rid, as it were, waiting for the coming of the Son of God, that it  
may be delivered from the bondage of corruption *Rom.* 8. 20. But in times of  
dearth, it seemeth to mourn more then ordinary, yea to blush and bleed.

*the new wine is dried up*] Or is *abated*: as loth to look men in the face, because  
not answerable to their expectation, See *Esay.* 33. 9.

*the oyl languisheth*] Or, *is sick*, Corn, wine, and oyle, are the maine supports of  
mans life: all's gone.

*Verse 11. Be ye ashamed O ye husbandmen*] This Repetition of his former exhor-  
tation is not needlesse: for man is a stout and stubborn creature: neither goeth any  
thing more against the hair and the heart with him, then to come downward, and to be  
so soundly sensible of Gods judgements, as seriously to repent. Hence *St. James* his  
extraordinary importunity in pressing this most needfull but much neglected duty,  
*chap.* 4. 9, 10. He knew, & so did our Prophet, that this work must be done, or else men  
are undone. Hence that heap of words. *Nunquam satis dicitur quod nunquam*  
*satis discitur.* That can never be too much taught, that is never enough learned. *Seneca.*

*Verse 12. The Vine is dried up, and the Figtree languisheth*] God cutteth you  
short of all things both for necessity and delight: and this is so much inculcated,  
and iterated, that you may not slight it as a common occurence: but be deeply  
affected with it, as a sore affliction. *Verba toties repetita viva sunt, vera sunt,*  
*sana sunt, plana sunt.* Let no man think that this is a superfluous tautologie, or an  
idlerepetition of the same thing. For, in sacred scripture there is not a tittle in  
vain: there is not an apex whereon there hangs not a mountain of sense, as the  
Rabbines use to say. By one and the same thing repeated, memory is helped, af-  
fection is excited, and matters of moment are better minded, *Phil.* 3. 16. Besides,  
*Repetitio confirmatio est*, saith *Ambrose*, The repeating of a matter implyeth 1 The  
infallible truth of it. 2 The inexpressible excellency of it. 3 The profitable use of it.  
4 The absolute necessity of it. *Auf faciendum, aut patiendum.*

*Verse 13. Gird your selves and lament ye Priests*] Be you *Prest*, and first in  
the practise of humiliation: Be you an example of the believers in word in conver-  
sation &c. 1 *Tim.* 4. 12. a patern of piety. *Si vis no flere &c.* If others shall la-  
ment, you must begin to them: and say as *Abimelech* did to his souldiers; *What ye*  
*have seen me do, make hast and do likewise*: and as *St. Paul* doth to his *Philippians*,  
*Those things which ye have both learned and received, and heard and seen in me, do*;  
and the God of peace shall be with you. *Tom.*  
*Horat.*  
*Judg.* 9. 18.  
*Philip.* 4. 9.

*for the meat-offering and the drink-offering &c.*] your maintenance is substracted,  
and (that which should more affect you) the sacred service of God is intermitted,  
and so the glory is departed, the dayly sacrifice is neglected, which the Jewes coun-  
ted and called *The abomination of desolation*. *Phineas* his wife was not without  
natural affection 1 *Sam.* 4. 21. but her spiritual affections prevailed. Therefore  
in the declaration of her sorrow, that of her father in law and husband is but once  
named: but twice it came in, *The glory is departed, The glory is departed*. All  
comforts are but *Ichabods* to a good heart without the ordinances: without the  
sincere milk of the word Gods new-born babes cannot be quitted. I could not live  
in Paradise without the Word (saith *Luther*) as with the Word, I could easily live  
in hell it self. *Tom.* 4. *Oper.*  
*Lat.* p. 424.

*Verse 14. Sanctify ye a fast*] Having humbled your selves, preach repentance to  
others.



others. That's the best sermon that's digged out of a mans own brest. *Sanctify your selves* first, and then *prepare your brethren*, saith Iosiah to the Priests of his time 2 *Cron.* 35. 6. A religious fast (for that the Prophet intends here by *Sanctify*) rightly observed and referred to religious ends, is both a testimony of true repentance, and a furtherance thereunto: for it tames the rebell flesh 1 *Cor.* 9. ult. which else will wantonize, and overtop the Spirit *Dent.* 32. 15. And it giveth wings to our prayers, which before grovelled on the ground, as it were. Fasting inflameth prayer; and prayer sanctifieth fasting.

*Sanctify therefore a fast, call a solemn assembly*] Heb. *a day of restraint* separating your selves as *Zech.* 8. 19. from all fleshly delights; amercing and punishing your selves in that sort by an holy revenge, as *Psal.* 35. 13. and afflicting your soules with voluntary sorrowes for your sins and miseries.

*gather the Elders*] both those *qui canis & annus sunt tales*, who are full of dayes and so of sins; and alio those, that are in place of authority: whose offences have forced higher on the wings of *Example*, and *Scandal*.

*and all the inhabitants of the land*] For as all are sin-guilty, so your unanimity and charity will further the service. All should get together in this case, and bring their buckets to quench a common fire: the more publike and general the humiliation is, the more pleasing and prevalent, *Judg.* 20. 26. 2 *Chron.* 30. 3, 13. *Jon.* 3. 5, 7, 8.

*into the house of the Lord your God*] which house was a type of Christ, (in whom God heareth His) and had made many promises to prayers there put up in faith, 1 *King.* 8. 37, 38, 39. 2 *Chron.* 6. 28, 29.

*of the Lord your God*] Yours still by vertue of the covenant: be sure to keep faith in heart, when we are at the greatest need.

*Moses egit  
eis silentio ut  
magis audi-  
rent.*

1 Sam. I. 15.

*And cry unto the Lord*] with the heart at least as Moses did at the red sea, when yet none heard him but the ear of heaven only; and as Hannah did when she uttered no audible voyce, and yet poured forth her soul to the Lord with such a strange and unwonted writing of her lips, that Eli thought she had been drnk.

*Verse 15 Alas for the day &c.*] Cr. *Alas, Alas, Alas*; the Vulgar Latine *A, A, A*, which a *Lupide* makes much adoe about, to little purpose.

*for the day of the Lord*] that is, the day of the greatest evils and miseries then ever hitherto they had suffered, if repentance prevent not. That they had suffered much already appeareth *chap.* 2. 25. but those were but the *b-ginnings* of their sorrowes, if they yet went on in their sins.

*for as a destruction from the Almighty shall it come*] An Elegant *Agnomination* there is in the Original: together with an allusion to that tremend title of God *Shaddai*. The Jewes (probably) boasted much and bare themselves over-bold upon their interest in God almighty. The Prophet therefore tel's them that Gods greatest power should be little to their profit whiles impenitent: for that it should be put forth and exercised for their utter destruction. *Aben-Ezra* interpreteth *Shaddai* a *Conqueror*, Others a *Destroyer*, which a *Conqueror* must needs be. And hereto this text and that *Esa.* 13. 6. do allude, when they say *Shod* shall come from *Shaddai*, Destruction from the Almighty. Here also we may learn when we are under affliction, to ascend to the first cause thereof *Am.* 3. 6. as *David* did in that three years famine 2 *Sam.* 21. 1. See *1am.* 3. 38.

*Verse 16 Is not the meat cut off before your eyes?*] Heb. *before your eyes*: and so it appeareth to be the Prophets speech, and not a form prescribed by him to the people, by adding the word (*saying*) to the end of the fourteenth verse *Cry to the Lord, saying, Alas for the day &c.* And it is as if the Prophet should say; Doe ye not yet see what case you are in? Are ye so stupid and so stout or sturdy, as not to stoop though starved almost? should not Vexation give understanding; Are not the fiercest creatures tamed with hard hunger? Will not men in such case buy or beg food of their deadly enemies? O brawny breasts! O horny heart-strings!

*yea joy and gladnesse from the house of our God?*] All Gods services were to be performed with joy: but now, for want of corn and wine (which cheareth God and man *Judg.* 9. 13.) the dayly sacrifice ceased, and all good hearts were thereby sadded. See *vers.* 9 with the Note.

*Verse 17 The seed is rotten under their clods*] It lieth buried or drowned with excessive

excessive rain and moisture, corrupting the seed soon after it was sown: and that which was not so marred, was afterwards, when it came to be corn, dried up with excessive heat.

*The corn is withered.* ] So that the garner was desolated, the barns broken down for want of stuffing, and for that there was no use of them, sith they sowed, but reaped not, *Mic. 6. 15.* The husbandman was called to mourning, *Amos 5. 16,* for a three-fold calamity that lay upon his tillage. First, Immoderate rain; in or about seeding. Secondly, Locusts and other vermine at spring. Thirdly, extreme drought after all, *verse 19, 20.* Thus God followeth sinners with big plague in the neck of another; (as he did *Pharaoh*, that sturdy rebell) till he have made his foes his footstools. To multiply sin, is to multiply sorrow, *Psal. 16. 4.* to heap up wickedness, is to heap up wrath, *Rom. 2. 5.* I will heap mischiefs upon them, saith God, I will spend mine arrows upon them, *Deut. 32. 23.* which yet cannot be all spent up, as the Poet feared of his *Jupiter*, that if he should punish men for every offence, his store of thunder-bolts would be soon spent and exhausted.

*Si quoties peccant homines  
sua fulmina  
mittat Jupiter,  
exiguo tempore  
inermis erit.  
Ovid.*

*Verse 18. How do the beasts groan?* ] The wilde beasts groan in their kinde. *The herds of cattell* ] home and tame beasts, as oxen, &c. are perplexed, ] as not knowing what to do: 'tis the same word with that, *Esth. 3. 15.* God had hid his face, (withdrawn his hand) and they were troubled; he took away their breath; (for lack of pasture) they die and return to their dust, as *David* setteth us in his *Physicks*, *Psal. 104. 29.* *Epiphanius* his Physiologer reporteth of the bird called *Charadrius*, that being brought where a sick man lieth, if he look upon the sick with a fixed and unremoved eye, there is hopes of recovery: but if he look another way, the disease is deadly. Sure it is, that if God look in mercy upon man and beast, they are cared and catered for, *Psal. 36. 7.* and *104. 27.* and *145. 15, 16,* &c. and the contrary. *yea the flocks of sheep, &c.* which yet can bite upon the bare, live with a little, and get pasture, where the bigger creatures cannot come.

*Verse 19. O Lord to thee will I cry,* ] I will, though others will not. I have called upon others to cry mightily unto thee, and to meet thee by repentance: but they *tantum monstra marina*, as so many Sea-monsters, passe by my words with a deaff ear, they refuse to return: thy hand is lifted up in threatening, and will fall down in punishing, but they will not see, *Esay. 26. 11.* they will not search, they will not have their eyes (like the windowes in *Salomons Temple*) broad inward: the eyes of their mindes are as ill set (for this matter) as the eyes of their bodies, they see not what's within. But whatever they do, my soul shall weep in secret for their pride, and mine eyes shall weep sore, &c. (*Jer. 13. 17.*) for their insensibleness of their misery.

*1 King. 6. 4.*

*For the fire hath devoured the pastures,* ] that is, the immoderate scorching heat of the season. See *Psal. 83. 14.* *Jer. 17. 6.* Or the blasting winde, as *Lyra* expounds it; or the locusts, as *Drusius*, or God, (who is a consuming fire) by any, or all these instruments of his wrath, as *Tarnovius*.

*And the flame hath burnt all the trees of the field.* ] This was dreadfull; but yet nothing to that *conflagratio mundi*, spoken of by *St. Peter*, *2 Epist. 3. 12.* when the heavens being on fire, shall be dissolved, and the elements melt with fervent heat on the heads of the wicked: who shall give a terrible account, with the world all on alight fire about their ears.

*Verse 20. The beasts of the field cry also unto thee,* ] *Glocitant*, a term taken from Deer: they cry as they can, they cry by implication, imploring thine help, each for himself. See *Psal. 149. 9.* *Job 39. 3.* *Psal. 104. 27.* And should men be silent?

*For the rivers of the Waters are dried up,* ] This maketh the Hart bray after the water-brooks, yea shed tears as hunters say the Hart will, when hot and hard-be-stead for water. Hereto *David* seems to allude, *Psal. 42. 5.* *My tears have been my meat, &c.*

*And the fire hath devoured the pastures of the wilderness.* ] This had been said before *verse 19.* The reason of such repetitions, see above in the Notes on *verses 11, 12.* Neither let this last exaggeration of the common calamity, by that which befell the bruit beasts, seem superfluous. For whereas the security and obstinacy of most men is such, that they take little notice of present pressures, but promise themselves peace and

and safety, whatsoever God by his servants shall say to the contrary: it is but need-  
full surely, that their danger should be inculcated, and their calamity set out, and  
set on with utmost importunity, and vehemency.

## C H A P. II.

*Verse 1.* **B**low ye the trumpet in Zion, ] *Idem aliis verbis repetit*, saith Mercer  
here. The Prophet repeateth the same as in the former Chapter; one-  
ly in other words, more at large, and after another manner: pressing the people  
further to the practise of repentance by many sweet promises of the blessings of  
this, and a better life. Our Prophet may seem to bee of the same mind with *Tertul-  
lian*, who said that he was *nulli rei natus nisi penitentia*, born for no other end,  
but to repent, and to call upon others so to do. *Tot autem verbis & figuris nititur*,  
saith *Luther*, he useth so many words, & figures, because he had to do with a people  
that were harder then rocks, *Jer. 5. 3.* as also, because there is an absolute necessi-  
ty of repentance. *Aut penitendum, aut pereundum*, as our Saviour tells his Disci-  
ples twice in a breath, *Luke 13. 2, 5.* The Prophet had urged them hereunto from  
the evils they felt, or feared, *chap. 1.* *Pain* and *penitency* are words of one deri-  
vation: God plagueth men that he may make them cry *Peccavi*: not *Perij* onely,  
I am undone, as *Cain*; but *peccavi*, I have done very foolishly, as *David*. The  
seventeen first verses of this Chapter, are *Hortatory*; the rest *Consolatory*. The  
day of the Lord cometh; therefore Repent. This is the summe of the exhortation.  
It cometh, and that instantly; Give warning therefore: God loveth to foresignifie;  
(saith the *Heathen Historian*) and to premonish, before he punish. He dealt so  
with *Cain*, to whom he read the first lecture of Repentance, *Gen. 4.* as he had done  
of Faith, to his father *Adam*, in the Chapter before. He dealt so with the old  
world, with the *Sodomites*, *Ninevites*, &c.

φίλει δ' ὁ θεός  
ὡς σπυρίδι-  
ται. Herod.

*Sound an alarm in my holy Mountain,* ] Ring the bells backwards, (as amongst  
us they do) the house is on fire; the enemy is at hand.

*Let all the inhabitants of the land tremble,* ] and take course to prevent, or miti-  
gate the ensuing mischief; to cut the cart-ropes of sin, that pull down wrath upon  
the land.

*for the day of the Lord cometh, for it is nigh at hand.* ] An end is come, is come,  
is come, as *Ezekiel* hath it, *chap. 7. 6, 7.* I will overturn, overturn, overturn, as the  
same Prophet hath it elsewhere. *Should we then make mirth?* as it is in the same  
Chapter: should we sleep upon a mast-pole, dance upon a weather-cock? go hal-  
lowing and hooping to the place of execution?

Ezek. 21. 27.  
and 10.

*Verse 2.* *A day of darknesse, and of gloominesse,* ] Left they should imagine it to  
be some light matter, that hath been, and is still threatned, he sets forth to the life,  
the bitterness of that day, so lowring and lightlesse, that it can hardly be called a  
day: a dark and dolefull doomsday it will be to the impenitent, *infansus & infe-  
lix*, dismall and dreadfull. What better can be expected by those *Tenebriones*, that  
delight in the deeds of darknesse, and are acted by those Rulers of the darknesse of  
this world, the Devils, whom they follow as they are led, *1 Cor. 12. 2.* till they fall  
into outer darknesse, even that darknesse beyond a darknesse, (as the dungeon is be-  
yond, or below the prison) where they shall never see the light againe, till they see  
all the world on a light fire. Let those *Lucifuge* look to it, that love darknesse  
better then light: for, besides what they meet with here, they shall one day have  
their bellies full of it in that dungeon of darknesse.

Ephes. 6. 12.

Σκότος ἐξ ὧ-  
ν ἔσται.

Exod. 19. 15.

Postera viz  
summos spar-  
gebai lumina  
montes Orla  
dies. Virg.  
Lux subit, &  
primo feriente  
cacumina sole.  
Ovid.

*A day of clouds and of thick darknesse,* ] Caused by that huge army of Locusts,  
&c. coming in great swarms, and darkning the air.

*as the morning spread upon the mountains,* ] i. e. longe, lateque, far and neer, all  
the countrey over; and that in an instant: even as the Morning spreadeth abroad up-  
on a sudden over the tops of hills, though they be a great way off. Hereby is im-  
ported, that the calamitie here threatned, is such as they can neither avert, nor avoid:  
*Irretensibilis est*, saith *Luther*.

*A great people and a strong,* ] So the Locusts are called. See *Chap. 1. 4, 5, 6.*  
not



not without some respect to the Chaldeans, that should afterwards carry them captive, as *Hierom* here glosseth.

there hath not been ever the like,] *sc.* in the land of Judea, nor of the like continuance. See chap. 1. 2, 3.

even to the yeers of many generations.] Heb. of an age, and an age; so *Dent.* 32. 7. *Joel* 3. 20. This assureth us of the greatnesse of this peoples sin, sith they were so signally punished: for God doth not use to kill flies with beetles, as they say.

Verse 3. A fire devoureth before them, and behinde them a flame burneth,] Such waste these vermine shall make: like as it is said of the great Turk, that where-ever he sets his foot, there never growes grasse again; he doth so eat up the countreys where he comes with his huge armies. And the late Lord *Brook*, in his discourse of Episcopacy noteth, that that unhappy proverbe amongst us was not for nought, *The Bishops foot hath troden here.* In *Biscay*, a Province of *Spain*, they admit no Bishops to come amongst them: and when *Ferdinand* the Catholike K. came in progresse hither, accompanied amongst others by the Bishop of *Pampelune*, the people arose in armes, drove back the Bishop, and gathering all the dust, on the which they thought he had troden, flung it into the Sea. What fires they kindled here in Queen *Maries* dayes, devouring six or seven hundred at least of Gods faithfull witnesses in five yeers space: And what work they made in our remembrance thoroughout the three Kingdoms, to the imbroyling of all, and their own utter ruine, I need not relate. That renowned Authour afore-cited, had told them time enough, (but that they were destined to destruction) that if they forbore to touch the supreme Authority of the Land, which they affected, it was but as once *Mercury* spared *Jupiters* thunderbolts, which he durst not steal, lest they should roar too loud, or, at least, burn his fingers.

Pag. 47.

Heyl. Geog.  
pag. 55.L. Brooks  
discourse of  
Episcop. 39.

The land is as the garden of Eden,] i. e. of all kinde of pleasures and delights. See *Gen.* 2. 8. and 13. 10. *Strabo* speaks spitefully of the land of *Canaan*, as if it were a dry, stony, and barren countrey, not worth the seeking after. *Rabshakeb* shews more ingenuity then this, *Strabus & pravus Strabo* (as one therefore calleth him) 2 *King.* 18. 32. *Tacitus* commends it for a fertile soil: so doth *Pliny*: but above all, the holy Scripture setteth it forth to be *Sumen totius orbis*, a land flowing with milk and honey, &c. *Exod.* 3. 15. *Dent.* 32. 13.

Eden inde,  
n d'ovh.

Heidfeld.

and behind them a desolate wilderness.] Not such a wilderness as yeelded pastures, and habitations for shepherds, chap. 1. 19, 20. but utterly desolate, and therefore uninhabitable, as under the Torrid Zone. No place can be so pleasant, but sinne can lay it waste. A fruitfull land turneth the Lord into barrennesse, for the wickednesse of them that dwell therein. There is no foot-step left at this day of that gallant Garden, planted by God himself: or if any, *cecidit rosa, sit spina*; the place remains in the upper part of *Chaldea*, but not the pleasantnesse of the place. The like we may say of *Sodom*, of *Jerusalem*, of *Greece*, of *Asia* the lesse, of *Germany*, *Ireland*, &c. *England* hath hitherto subsisted meerly by a miracle of Gods mercy, and by a prop of his extraordinary patience: The Lord continue it to the glory of his Name, and the good of his poor people. *Fiat, fiat.*

Psal. 107. 34.

Verse 4. The appearance of them is as the appearance of horses: and as horsemen,] i. e. the Locusts, and other Insects come on amain: they march with much nimblenesse and swiftnesse. An horse is a warlike creature, full of terror: so swift in service, that the *Persians* dedicated him to their god, the Sun, as the swiftest creature to the swiftest god. See *Job* 41. 20. *Prov.* 21. 31. In *Persia* they do all, almost on horseback: they buy, sell, confer, but especially fight on horseback to this day. So they did of old; and so did the *Chaldeans*, from whom they took the Monarchy. These were horsemen, and not as horsemen: this place therefore is properly and principally to be understood of the locusts. Confer *Rev.* 9. 7.

ἵππων τὸ τα-  
χίστον, τὸ τα-  
χυτάλῳ.  
Pausan.

Verse 5. Like the noise of charrets on the tops of mountains,] Not onely on the tops of standing-corn, (as other Locusts, which therence also have their name *Axelists*) but as the hurry of charrets in stony places, *Rev.* 9. 9. For in that book of the *Revelation*, the Pen-mar. borrows all the elegancies and flowers of the old Testament, thereby to set out the story of the New in succeeding ages: as hereence the Popish Priests are fitly called *Locusts* for their numerosity and voracity, *Rev.* 9. 3.

R

They

They are also likened unto horses (*verse 7.*) fed and fierce to run, and rush into the battle, not without noise: *Like the noise of a flame of fire that devoureth the stubble*, Ecclef. 7. 6. *Or the rattling of the jumping charet-wheels*, Nahum 3. 2.

Turk. hist.  
fol. 200.

*as a strong people set in battle array,*] In a bloody fight between *Amurath* the third, King of *Turkey*, and *Lazarus* Despot of *Servia*, many thousands fell on both sides. The brightnesse of the armour, and weapons, was as it had been the lightning: the multitude of lances, and other horsemens-staves shadowed the light of the Sun: arrows and darts fell so fast, that a man would have thought they had poured down from heaven. The noise of the instruments of warre, with the neighing of horses, and out-cries of men, was so terrible and great, that the wild-beasts in the mountains stood astonied therewith: and the *Turkish* Histories, to expresse the terrour of the day, vainly say, that the Angels in heaven, amazed with that hideous noise, for that time forgot the heavenly hymns, wherewith they always glorifie God.

*Verse 6. Before their face, the people shall be much pained,*] This is a confirmation of the former assertion: the people when they shall see those swarms of Locusts, &c. mustering and marching in the air, they shall be much pained. (as a travelling woman is) pangs and sorrows shall take hold of them, their faces shall be as flames, *Esay 13. 8.* for fear lest they should light on their country, and lay all waste.

Nigricantem  
colorem signi-  
ficat. Mercer.

*all faces shall gather blacknesse.*] *Pallorem*, palenesse, so *Castalis* rendreth it: a blackish lead-like-palenesse, such as is on sooty-pots. (the Originall here is, *bath gathered a pot*, that is by a metonymy, a *pot-like-blacknesse*). See *Nab. 3. 10. Jer. 30. 6. Psal. 68. 13.* where, by blacknesse (such as slaves and scullions contract by lying among the pots, and smoky, and sooty chimney-corners) is set forth the exceeding great fear, and affliction that Gods people are oft in: and from whence he graciously promiseth to deliver them that trust in him. Such shall not be afraid--*whose heart is fixed, trusting in the Lord.* It was fear that now caused (the naturall heat and the blood retiring to the heart, to receive it, as in a sudden surprize, the souldiers run to the Castle) palenesse and blacknesse of face. It was hunger afterwards, that burnt them, *Dent. 32. 24.* and made their visages blacker then a cole, (as *Lam. 4. 8.*) or darker then blacknesse, as the Originall hath it.

Oecolamp.

2 Sam. 2. 18  
modis viris.

*Verse 7. They shall run like mighty men,*] *Horribiles, fortissimi ut Gigantes.* They shall strike terrour into others, as in the former *verse*: but themselves, as Giants and Conquerours, shall over-run all, with incredible swiftnesse and prowels. Strong souldiers have strong sinews: and thence their speedy marches, and quick dispatch. *Asahel* was light of foot as a wild-Roe. *Achilles* is every where by *Hommer* called Swift-footed. *Alexander* the Great, being asked how he so quickly conquered so many countreys? answered, *Μηδὲν ἀνὰ κράτος*. By my nimblenesse. *Caesar*, in *omnia preceps*, saith *Lucan*, he passed the *Alpes*, and was at *Rome* with a trice, as they say. His Word was, *Veni, vidi, vici*, I no sooner came, but I overcame. He is said to have taken a thousand Towns, conquered three hundred Nations, took prisoner one million of men, and to have slain as many. What a deal was done by *Joshua* in a short space at the conquest of *Canaan*? *Charles* the fifth, Emperour of *Germany*, is reported to have won in the Indies, by his Captains and Commanders there, 28. Kingdoms, in 28. Battles. *Bajazet* the Great Turk, for his swiftnesse and fiercenesse, was surnamed *Gilderun*, or lightning. To such worthy Warriours, ready and speedy, prompt and present, are these Locusts, Gods armed souldiers, here compared, *They shall run like mighty men, they shall climb the wall like men of war*, that cannot be kept out, that will not be worsted.

Turk. Hist.

*They shall march every one (Heb. man) on his way,*] though many, yet they shall not one hinder, or hurt another, but hold a comely equipage, keep rank and file, observe the lawes and rules of discipline, and so

*Conjuncti pollent etiam vehementer inertes.*

They go forth *all of them by bands*, or gathered together, saith *Solomon*, *Prov. 30. 27.* So do those Locusts in the *Revelation*: the Popish Clergie under their King, the Destroyer, *Rev. 9. 11.* Locusts they are fitly called, for their numerosity and voracity.

voracity. The Jesuites alone have sometimes 200000. scholars. And how they feed on the fat and drink the sweet where they swarme, who knowes not?

*they shall not break their ranks*] Or, *writh and pervert their paths*, as Aben-Ezra out of the Arabick idiom rendreth it. Hierom testifieth that He and others saw in Judea troopes of Locusts flying in so even an order, *ut ne puncto quidem aut ungue transverso declinant ad alteram*, that you could not say they brake rank at all; *tanto ordine & dispositione jubentis Dei volitant*, saith He, so strict and beautifull discipline there is in Gods whole army, to whom *belong the shields of the earth*, the *Militia* of the whole world.

*Verse 8 Neither shall one thrust another*] Or *straiten* another. The Greek word *δύω* to presse and persecute, seemes to come from this Hebrew word *Dakag*. The Prophet still alludeth to the manner of marshalling armies in such sort, as that neither may the souldiers hinder one another, nor the enemy have any advantage to break in upon them. *Exercitus pulchre dispositus, & amicis pulcherrimus videtur, & hostibus inexpugnabilis*, saith *Zenophon*; that is, A well-ordered army seemeth both beautifull to their friends, and invincible to their enemies.

*They shall walk every one*] Heb. *Man, Mighty man* q. d. Each locust shall walk and stalk, as a strong lusty man in his trodden track, in the path that God hath put him into, and shall hold to it.

*and when they fall upon the sword*] Heb. the long sword, or javelin, *they shall not be wounded*: as if they were unwoundable, or shot-free, as the Poet fabled of *Achilles*, and as the Persians, vanquished by the Athenians at the field of *Marathon*, cried out

Βάλλουσιν, & μὴν οὐκ ἀποκίονται, & φοβέονται

*We fell them, yet they fall not: We them wound,  
And think them dead, but they are safe and sound.*

Sic & R.  
Abrah. in  
Comment.

Psal. 47. 2

In Oeconom.

גבר  
vir validus  
Mehllah Via  
vita.

Stobaeus

*Verse 9 They shall run to and fro*] As souldiers do when they have taken a town by assault, and have leave to plunder. *En victoriam & hostilem insultationem*, saith Mercer here. See the lively portraiture of Victory and Triumph.

*they shall run upon the wall*] After they have scaled it (as afore) they shall walk or run upon it as Conquerors, without feare of an enemy: *Alexander* the great would do so.

*they shall climb up upon the houses*] No longer now the owners castles: for they shall be ferrited out of their retiring roomes, or forced to do as *Sardanapalus* the Assyrian Monarch did; who, straighted by the enemy, sacrificed himself with his wealth and wench to *Vulcan* in a wood-pile, (as One phraseth it) in his royall pallace.

*they shall enter in at the windowes, as a thief*] whose property is 1. to climb up some other way, and not to enter in by the dore *Iob. 10. 1.* death also getteth in by the windowes and that way entreth into palaces *Jer. 9. 21.* so doth Satan (that thief of the truth, as *Basil* calleth him) wind himself into the soul by the eyes. those windowes of wickednesse and loop-holes of lust 2. to rife and ransack, and leave little enough behind him. What clean-work these infets made, see before *chap. 1. 4.* and take notice what great matters God Almighty can do by the most contemptible creatures. *Quid ciniphe vilius*, saith *Philo* the Jew, what can be safer then a louse? and yet all the strenght of Egypt was brought down by that despicable vermine? *Pliny* in his eight book and twenty fourth chapter tel's us out of Mr. *Varro*, that a great town in Spain was undermined and overturned by conyes; another in *Thessaly* by Moles: a third in *France* undone by Froggs: a fourth in *Africa* by Locusts: a fift in *Italy* by Serpents &c. Who hath not heard of *Hatro*, that mercilesse Archbishop of *Ments* devoured by Mice, though he had motted up himself against their invasion in an Iland? God cannot possibly want a weapon wherewith to beat his Rebels.

*Verse 10 The earth shall quake before them &c.*] *Tragicis figuris calamitatem amplificat*, saith *Luther* here. By such tragical tearmes the Prophets use to set forth an horrible desolation, such as first the Assyrians and afterwards the Romanes brought upon the Jewes: the Turks and Saracens upon the Christian churches

Clara exiij  
documenta  
sunt ex con-  
temnendis ani-  
malibus. *Plin.*  
*Munster.*  
*Cosmogr. An.*  
*Dom. 969.*



whether there were any such earthquake or stupendious concussions of the heavenly bodies as is here described, is uncertain. Strange forerunners there were both in heaven and earth of the last destruction of Ierusalem, as Christ also had foretold. In the dayes of *Iustinian* the Emperour, the Sun for the greatest part of an yeare, gave so little light, that it was but equall to the light of the Moon, the sky being clear without clouds or any thing to shadow it: after which, there followed a great famine, and much war and bloodshed.

Mr. Clark in  
the life of *Iustinian* pag. 67.

*the Sun and the moon shall be dark*] Wondrous expressions to meet with their wondrous stupidity. The Hebrew Doctors (and *Oecolampadius* much disliketh it not) allegorize the text; and by the *earth* understand the common people, by the *heavens* the Grandees, by the *Sun* and *Moon* the king and kingdome, as by the *Starres* those of indifferent rank, all which are woe begone (as they say) by reason of the present calamities: as when upon the death of Prince Henry, Great Brittain was said to be all in black; and as *Demades* was wont to say of the Athenians, *nunquam eos sapere nisi pullis vestibus indutos* that they were never so wise, as when they were in mourning weeds.

Plutarch.

*Verse 11 And the Lord shall utter his voice before his army*] In the head of his army, as Generals use to do for encouraging the souldiers. A General should be like *Quintilians* Orator, *Vir bonus, dicendi peritus*, both valiant and eloquent, as was *Cato Censorius*, *Optimus Orator*, *Optimus etiam Imperator* saith Pliny: and *Julius Caesar*, and *Hunniades*, who were Masters of speech as well as men of their hands: So was *Joab* Davids General, of whose speech to the army 2 *Sam* 10. 12. *Pellican* saith, *Non potuit vox Duce dignior cogitari*, A braver speech could not have been uttered by the mouth of a mortal. But here God himself uttereth his voyce before his army: for the Lord is a man of war *Exod*. 15. 3. a Victor of warres (as the Chalde there hath it) and what wonder sith the voice of the Lord is powerfull, the voice of the Lord is full of Majesty. *Psal*. 29. 4. he sets on and gives the signal of the battel to these Locusts, he puts spirit into them and cries *Conrage, my hearts*: and thence it is, that they are so valorous and victorious.

Si actus ejus  
penitus igno-  
rasses, per lin-  
guam tamen  
militem esse  
diceret, ut qui-  
dam de *Cesare*.

*for his camp is very great*] His camp these Locusts are called, though they knew it not. He hisseth for the Flie of Egypt and for the Bee, that is in the land of Assyria. And they shall come and rest all of them in the desolate vallies, &c. *Esa*. 7. 18, 19. The Assyrian, is the rod of Gods anger, and the staf in his hand. I will send him saith the Lord, against an hypocriticall nation, to avenge the quarrel of my covenant. Howbeit he meaneth not so, neither doth his heart think so &c. *Esay*. 10. 5, 6, 7. But it is here, as when in applying of horse-leeches, the Physician seeketh the health of his patient, the leech only the filling of his gorge. Almighty God as he disposeth and ordereth *membra culicis & pulicis*, as *Austin* hath it, the members of the meanest creatures: so by the same power and providence, he over-ruleth all their motions, to his own glory.

*for he is strong that executeth his word*] Or, that thing is strong, that weak Locust, set a work by God, shall do his will vigorously (and not faintly as *Jer*. 48. 10.) shall go through stich with it, and none shall hinder it.

*for the day of the Lord is great and very terrible*] Tremble therefore and humble under this mighty hand of God: let this earthquake worke in you an heart-quake, these horrible commotions and calamities draw from you a shower of teares, or at least a storm of sighs for your sins: unlesse ye hold it better to be carnally secured then soundly comforted.

Dr. Reynolds

*Who can abide it?*] Or else avoid it, otherwise then by repentance? *Am*. 8. 12. Fly, saith a Reverend man, from Gods anger to Gods grace. Blood-letting is a cure of bleeding: and a burn a cure against a burn. Running to God is the way to escape him: as to close, and get in with him that would strike you, doth avoid the blow.

Nunquam sero  
si serio.

*Verse 12 Therefore also now saith the Lord*] Now though it be late first, and, as you may think, too late. Now, though the dreadfull day of the Lord be very neer at hand: yea though the Locusts be already come, as *Kimchi* senseth it. Oh that ye would know at the last in this your day of grace, the things that belong to your peace, before the gate be shut, the draw-bridg taken up, the taper burnt out &c. Behold now is the accepted time: behold now is the day of salvation, 2 *Cor*. 6. 2.

The

The Apostle (after the Prophet *Esay*) purposely beateth upon the *τὸ νῦν*, as if he should say, *Now, or never*; sith thou mayest, the very next minute, be cut off by the stroke of death from all further time of repentance and acceptation. Up therefore and be doing: It is the Lord himself that thus saith,

*Turn ye even to me,* ] *Usque ad me*, altogether as far as to me: give not the half turn onely: begin not to repēt, and then give over the work. Some are ever about to repent, but they can never finde time; and hearts to set seriously about it, to do it in good earnest. Some wambles they have as I may say, and some short-winded wishes, some kinde of willingnesse and *velleity*, but it doth not boyl up to the full height of resolution to return. The Prodigall changed many places, ere he came home. Many came out of Egypt, that yet never came into Canaan.

*Struktilis. sem. 2. p. 1 in ipis vi- uet. Sen.*

*with all your heart,* ] with the heart, *Jer.* 4. 14. *Prov.* 23. 26. and with the whole heart, in opposition to a divided heart, *Hos.* 10. 2. a double heart, *1am.* 4. 8. a heart, and a heart, *Psal.* 12. 2. This whole heart, is eliewhere called, a true heart, *Heb.* 10. 22. a perfect heart, 2 *Chron.* 16. 10. truth in the inwards, *Psal.* 51. 6. where there is an unfained faith, 1 *Tim.* 1. 5. laborious love, 1 *Thess.* 1. 3. sound and cordiall repentance, as here, undissembled wisdom, *1am.* 3. 17. such holiness as rendreth a man like to a chrysell glasse with a light in the midst of it, *doing the truth*, *Job.* 3. 21. and having his works full, *Rev.* 3. 1, 2. being a true worshipper, *Job.* 4. 24. an *Israélite* indeed, *Iob.* 1. 47. God, he knows to be just, and jealous: he will not endure corivalls, or companions in the kingdom. His jurisdiction is without peculiar: he will not divide with the Devil. Be the gods of the Heathen good-fellows? saith One; the true God is a jealous God, and will not share his glory with another. He must be served *truelly*, that there be no halting; and *totally*, that there be no halving.

*Struktilis. sem. 2. p. 1 in ipis vi- uet. Sen.*

*and with fasting, weeping, and with mourning.* ] with deep, and down-right humiliation, futable to your sins as *Ezr.* 9. 6. ye have inveterate stains; such as will not be gotten out, till the cloth be almost rubb'd to pieces. Satan hath intrenched himself in your hearts, and will not be gotten out, but by fasting and prayer. Fasting, is of it self but a bodily exercise, and meriteth nothing; for religion consisteth not in meat and drink in the belly full or empty, *Rom.* 14. 17. *Col.* 2. 23. But fasting is a singular furtherance to the practise of repentance, and the enforcing of our prayers. See *Ezr.* 8. 21. As full feeding increaseth corruption, *Jer.* 5. 7, 8. so religious Abstinence macerath, tameth, and subdueth the Rebell Flesh, 1 *Cor.* 9. 27. giving it the blew-eye, as there, and 2 *Cor.* 7. 11. so that not the body so much, as the soul is made more active by emptinesse. Fasting dayes are *soul-fasting* dayes, they fit men for conversion as here, and make much to the humbling of the spirit; hence they are called dayes of humiliation, and of self affliction, *Levit.* 16. 31. and 23. 37.

*Struktilis. sem. 2. p. 1 in ipis vi- uet. Sen.*

*and with weeping,* ] Drown your sins in a deluge of tears; cleanse your wounds by washing in this precious water: quench hell-fire with it, kill the wo-m, fetch out sins venome: there's a healing property in these troubled waters. Tears of vine-branches are said to cure the leprosie, and the Olive is reported to be most fruitfull, when it most distill eth. These *April* showers bring on *May* flowers, and make the heart as a watered garden; or as some faces appear most oriently beautifull, when most bedewed with tears. *Peter* never lookt so sweetly as when he wept bitterly. *David* never sang more pathetically then when his heart was broken most penitentially, *Psal.* 6. and 51. when tears in stead of gemmes were the ornament of his bed, as *Chrysostom* speaketh. *Mary Magdalen* (that great weeper) as she made her eyes a fountain to wash Christs feet in, so she had his wounds as a fountain to bath her soul in; yea she had afterwards the first sight of the revived *Plinius*, whom she held fast by those feet, that had lately trod upon the lion, and the adder, &c.

*Magirus in G. et. Ut fletens oculos erudit' re juve. Ovid.*

*and with mourning.* ] This is added, as a degree beyond the former. Men may fast, and yet find their pleasures, *Esay* 58. 13. weep out of stomack as *Esan*, or complement, as *Phryne* the harlot, who was surnamed *κλαυθρον*, weep-laugh, because she could easily do either: and as among the *Brasilians*, tears are for a present salutation, and as soon gone, as if they had said, How do ye? What is an humbling day, without an humbled heart? not onely a religious incongruity, but an high provocation; like *Zimri's* act, when all the Congregation were weeping, before

*Nudaque mar-  
moreis percussit  
pectora palmis.  
Ovid.  
In gloss. margin.*

the door of the Tabernacle. Here therefore the Lord calleth to mourning, *funerall-mourning*, as the word signifieth: with tabring upon the breast, *Nab. 2. 7.* smiting on the thigh, *Jer. 31. 19.* beating on the head, face, and other parts, *sicut mulier- cula in puerperio facere solent*, saith *Luther* there. See *Esay 32. 11.* and *22. 12.* Sorrow for sin must not be slight and sudden, but sad and soaking: the heart must be turned into an *Hadadrimmon*, *Zech. 12. 10, 11.* where the Prophet seems in a sort, to be at a stand, for comparisons fit enough, and full enough, to set forth their sorrow, who looking upon Christ whom they had pierced, felt the very nails sticking in their own hearts, as so many sharp daggers, or stings of scorpions. The good soul (say the School-men) seeth more cause of grief for sinning, then for the death of Christ: because therein was *aliquid placens*, something that pleaseth: but sinne is *simpliciter displicens*, simply displeasing. So that Gods mourners need not send for *mourning women* to teach them to mourn, as *Jer. 19. 17.* but rather have need to be comforted, lest they should be swallowed up with overmuch grief, *2 Cor. 2. 7.* and lest Satan get an advantage against them, *verse 11.* by mixing the detestable darnell of desperation, with the godly sorrow of a pure penitent heart, as Mr. *Philpot* Martyr speaketh.

*At. & Mon.*

*Schindler.*

*Tum pias Ane-  
as humeris ab-  
scindere vestem  
Auxilisque  
vocare Deos,  
& rendere  
palmas. Virg.  
Aeneid.*

*Verse 13. And rend your heart and not your garments,* ] i. e. not your garments onely, which was *gestus perturbations*, among the Jews, a gesture usuall with them, to set forth the greatnesse of their grief and displeasure; as 1. At funerals, and losse of friends, as *Gen. 37. 2.* In case of blasphemy, as *2 King. 18. 3.* In time of common calamity, *Esth. 4. 1.* Godly sorrow for sinne should exceed all other sorrows whatsoever, both in intention, and extension: the whole soul tending continuall streams into it out of every faculty. And hence it is that the Prophet here calleth upon them to *Rent*, and as it were to *discontinue* their hearts, *Cor integrum, cor scissum*, the broken heart is the onely sound heart: and to rent the garment, and not the heart, is as very a juggle as that of Players, who seem to wound themselves, but do not; and make a shew of thrusting themselves thorow their bodies, but the sword passeth onely thorow their clothes. Stage-players can act to the life those whom they personate; yea out-strip them in outward actions: so do hypocrites the true Christian. Doth good *Josiah* melt at the menaces of the law, and weep, and rend his clothes, and humble himself? wicked *Ahab* will, also in like case, rend his clothes, put sackcloth upon his flesh, fast, lie in sack cloth, and go softly and heavily, as sorrowfull men and mourners use to do. Doth the Publican fix his eyes on the ground? those hypocrites in *Esay* will hang down their heads as bulrushes. Doth holy *Timothy* weaken his constitution with religious abstinence? the false Pharisee will not onely weaken his constitution, but wither and disfigure his complexion, that he may appear to men to fast, *Matth. 6. 16.* Such pains men will be at for applause, for a little stinking breath; which yet cannot blow one cold blast upon them, when they shall be frying in hell for their seemingnesse. *Rent* therefore *your hearts*, saith the Prophet: break up your fallow-ground, circumsise your selves to the Lord, and take away the filthy fore-skin of your hearts, *Jer. 4. 3; 4.* wash them from wickednesse that ye may be saved, *verse 14.* Be ye active, and voluntaries in your sorrows for sinne. *Virtus nolentium nulla est*; Fained and forced grief is nothing worth. *Judas* grieved, confessed, restored, and yet miscarried. He went not forth, as *Peter*, to weep bitterly: he did not cast himself into heaviness, as *Jam. 4. 9, 10.* It was fired out of him, as sweet-water out of roses. It was squeezed out of him, as Verjuice out of crabs. Gods people are commanded to *afflict themselves* with voluntary sorrows, *Lev. 16.* to loath themselves for all their abominations, *Ezek. 16.* to mortifie the deeds of the body by the spirit, to do it with their own hands: and not to give over the practise of it, till they feel their hearts to ake, and quake within them, yea to fall asunder in their bosomes, like drops of water. See all this done by *David*; after he had numbred the people, *2 Sam. 24. 10.* Some shadow of it we have in the example of *Epaminondas* the Theban Generall, who the next day after the Victory and Triumph, went drooping and hanging down his head: and being asked, why he did so? he answered, Yesterday I felt my self too much tickled with vain-glory: therefore I correct myself for it to day. But we have a better example in holy *David*, whose heart smote him, saith the Text, and made him smart inwardly. He was not yet smitten, either by

*2 Cron. 34. 27*

*1 King. 21. 27.*

*ἀσπάζων,*

*Rom. 8. 13.*

*Plutar.*

*2 Sam. 24. 10.  
Expounded.*



by Gods hand, or the Prophets reproof (as afterwards) but his sanctified conscience did its office of a faithfull Monitour, and household Chaplain: his heart misgave him. Bee-masters tell us, that those are the best hives, that make the greatest noise. Sure it is that that's the best conscience, that suffers not a man to sleep in sin. Davids heart smote him. But for what? *for numbring the people.* It was for his own sin, for a small, for a secret sin, for a failing in the manner only. David knew that a man may dye as well of an inward bleeding, as of an outward hurt. The good soul is oft afflicted for saylings in that holy duty which others applaud and extol. And David said unto the Lord: he could not rest till he had opened his mind unto him by confession and supplication, and so got a vent to his troubled spirit: as when a sore is opened, there is ease immediately. To God therefore he addresseth himself, not to men (as Judas did and Papists do, and many amongst us being in pain of conscience will rather shirk for ease, then sue for pardon,) and acknowledgeth with aggravation the *iniquity of his sin*, the sinfulness of it as Pauls expression is *Rom. 7. 13.* (for sin is so vile that he could call it no worse then by its own name) *I have sinned greatly in that I have done: his sin swelled like a toad in his eyes, and he spat it out of his mouth with utmost indignation.* He confesseth sorrowfully, but not desperately, as Judas: for he both cries for pardon. *Take away the iniquity* (for as for the punishment how he stood affected see *verse. 17.* *Let thine hand, I pray thee, be against me, and my fathers house*) and concludeth himself Gods servant, yea proveth himself so, (as some godly learned think,) by those following words, *For I have done foolishly*; q. d. If I deserve not to be called Gods servant in regard of my late sin (and indeed God calls him but plain David *verse. 12.* *Goe and say to David, not to my servant David, as at other times*) yet at least in regard of my later service of confession joynd with Reformation; for now I see *I have done very foolishly*, who once thought I had done wondrous wisely and politickly.

Psal. 32. 3.

and turn unto the Lord your God.] Of turning to God see at large, the Note on *Zach. 1. 3.* Here it is prescribed as a remedy against Gods wrath, and pressed again and again, to shew the necessity of doing it, or we are utterly undone. So elsewhere, *Turn you, turn you, why will you dye? except ye repent, ye must needs perish. Aut paenitendum aut pereundum.* Either you must turn on earth, or burn in hell: be born again, or ye cannot see the kingdome of God. Heaven was too hot to hold the Apostate-Angels. And although the devill could get into paradise: yet no unclean thing ever gat into heaven. No dirty dog may trample on that golden pavement. The pure in heart only can see God, as whole eyes can look upon the Sun-beames, and as transparent bodies receive the light. Turn you therefore unto the Lord. If a man see a Lion or a burning fire before him, he will make some shift to turn another way. So here: bialse, for there is no safety in going forward: sith our God is a consuming fire: and as a roaring lion will tear, and rent the cawle of our hearts in sunder *Hos. 13. 8.* if we rent not our hearts, and turn unto him. By turning may well be here meant Reformation, that Repentance from sin (as Humiliation before required, is in scripture called Repentance for sin) for it is not enough to mourne, unlesse we mend also, to bewail our wickednesse, but we must embrace better courses, *Jer. 26. 13. Esa. 1. 16. Mat. 3. 8. Rom. 12. 9, & 13. 11. Eps. 4. 22.* God for this cause gives us the light of Nature and Scripture, besides other meanes, and time enough. Had he given us but one Prophet onely, and but forty dayes, as he dealt by Nineveh, we should have done it as they did. How much more now that we abound with leisure (read Jezebels sin and sentence *Rev. 2. 21.*) and have so many Prophets rising up early and speaking to us, Turn ye again now every one from his evil way *Jer. 25. 4, 5.* what will become of us if we refuse to be reclaimed, hate to be healed. This one Prophet here fills his mouth with arguments. First, it is not to a tyrant or a stranger that you are exhorted to turn, but to the Lord your God, to him that is your head, husband, father, who hates putting away, having once betrothed you to himself in righteousness and in judgement, and in loving kindnesse, and in tender mercies *Hos. 2. 19.* Next, This Lord our God is, for his sweet and patient nature here set forth to be Gracious, and will therefore love you freely *Hos. 14. 4.* Merciful, and will therefore pitty your misery: Slow to anger, or not apt to snuff, but a master of his wrath *Nab. 1. 26.* and

Ioh. 3. 3.

Iob. 23. 4.

and

Bagnal Chema.

Pro peccato  
magno paululum  
supplicii satis  
est patri  
Terent.

and one that can bear more then any other whatsoever *Mic. 7. 17.*

And, of great kindnesse] or Much in goodnesse, doing good to the evil and unthankful, as our Saviour yokes them.

and repenteth him of the evil] A little punishment being enough to a father for a great fault. Where note, that Gods repentance is not a change of his will, but of his work only: and so he repents for his people, when he seeth their power is gone, *Deut. 32. 36.* when there is *dignus vindice nolus*, an extremity fit for divine power to interpose: when the enemies are ready to devour the church or Satan to swallow down Gods child in despair, his bowels work, he can hold no longer, but cries *Save my child, save my church &c Jer. 31. 20.* then he sends out his *Mandamus* for deliverance, *Psal. 44. 4.* then he comes with his *Non obstante* as *Psal. 106. 8. Ilay. 57. 15* Now who would not return to such a God? and what heart can resist such powerfull Rhetorick? An heape of words we have here (taken for most part out of *Exod. 34. 6.*) and all to draw out faith, and encourage those that have any mind to look toward God. It is no such easie thing to beleeye, as fond folk conceit; and to comfort a conscience cast down in the sense of sin and fear of wrath is no lesse difficult, faith Luther, then to raise the dead from the grave. If men fear they shall fail of mercy upon their return to God. Either they will fall into dedolency or despair. But perswade them once of the goodnesse of God, and it will lead them to repentance; *Rom. 2. 4.* Let them see that in their fathers house is bread enough, and they will home immediatly: that God will abundantly pardon, and he shall have suitors great store. *Eja. 55. 7.* The sweet and gracious nature of God should be as a perpetuall picture in our hearts; and an effectuall motive to make men turn unto him.

*Verse 14 Who knoweth if he will return and repent &c.* ] Hitherto the Prophet had argued from Gods gracious disposition: now here from his curteous and bounteous dealing with his converts.

*Who knoweth if &c.* ] This is not the speech of one that doubteth and is uncertain (as was that of *D. vid' i Sam. 12. 22.* who can tell whether God will have mercy on me; that the child may live?) but of one earnestly affirming and avouching, as was that of Mordecai *Esth. 4. 14.* And who knoweth whether thou art come to the kingdome for such a time as this? *q. d.* 'I is sure thou art. And it is no lesse sure that if men Turn to God, he will turn to them *Zach. 1. 3.* and that whithersoever he comes, he leaves a blessing behind him. His favour is no empty favour: it is not like the winter-Sun, that casts a goodly countenance on the earth, but gives little heat and comfort. God ever comes with his *Cornu-copia* in his hand: and his steps drop fatnesse. Then shall the earth yield her increase, and God even our own God shall bless us, faith the church *Psal. 67. 6.* He will do it the rather, faith our Prophet, that his people may the more cherefully serve him, when they shall have a *meat-offering* and a *drink offering*, *et sic maneat int' ger cultus ipsius*, and so he may have his dayly service duely performed: for of this the saints are most solicitous: it is their desire that God should be glorified, rather then that themselves should be gratified, and their own turns served.

*Verse 15 Blw the trumpet in Zion* ] that all may hear, and convene: those of Jerusalem in the Temple, and the rest in their severall Synagogues *Lev. 23. 31.* for that yearly fast was standard to the rest, kept upon extraordinary and emergent occasions, as here, for the preventing of the fore threatened judgment. Papists appoint set fasting-dayes as *Lent*, and *Friday*, in every week, Eves of holly-dayes &c. whether the times be clear or cloudy. *A Lapide*, also the Jesuite keeps a coyle against Luther and the Centurists, for decrying their Popish processions and publike *Letanies*, which he thinks to be here and elsewhere authorised. A discourse he giveth us here too, about the use and original of bells among christians, answerable to trumpets amongst the Jewes. A Symmist of his, *Cenalis* Bishop of *Auranches*, to prove their Pope-holy Church the true Church, maketh no mention at all either of Preaching or Sacraments: but produceth bells for a sufficient mark of the Catholike true church: we have bells, faith he, whereby our Assemblies are ordinarily called together: but the Lutherans have claps of *harquebuzes* and *pissolers* for signes whereby they congregate: betwixt which and bells he maketh a long *Antithesis*: and therefore inferreth, that the church of Rome is the true church. A

proper

*A Lapide in loc.*

*Ad. & Mon. fol. 828.*

proper argument: and yet the man pleaseth himself as much in it, as the second-Councell of Nice did in their profound proofs for idolatry, which (as One well saith of them) were such as that the Images themselves (if they were sensible) would blush to hear repeated.

*Sanctify a fast*] See the Note on chap. 1. 14. Proclaime a religious abstinence from all kind of sustenance (2 Sam. 12. 17. Iohn. 3.) for a season, either from morning till evening, as Judg. 20. 26. 2 Sam. 3. 35. or from evening till evening Lev. 23. 32. or longer as Esth. 4. 16. Act. 9. 9. as the hand and wrath of God is more or lesse felt or feared. But the least time that may be, is a whole day: there is an old Canon, that our fasts should continue *usque dum stelle in caelo appareant* till the stars appear in the sky. The very Turks in their solemn fasts eate nothing all the day till night: yea so precise they are, that upon their fasting dayes they will not so much as wash their mouths with water, till the stars appear: which maketh their fasts (especially in the Summer, when the dayes be long and hot,) to be unto them very tedious. Christians hold and teach that nature is by fasting to be chastised, and not disabled for service: and that such as cannot fast so long but they shall either indanger health, or be unfitted for the spiritual duties of the day, may eat: provided, that they abuse not this liberty to the satisfying of the flesh. Coloss. 2. 23. 1 Tim. 5. 23.

Turk: hist. fol. 777.

*call a solemn assembly*] See chap. 1. 14. with the Note.

*Vers. 16. Gather the people, Sanctifie the Congregation &c.*] Let the Priests Gods ministers see to it, that the people come together: and for the better too, as much as in them lies. For they are to the people in place of watchmen, of Centinels, of Embassadors, and in Christs own stead, who seemes to say unto them as Psal. 50. 5. *Gather my saints together unto me, those that have made a Covenant with me by sacrifice*, that they may meet me with intreaties of peace, disarme mine indignation conceived against them, and quench the flame thereof with their tears; not quench the spirit in their teachers by their crossnesse, and backwardnesse to businesse of this nature.

*assemble the Elders*] Whether for age as Job. 15. 10. or for place of authority as Josh. 7. 6. 1 Sam. 15. 30. Ruth. 4. 4. These must be chief doers and most forward at fasts, as was Josuah, Jehosapat, the King of Niniveh, Ezra &c. For 1 they are most guilty in regard of their years and their office which either addeth two wings to their sins viz. *Example*, and *Scandal*, whereby *facile volant, non facile violant* they soare much higher, and fly much further. 2 Their presence, counsel, and countenance may be a great furtherance to the work. See Ezek. 46. 10. The Prince in the midst of the people, when they go in, shall go in: and when they goe forth, shall go forth. *A Lapid* saith, that the Elder fort are to meet, because they are least lustfull, and more prayerfull. It should be so I confesse: but how many old goats are there abroad, that even hang over hell, which gapeth for them? and as the canker soonest entreth into the white rose, so doth corruption easily creep into the white head. He was a rare old man of whom we read, that being tempted to sin said, *Nay: lest he should stain his white head.*

*A Lapid* in locum.

*Gather the children and those that suck the breasts*] For they are church-members, and to them also pertain the publike dangers and calamities: out of which times and cases, children and Novices are not to be tied to these austerities of religion, (as our Saviour sheweth Mat. 9. 17.) as little, as new wine is to be put into old vessels. Add hereunto, that the parents might by the sight of their poor children (subject to Gods wrath by their default,) be brought to a further sense of their own sinfulness; and moved by their cries and laments *ut ferventius orent, & plorant*, to cry and pray more earnestly.

Eph. 2. 3.  
Rom. 5. 12.

*Let the bridegroom go forth of his chamber*] The new-married-man was by the law allowed to cheare up his wife Dent. 24. 5. and therefore exempted from warfare, and other publike employments abroad Dent. 20. 7. and the wedding-day is called *the day of the rejoycing of a mans heart* Cant. 3. 11. They were wont to have a week of feasting at such times Gen. 29. 27. *Fulfill her week* sc. of banquet and *bride-ale*, as they call it. And it is noted as an absurd thing in Sampsons wife, that she wept all the seven dayes of such a feast, when mirth was so much in season. But is it a time for men to hang their hearts upon the merry pin, when God calles them

Judg. 14. 17.



Neh. 2. 23.

Pet. Mat. in loc

Lit.

Psal. 103.  
Rev. 22.Act. 20. 19,  
20, 31.Añ. & Mon.  
In vita Luth.

them to hang up their Harps upon the Willow-trees? when the sword is sharpened to make a fore slaughter, when it is fourbished and glittereth, and contemneth the rod, (i. e. lesser and lighter judgements, that usually fore-run it) should *we then make mirth?* Ezek. 21. 10. Should men eat, and drink, and marry, and be merry, when to morrow they may look to die, and are already stumbling in the valley of the shadow of death? Such a thing the old world may do, buried in security, and to be shortly therefore buried in one universall grave of waters. But holy Noah was vexed at it: and Ambrose thinks (not without reason.) that during the time of the deluge, all the while that he was in the Ark, hee came as little at his wife, as Uriah did, while the Ark, and Judah, and Israel abode in Tents, and Joab, and the Hoste encamped in the fields, 2 Sam. 11. 11. Nehemiah, though a great Courtier, and the Kings Cup-bearer, could not but be sad, when it went ill with the Church: all comforts then were but *chabods* to him, hee had no joy of them. Sorrow at such a time is better then laughter: for by the sadnesse of the countenance the heart is made better, Eccles. 7. 3. The mad world is a perfect stranger to the truth of this sacred Position, as having so far banished sadnesse, that they are profest enemies to seriousness; and stick not to light a candle at the devil (as they say) for sinfull lightsomnesse. But wo be to such mad Mirth-mongers, faith our Saviour, Luke 6. 25. and after him, St. James chap. 5. 1, 5. and before them both, the Prophet Esay chap. 22. 12, 13, 14. and the Prophet Amos chap. 6. 4, 5, 6. What so lawfull as the use of the marriage-bed, Heb. 13. 4? and for whom more lawfull, then for the bride-groom, and bride? Yet in a common calamity, and in a day of restraint (as a fast-day is called, Joel 2. 15.) married couples must abstain, 1 Cor. 7. 5. where the Apostle speaketh of a publike fast, as Peter Martyr observeth. Hence Zech. 8. 19. they separated themselves, at such a time. And it is spoken of as a foul sinne, Esay 58. 3. behold in the day of your fast, ye finde pleasure. All sensuall delights, though never so lawfull at other times, must bee then suspended and laid aside: As musick, mirth, perfumes, Dan. 6. 18. brave apparrell, Exod. 33. 4, &c. all ornaments of the body, soft-lying, 2 Sam. 12. 16. all cheerfulness and outward joy, Judg. 20. 26. 1 Sam. 7. 8. The Roman Censor punished one that shewed himself out of a window, with a garland upon his head, in the time of the second Punick war.

Verse 17. Let the Priests, the Ministers of the Lord, ] Let not them be either dull, or dumb, (as Popish Masse-priests with their dumb-shews at divine Service) but as (for their dignity) they are the Lords Ministers, (as likewise the good Angels are, and their fellow-servants) so (according to their duty) they must be first in holy exercises: going in and out before Gods people in the performance of their trust, and that worthy work of theirs, 1 Tim. 3. 1. for the which they are to be very highly esteemed in love, 1 Thess. 5. 13. Let Ministers therefore pray hard for their people, as did Aaron, Samuel, Paul, &c. Let their prayers (at fasts especially) be well watered with teares (those effectuall Oratours, that cry to God for mercy, Psal. 39. 12. as blood doth for vengeance, Gen. 4. 16.) as theirs were Judg. 20. 23. and Judges 2. 5. and 1 Sam. 7. 6. and as Ezra, chap. 10. 1. and Jeremy, chap. 9. 1. and 13. 17. and why? but for corruption in Magistrates, Ministers, All sorts; a generall defection drawing on a generall desolation. Oh let Gods two faithfull witnesses be clothed in sack-cloth, Rev. 11. 3. teaching Gods people with many tears and temptations, both publikely and from house to house: yea, not ceasing to warn them night and day with tears, to redeem their own sorrows by sound repentance. It is said of Athanasius, that by his tears, as by the bleeding of a chaste Vine, he cured the leprosie of that tainted Age. And of Luther, that by his prayers and tears he had prevailed with God, that Popery should not over-run his country, during his dayes. When I am dead, said He, let those pray that can pray. Melancton, his Colleague, writeth, that he constantly prayed with abundance of teares: for he knew, that as Musick upon the waters, sounds farther, and more harmoniously then upon the land: so prayers joyn'd with tears, finde much respect with Christ; who could not but look back upon the weeping women, and comfort them, though he was then going to his death.

between the porch and the altar, ] This was that void place; where the Priests prayed after the sacrifices were offered, Ezek. 8. 16. As in man, there is Body, Soul,

*Soul, and Spirit*, 1 *Thess.* 5. 23. so in the Temple at Jerusalem, 1. between *Solomons* Porch, *Alt.* 3. 11. and the Altar of burnt-offering, was the outer great Court, 2 *Chron.* 4. 9. where the people met for preaching and prayer. Next, there was the second Court, for the Priests onely: and here was the Altar of incense, *Luke* 1. 9, 10. Thirdly, the most Holy place, for the High-priest to enter once a year, *Num.* 17. 10. The first is here spoken of, the outer Court, where the priests might bee best heard to pray, and seen to weep; and the people might comport, and say *Amen*; the want whereof *St. Paul* counts no small losse, 1 *Cor.* 14. 16.

and let them say, Spare thy people, O Lord, &c.] Other exercises there were usually performed at publike fasts; as Reading the Scriptures, *Jer.* 36. 5, 27. expounding and preaching, *Neh.* 8. 4, 8. examining, censuring, and punishing such finnes as then most rained, *Neh.* 9. 2. *Ezr.* 9. 2. *Josb.* 7. and 22. Binding themselves to God by a Covenant of better obedience, *Nehem.* 10. 18, 29, 30. Contributing to good uses, *Esay* 58. 7. and 2 *Chron.* 31. 3, 4. But the chief businesse and duty of the day was, as here, Prayer to God for pardon of sinne, and removall of shame, and other punishment: whence also it was called, A day of Atonement, or Expiation.

Spare thy people, O Lord, &c. *Brevi oratio, sed tota affectibus ardens*, saith *Mercer*, A short prayer, but very affectionate: So are all Scripture-forms: they have fulnesse of matter, in fewnesse of words. *Quam multa, quam paucis!* How much in a little! as *Tully* said of *Brutus* his Laconicall Epistle. See *Numb.* 6. 24, 25, 26. *Hof.* 14. 2. *Luke* 18. 13. *Matt.* 6. 9, 10, &c. which is both a prayer, and a pattern: as the standard is the exactest measure. Why then should any man fall out with forms, and call them idols, odious as swines-flesh, &c? Why should they say, that the use of the Lords Prayer is the Note of a formalist? Is not this to speak evil of good, &c.

and give not thine heritage to reproach:] Suffer us not, for our finnes, to be forced by famine, to beg bread of our enemies the Ammonites, and Moabites: for that will reflect upon thee Lord, and turn to thy dishonour, as if thou hadst no care of thine heritage, couldst not maintain thy servants. See a like prayer to this, *Numb.* 14. 11, 12, 16, 17, &c. and *Deut.* 9. 26, 27, 28. and learn to deprecate shame and reproach as a fruit of sinne, and a piece of the curse, *Deut.* 28. *Lev.* 26. 1 *Sam.* 2. 30. Beg of God; 1. To keep thee from reproachfull courses, such as may expose thee to the scandall of the weak, and scorn of the wicked. *David* is much in this petition. 2. To hide thee in a pavilion from the strife of tongues, *Psal.* 31. 20. either to preserve thee from aspersions, or so to oil thy name, that they may not stick. 3. To give thee good repute and report among the best. 'Twas God gave *Solomon* honour; and he promiseth it to all his, as a reward of religion, *Prov.* 22. 4.

that the heathen should rule over them:] It is an heavy hand of God upon his people, when Pagans or Papagans have dominion over them, *Neh.* 9. 9, 10, 27, &c. *Psal.* 79. 1, &c. and 80. 1, 2, &c. and 137. 1, 2, &c. *Lam.* 1. 2, 4, 5. They are bloody in their positions, and dispositions. See *Rom.* 1. 31. their government is tyrannicall, such as the Spaniards is over the poor Indians, the Turks over Greece, the Rebels over the English in Ireland, &c. The Saints also are, 1. Consciencious, and cannot yeeld to their unlawfull commands, as the three children. 2. Zealous, and cannot but contest, as *Steven*, *Paul* at Athens, the Martyrs. 3. Friendlesse, and destitute, *Matt.* 10. 16. as *Paul* afore *Nero*, *Christ* afore *Pilate*, forsaken of all. Pray therefore as here, and prevent such a mischief, by shunning *Jerusalem*s finnes of ignorance, ingratitude, incorrigiblenesse, formality, &c. and by putting our necks under the yoke of *Christs* obedience, observing from the heart that form of doctrine which he hath delivered unto us, *Rom.* 6. 17.

wherefore should they say among the people, Where is their God? ] q. d. Why should they cast our religion in our dish? why should they twit us with thy neglect of us? why should thy name be blasphemed, and thy power traduced, as it were on a publike theatre? This was that which most galled these good souls, (as it had oft done *David* before them) that God, with whom they quartered armes, should be reproached for their sakes, and thorow their sides; and his glory defaced. This was as a murthering-knife in *Dauids* bones, *Psal.* 42. 10. and worfe to him then all the

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the evil that he had suffered from his youth up. Our nature is most impatient of reproach: for there is none so mean but thinks himself worthy of some regard: and a reproachfull scorne shewes an utter disrespect which flowes from the very superfluity of malice. You shall find some (saith Erasmus) that if death be threatened can despise it: but to be belied or reproached, they cannot brook, nor from revenge contain. Gods people can bear wrongs best of any: compell them to go a mile, they'll be content, if it may do good, to go two, yea as farr as the shooes of the preparation of the Gospell of peace will carry them. But if wrong be offered to God, if he be any way dishonored, or his Name bored through by blasphemies, O what a stomach they have presently, and how blessedly blown up are they, with a zeale of Gods glory, which even eateth them up.

*Verse 18. Then will the Lord be jealous (or, Zealous) for his land*] Then *discit* straight upon't; no sooner shall you repent (as is prescribed,) but the Lord will be jealous &c. Of Gods jealousy for his people, see the Note on *Zech. 1. 14.* and *8. 2.* And of the happy effect of fasting turned to feasting, see the Note on *Zach. 8. 19.* See also *Judg. 20. 23. Ezra. 9. 6. Dan. 9. 20. 2 Chron. 20. Bacah* turned into *Berachah*: besides the constant experience of these and former times, of the happy successe and unmiscarrying returns of holy fasting and prayer: no instance to the contrary. God usually answers his humbling people, as here, according to the desire of their hearts: neither so only, but according to the request of their lips also. *Psal. 21. 2.* he fits his mercy *ad cardinem desiderii*: and lets it be to his, even as they will. They say *Spare thy people*, and accordingly he will pitty or spare his people, saith the Prophet. They would not have God to give his heritage to reproach by inflicting famine upon them, as if they served an hard master that would affamish them. To this God gives a full answer in the next verse, *Behold I will send you corn &c.* Again, they desire God to take care of his own great name, and to vindicate it. I will, saith God, by doing greatest things for you *Verse. 20.* and by causing the blasphemers to return and discern that their Rock is not as your Rock, themselves being judges: and that to ask, *where is now their God?* is as great folly, as if one should say, betwixt the space of the new and old moon, *Where is now the Moon?* when as it is never neerer the Sun, then at that time. There are some Interpreters of good note, that read this verse not in the Future, but in the *Preter tense*, thus, *Then was the Lord zealous for his land, and pittied his people*, &c. when once he saw them seriously to repent, he did all this that followeth for them. Neither maketh it any thing against this interpretation, that the repentance of this people, their assembling and fasting &c. is not recorded. For no more is it that Moses went to Pharaoh according to Gods command, to threaten those swarmes of flies *Exod. 8. 20.* or that Esay took his son *Shear-iasub*, and went to Ahaz to confirme and comfort him; as God had commanded *Esay. 7.* which yet we doubt not but the Prophet did. This is an ordinary *Aposiopesis*.

*and pitty his people*] Or, *spare them, pardon them.* The word signifies to shew mercy to him whom by all right thou mayest justly destroy *Ezek. 5. 11. 1 Sam. 15. 3.* Oh the divine Rhetorick, and omnipotent efficacy of Repentance! This is the rainbow, which if God seeth shining in our hearts, he will never drown our soules. *Dat pœnitentiam & postea indulgentiam*, He gives his people to repent, and then spareth them as a man spareth his own son that serveth him. But it is otherwise with those that partake not of the divine nature: they are fierce, and implacable, as is the devill, who workes effectually in them, as a smith doth in his forge. Henry the fourth Emperour of Germany came in the midst of a fore winter upon his bare feet, to the gates of the castle of *Canussum*, and stood there fasting from morning to night for three dayes together, waiting for the judicial sentence of the Pope, and craving pardon of him; which yet he could not obtaine by his own or others tears, or by the intercession of any Saint, save only of a certain harlot, with whom the Pope was then taking his filthy pleasure. The Emperour mistooke, who thought that the Pope could be pacified by fasting and prayer. This God required another kind of sacrifice, then these.

*Verse 19. Yea the Lord will answer and say unto his people*] He will say it in answer to their prayers (see the Note on *verse 18.*) Fear not my people, that ye shall be a reproach among the Heathen:

Aug. Confess.  
l. 5. c. 8.

Deut. 32.

Mercer.  
Leveleus.

Fulgent.

Mal. 3. 17.

for



for Behold I will send you] as a token of my love, and a pledge of better blessings.

Corn and wine and oyle] all that heart can wish or need require, a sufficiency of outward comforts, and (if not a superfluity, yet) an honest affluence as *Psal.* 23. 5, 6. and boldnesse to conclude from temporals to spirituals, as there *David* doth; because bestowed in mercy and as an answer to prayer: for God never said to the seed of Jacob, *Seek ye me in vain* (he scorns that) whether it be for *Bona throni*, or *Bona scabelli*, as *Austin* distinguisheth, Good things of this life or a better, upper springs or nether springs, though we ask but the one (as here) yet we shall have both. Nay take two, saith He, as once *Naaman* did to *Gebezi*; take thy backburthen, take even as much as thou canst bring faith to bear away. God deales with his servants as the Prophet did with the *Shunamite*, when He bad her ask what she needed, and she found not what to ask, he sent for her againe, and makes her a free promise of that she most wanted, and desired, a son 2 *King.* 4. 16. So, oft God is pleased to do for his servants exceeding abundantly above all that they ask or think. *David* asked but life of God, and He gave him *length of dayes for ever, and ever*, *Psal.* 21. 4. This people prayed that God would not (for that turn) give his heritage a reproach among the heathen; and He gratioously promisseth that he will never any more make them a reproach &c. (so they continue penitent (for *וְעַד* here signifies perpetuity, as *Mercer* noteth; and not for a time only, as *Lyra* would have it.

Verse 20. But I will remove farr off from you the Northern army] sc. of vermine, of those destroying creatures that came from to the North. *Ab Aquilone nihil boni*, was a Proverb amongst this people. God promisseth here to free them of that mischief: and to disimpester the country of those noysome Insects. *Gratia privativa plures sunt quam positiva*, saith *Gerson*, Gods privative favours to us are more then his positive: hence mans happinesse is usually called *salvation*, which properly betokeneth the privative part thereof. Little do we consider or understand from how many deaths and dangers we are dayly and hourly delivered. It is good to keep a catalogue of Gods providences, and to transmit them to posteritie, such as was that of the Gun-powder-plot; and before that, of the Reformation begun by *Henry the eight*, and carried on by his son, to the ridding of the land of those popish Locusts; Which Reformation how imperfect soever, to be done by so weak and simple meanes, yea by casual and cross meanes, against the force of so puissant and politick an adversary, is that miracle, which we are in these times to look for. An out-lander speaketh thus of it, *Ecclesie Anglicana reformationem desperasset aevi praterita, admiratur presens, obstupescet futura*. This was the Lords own work; and it is marvelous in our eyes. Oh that the same Lord would be both Author and Finisher! and as he hath in good part cut off the names of the idols out of the land, so that they shall be no more remembered; so he would cause the Prophets and the unclean spirit to passe out of the land, that he would send all false doctrine and heresy packing to hell from whence they came. *Fiat, Fiat*.

Sculpt: del. T  
2. d Ep. dedin.

and will drive him into a land barren and desolate] Or, dry and forlorn, where he shall perish for want of food. The body of this Army shall be driven into the wilderness, the vanguard into the lake of Sodom toward the East: and the reeward into the *Mediterranean Sea*, toward the West; for the Western Ocean was hardly known to the Hebrewes: as neither was it to the Romanes, till the dayes of *Julius Cesar*.

and his stink shall come up, and his ill savour &c.] sc. by reason of their dead carcasses covering the earth, and infecting the ayre. The old Hebrewes understood this text concerning the destruction of the devill in the dayes of the Messias. Oh that God would once destroy that first-born of the devill, that *King of Locusts*, *Abaddon*, the Pope, and dung his vineyard with the dead carcasses of his incurable complices, that their stink might ascend, and their ill savour come up into all mens nostrills. *Matthew Paris* (an ingenuous Papist) speaking of the court of Rome long since, laid, *Hujus fator usque ad nubes fumum terribimum exhalabat*, Her filthinesse hath sent up a most noysome stench to the very clouds of heaven, as *Sodom* did. And *Theodorus Vrias* (another of her good sons in Germany) complained Anno 1414. that the Church of Rome was become *ex aurea argentea, ex ar-*

*gentea ferream, ex ferrea terream, superesse ut in sterco abires*, of gold silver, of silver iron, of iron earth, and that she would next become of earth dung, &c. She is so already, and stinks alive worse then any carrion, rotting in its slime. Oh that God would once put into the hearts of the kings of the earth to loath her, and burn her, for an old stinking baud, as is prophecyed they shall, *Rev. 17. 16.*

*because he hath done great things.* ] Heb. *he hath magnified to do*, he hath made great spoil and havock, he hath revelled in the ruines of Gods poor people, and so hath hastened his own destruction, and their deliverance. The Saints are many times more beholden to their enemies outrages then to their own deserts, or duties for deliverance. Some Interpreters, as *Castalio*, *Leveley*, &c. understand the Text, of God: and render it, *Quia magnificè ager*, for the Lord shall do great things, as it is also in the following verse: there being here the same anomaly, or change of person, as is *Esa. 22. 19.* *And I will drive thee from thy station, from thy state shall he pull thee down.*

*o tellus culta.*

*Verse 21. Fear not O land,* ] *O red earth*, or *O tilled land*, that hast layen bedrid-den, as it were, under the heavy curse of God, ever since the fall of *Adam*: and wast never beautifull, or cheerfull since that time, *Gen. 3. 17.* Thou that hast lately been under that great and very terrible day of the Lord, *Joel 2. 11.* who hath made bloody wails upon thy back, and laid thee as a desolate wilderness, *verse 3.* to thy great grief and terrour: Cheer up now, and fear not. Thine inhabitants are Penitents, and Repentance hath turned their crosses into comforts; as scarlet pulls out the teeth of a serpent; as wine draweth a nourishing vertue from the flesh of vipers, as the Philosophers-stone, they say, turns all into gold. See *1 Pet. 1. 7.* God will turn all thy sadness into gladness: neither shalt thou any more lye to those that manure thee, (as the Scripture phrase is, *Habak. 3. 17.*) that is, disappoint, and frustrate their expectation: but thine enemies shall be found liars unto thee, *Deut. 33. 29.*

*Spern mentita  
seges. Virg.  
Vidum seges  
agra negabat.  
Horat.*

*for the Lord will do great things,* ] *Magnificentiùs ager Deus*: far greater things God will do for thee, then the Locust hath done against thee: so that thou shalt gain by thy losses, and say, *Perissem nisi perissem*, I had been undone, if I had not been undone. Wherefore be glad and rejoyce with inward and outward joy. And because Fear is a passion opposite to Joy, (for fear hath torment, *1 Job. 4. 18.* and that was a rare mixture in those good women that returned from our Saviours sepulchre with fear and great joy, *Mat. 28. 8.* See *Psal. 2. 11.*) therefore, *Fear not, O land*, quit thine heart of that cowardly passion, and be as merry as mirth can make thee; for the Lord hath done great things for thee, whereof thou hast good cause to be glad. Faith in Gods Power quelleth and killeth distrustfull fears: filling the heart with unspeakable joyes, and full of glory.

*1 Pet. 1. 8.*

*Verse 22. Be not afraid, ye beasts of the field,* ] *q. d.* Ye shall have no cause to fear for the future: though hitherto ye have suffered hardship, *Chap. 1. 18.* Beasts and birds do in *diem vivere* (as *Quintilian* saith of them) and take no further thought then for present sustenance. But by a *prosopoeia*, (as before the land, so here) the beasts that till it are forbidden to fear want; for God, the great House-keeper of the world, will provide them their meat in due season, *Psal. 104. 27. 28.* and severall meats according to their severall appetites. He will hear the heaven, the heaven shall hear the earth, the earth shall hear all kinde of fruits, both naturall, as herbs of the field, and grasse of the wilderness, and such as are sown and planted, as wine, oyl, figs; so that neither man nor beast shall want any thing *ad esum*, *vel ad usum*, but have plenty without penury, &c. It shall be said of Judea, as *Solinus* saith of Spain, *In Hispania nihil infructuosum, nihil sterile*, that there is no unfruitfulness in any part of it: or, as it is said of *Campania* in Italy, that it is the most fruitfull Plat of earth that is in the Universe.

*the fig-tree and the vine,* ] that before had been barked, and wasted, *chap. 1. 7, 12.* do yeeld their strength. ] *i. e.* their utmost fruits; which they could not do without God, into whom therefore the Prophet *Hosea* rightly resolveth the genealogie of corn, wine, oyl, &c. *Hos. 2. 22.* It is no otherwise with us in spirituall regards. For though we have grace, yet we cannot bring forth that grace to act, without new grace: like as trees, though they be fitted to bear fruits, yet, without the influence of the heavens, they cannot put forth that fitness in fruit. *Nolentem praevenit Deus, ut velis: volentem subsequitur, ne frustra velis.*

*Aug. Enchir.  
chap. 32.*

*Verse*

Verse 23. Be glad then ye children of Zion, ] ye righteous Ones, *Pfal. 32. 11.* and none else: for joy is the Just mans portion, and none have any reason to rejoyce but such: nay they are flatly forbidden it, *Hof. 9. 1.* See the Note there. Let Israel rejoyce in him that made him: let the children of Zion be joyfull in their king. Let the Saints be joyfull in glory. *Gaudeant in re, gaudeant in spe, gaudent de possessione, gaudeant de promissione, saith Bernard.* If Plato could tell the Musicians, Philosophers knew how to dine and sup without them, they could bee merry without a fidler: how much more may Zions children? Be it that there is a cord in the sinne of the wicked. (to strangle their joy with) yet the righteous sing and are merry, *Prov. 29. 6.* In the greatest fail of all outward comforts, they can rejoyce in the Lord their God, as here, and as David at the sack of Ziklag, *1 Sam. 30. 6.* and Habakkuk, amidst all the miseries of the world, and malice of Satan, *Habak. 3. 17.* It is in the Lord their God that they rejoyce; it is an holy and spirituall joy, not profane and carnall, as is the worldlings, who feedeth upon ashes, &c. *Esay 44. 20.* rejoyceth in a thing of nought, *Am. 6. 13.* his joy is no better then a little counterfeit complexion, crackling of thorns, &c.

Pfal. 139. 2. 5.

For he hath given you the former rain moderately, ] as a pledge of his love, and as a fruit of the Covenant. Moderate showers ye shall have, neither too much, nor too hastie: rain of righteousness, in such measure and moderation, as shall be needfull.

and he will cause to come downe for you, ] The vanities of the Heathen cannot give rain, *Jer. 14. 22.* nor can the heavens yeeld showers. God therefore must be waited upon, *1 Sam. 5. 7.* and prayed unto, *verse 18.* and the thundring Legion so famous in Church-history. He must not have cause given him to complain of mens brutishnesse and inadvertency, as *Jer. 10. 13, 14.*

Керууаѣ: аѣ.

the former rain, ] that fell in October, when they had sown; Saint James calleth it the morning-rain, *chap. 5. 7.* and the latter rain. ] Heb. the gathering rain, because it fills and fits the corn for ingathering: as falling about May, and a little afore their harvest. In the first ] not moneth, but *primo quoquo tempore*, as soon as is fit. See *Zech. 10. 1.* with the Note.

Πρόσγεον

Verse 24. And the floors shall be full of wheat, ] Such fatnesse shall Gods footsteps drop, that your houses shall be full of all precious and pleasant riches: so that you shall, (as rich men love to do) *de pleno tollere acervo.* Onely take heed you have not, as that rich fool *animam triticeam*, a wheaten soul, that your abundance get not within you, as the Pharisees did, *Luke 11. 41.* (so that they did not more possesse, then were possessed by what they had) that ye set not your hearts upon your riches, *Pfal. 62. 11.*

Prov. 24. 4.

Тѣбѣвѣтъ

---difficile est opibus non tradere mentem.

Martini,

and the fats shall overflow. ] There shall be plenty of all things, (as *Prov. 3. 10.*) the fruits and effect of that rain promised before. And doth not God daily turn water into wine, when of water falling upon the vine, and concocted by the heat of the Sun, he produceth the grape whence wine is pressed?

Verse 25. And I will restore to you the yeers, &c. ] I will so make up your former losses, that there shall remain no signe, nor sense thereof. See a like promise, *Zech. 10. 6.* they shall be as though I had not cast them off, with the Note there. See also *Esay 60. 10.*

my great army, ] *sc.* the locusts: see above *verse 2, 5, 11.* God is Lord of Hosts, and (as the Rabbines well observe) he hath the upper and lower troops; as his horse and foot ready prest.

Magleb  
cheboth Ma:  
reb cheboth,  
Kimchi.

Verse 26. And ye shall eat in plenty and be satisfied, ] which, what a great blessing it is, see *Hagg. 1. 6.* with the Note; and *Eccles. 6. 1, 2.* with the Note.

and praise the Name of the Lord your God, ] Not haunch up Gods creatures, as swine do swill: but, tasting the sweetnesse of the Creatour in them, lift up many an humble, joyfull, and thankfull heart to Him. This was better then the former blessing: for naturally fulnesse breeds forgetfulnesse of God, *Dent. 32. 15.*

That hath dealt wonderously with you, ] Heb. *ad mirificandum*, *sc.* in so sudden and strange a change of his hand, whereby he hath made himself marvellous



as he delights to do by working wonders, such as mans power cannot perform, nor reason reach unto.

*and my people shall never be ashamed*] As they have been among the heathen *ver.* 19. and as those are that pray to no purpose. *Deo confisi nunquam confusi.* Their faith is unfained, and therefore their hopes unfaileable *Rom.* 5. 5.

*Verse 27. And ye shall know that I am in the midst of Israel*] These temporall blessings shall seal up my love to you and preſence of grace with you. True it is that no man knoweth either love or hatred by all that is before them *Ecclef.* 9. 1. becauſe all things come alike to all *verſe.* 2. But yet from this text we may comfortably conclude, that if the good things of this life make us more cheerfull, thankfull, hopefull: if Mercy excite us to duty, and the ſenſe of Gods love makes us love God, his wayes, and people, with a deſire to love them more, then we are loved of God, who is in us of a truth 1 *Ioh.* 4. 10, 19. and we may know it too. For if inſtinct of nature teach dammes to know their young ones, and the young their dammes: ſhall not Gods ſpirit teach us to know him, that he is in the *middeſt* of us; not by his omnipreſence only, but by his gracious preſence? yea that he is the Lord our God, and none elſe; and that, while we hold us to this anchor-hold of the faithfull ſoul, we ſhall never be aſhamed *Pſal.* 31. 1. That was a brave ſpeech of Luther, and one of thoſe that a man would fetch upon his knees from *Rome* or *Jeruſalem* to be author of them, *Ipſe videret ubi anima mea manſura ſit, qui pro ea ſiſſo-*  
*licitus fuit, ut vitam pro ea poſuerit,* Let Him ſee to it where my ſoul ſhall reſt, who took ſo much care for it, as that he laid down his life for it.

*Verse 28. And it ſhall come to paſſe afterwards*] ſc. In the dayes of the Meſſiah (which is called *the world to come* *Heb.* 2. 5.) but eſpecially after his Aſcenſion: ſee *Ioh.* 7. 37. *Act.* 2, where this prophesie was fulfilled, and this place taken for the firſt text preached on by the Apoſtles, *verſe.* 17. to the conversion of three thouſand ſoules at one ſermon. For together with the word there *went forth* a power, even that *Spirit of power, of love, and of a ſound mind, here promiſed to be poured out,* not diſtilled only (ſee the Note on *Zech.* 12. 10.) and that *upon all fleſh.* Spirit upon fleſh, the beſt thing upon the baſeſt: yea *upon all fleſh,* without reſpect of perſons, or difference made of ſex, age, or condition: provided that they know and acknowledg themſelves to be but *fleſh* *Gen.* 6. 3. corrupt and carnal (*animas etiam incarnavimus,* as an Ancient complaineth) and that whatſoever is of *the fleſh is fleſh.* *Ioh.* 3. 6. (for who can bring a clean thing out of an unclean?) that whole Man is in evill, and whole evill in Man; neither can it be gotten out in any meaſure, till the heart be mollified and made tender as fleſh *Ezech.* 11. 19. and 36. 26, 27. which cannot be done till men be taught of God, and drawn out of darkneſſe into his marvelous light: till they be ſpiritualized, and *transformed into the ſame image from glory to glory as by the ſpirit of the Lord.*

*and your ſons and your daughters ſhall prophesie*] This was fulfilled *Act.* 2. as St. Peter ſheweth. For the new Teſtament is but the old unfolded and fulfilled: as was alſo typified in the two *Cherubims* of the ſanctuary, looking intently into the Propitiatory (Chriſt *Rom.* 3. 25.) but with their faces turn'd one towards another *Exod.* 25. 20. See *Act.* 26. 22. It was fulfilled, I ſay, in that viſible deſcenſion of the holy Ghoſt upon the Apoſtles and the reſt *Act.* 2. *Act.* 8. 15, 17. and 10. 44. So that this makes nothing at all for the Enthuſiaſts raptures and dotages: the true offſpring they are, of thoſe ancient *Euchites* or *Meſſalanii*, who, leaving their trades, gave themſelves to much ſleep, and called their dreams and phantaſies prophesies, *Anno Dom.* 371.

Funcc.  
Chronol.

*your old men ſhall dream &c. your yong men ſhall ſee viſions*] i. e. God will no leſs open his will unto them then he did of old to the Prophets by dreams and viſions: for, by the conduct of the Spirit, they ſhall be led into all truth and holineſſe: they ſhall be all a royall Prieſthood 1 *Pet.* 2. 5. *Rev.* 1. 6. full of all goodneſſe, filled with all knowledge, able alſo to admoniſh one another *Rom.* 15. 14.

*Verse 29. And alſo upon the ſervants*] they ſhall be the free-men and women of Jeſus Chriſt 1 *Cor.* 7. 22. by as full a meaſure of Gods free and noble Spirit beſtowed upon them as upon their Maſters and Miſtreſſes. The Trent Tranſlation hath it, *upon my ſervants and my handmaids.* But there is no ſuch pronoun in the *Original*, though it is true, that all that have the ſpirit are his; and the contrary

rary *Rom.* 8, 9. *Eph.* 1. 13. The scope of the text is (as Mercer well noteth,) to shew that *ut gratitudo & commune Christi beneficium, sic & spiritus*, as the benefits of Christ are free and common to all his people, so is the Spirit. And surely, next to the love of Christ in dwelling in our nature, we may well wonder at the love of the holy Ghost, that will dwell in our defiled soules, and act in them, as he doth. For there are diversity of gifts, but the same Spirit *1 Cor.* 11. 4. as the divers smells of flowers come from the same influence: and the diverse sounds in the organ, from the same breath.

*Verse 30. And I will shew wonders in the heavens*] *Prodigia beneficia credentibus, a Lapide.*  
*malifica & horrida incredulis*, saith Cornelius a Lapide, who interpreteth the text, of those signes and wonders that shall precede the day of judgment: and for confirmation hereof alleageth *chap.* 3. 2. together with *Mat.* 24. 29. *Luk.* 21. 25. And had he looked a little higher into those chapters, and taken in all the troubles that befell the Church from our Saviours ascension to his second coming, together with those horrible calamities and confusions that shall befall the wicked, for contempt of the Gospell, and persecution of the professors thereof, he had done right, in mine opinion. It is ordinary with the Prophets to set forth horrible commotions by such figurative expressions, See *Ier.* 4. 23. &c. *Isay.* 13. 10. *Rev.* 6. 12. Those that have received the Spirit of Adoption, must not dream of a delicacy, but expect persecution. Christ came to send fire on the earth *Luk.* 12. 49. Neither may Persecutors hope to escape unpunished, but look to be pursued by divine justice. See the Note on *Rev.* 6. 15. How heave was the hand of God upon Jerusalem that slaughter-house of the Saints; and afterwards upon the Ten Persecutors of Rome? 1. Nero (whom *Tertullian* rightly calleth *Dedicatorum damnationis Christianorum*, quippe qui orientem fidem primus Roma cruentavit, the first bloody Persecutor of the Christian religion) lost thirty thousand of his subjects by the pestilence, had his army utterly routed and cut off in Britanny: both the Armenia's revolted from him: the Senators rose up against him, and compelled him to be his own deaths-man. 2. Domitian was butchered by his souldiers. 3. Trajan dyed of a dropsie. 4. Severus dyed miserably here at York. 5. Maximinus, with his sonn, was cut in peeces. 6. Decius dyed in a farre country. 7. Valerian was steald, by *Sapores* king of Persia, who took him prisoner. 8. Aurelian was slain by his own men. 9. Dioclesian poisoned himself. 10. Maximian hang'd himself. What should I speak of Julian, Anastasius, Heraclius &c. The French persecutors, *Francis* the second, Charles the ninth, Henry the third, the Guises &c. Philip the second of Spain, who returning out of the Low countries, fell into a storm, and suffered shipwrack to the great danger of his life? He said he was delivered by the singular providence of God to root out *Lutheranism*, which he presently began to do, with all his might. He afterwards died miserably of the lousie disease. *Q.* Mary died of a tympany, or else of grief of heart for K. Philip's unkind departure, forraine losses, Callice surrendred, hurt done by thunders from heaven, and by fire in the royal navie, extream dearths raging, her conceptions fayling &c. What heavy judgments befell divers particular persecutors of those times, *Poole*, *Gardiner*, *Bonner*, *Morgan*, *Story*, *Burton*, see *Acts and Mon.* 1902. 1904. &c. 1915. *George Eagles* (alias *Trudge-over the world*) having hid himself in a cornfeild, was, for mony desired by one *Ralph Lurdain*, and burnt at Chelmsford: where afterwards the same *Lurdain* was hang'd for stealing an horse.

*Hist. of Connc. of Trent. 417.*

*Speed.*

*Mr. Leigh his Saints Encouragement Ep. to Read,*

*blood and fire &c.*] Signes terrifying, and testifying the wrath and displeasure of God for the sinns of men, and such a face of the whole Fabrick of the Universe: as that all the parts thereof may seem to have conspired for the destruction of mankind. Before the warre betwixt Pompey and Caesar, the sea seemed to be bloody.

Superique minaces  
 Proditis terras implerant, aethera, pontum  
 Ignora obscura viderunt sydera noctes,  
 Ardentemq; polum flammis, caeloq; volantes  
 Obliquas per inane faces  
 Fulgura fallaci micuerunt crebra sereno,  
 Et varias ignis denso dedit aere formas.

*Lucan: lib. 1.  
 monstra enu-  
 merans qua  
 bellum civilis  
 praeceperunt.*

Before *Cæsars* death not only drops of blood fell from heaven, but also pits and pooles flowed with blood.

*Claudian. lib. 1  
in Eutrop.  
Funcc. chron.*

— pntique crmore Mutati

In the year of grace 874. at *Brixia*, in the enterance of *Italy*, rained blood for three dayes and three nights together. In the yeare 1505. there appeared in Germany upon peoples garments, and womens rocks as they were spinning, diverse prints and tokens of the nailes, of the sponge, of the spear, of the Lords coate, and of bloody crosses &c. *Maximilian* the Emperour had and shewed the same to *Francis Mirandula*; who wrot thereupon his book called *Staurostichon*, wherein are these verses,

*Art. & Mon.  
fol. 769.*

*Non ignota cano, Cæsar monstravit: & ipsi  
Videmus: innumeros prompsit Germania testes.*

*In Isc.*

*Camd. Elisab.*

It is not many yeares since a showre of blood fell about Gloucester, if our intelligence deceived us not. Such prodigies are usually sad presages, *nec inania terribula-menta hac esse, res ipsa testatur*, saith Gualther here: and event proveth that these are no vaine fray-bugs. By *fire* here, understand those terrible flaming apparitions in the ayre, lightnings, comets &c. portending lamentable calamities. Such there were to be seen (as I have heard from eye-witnesses) on that very night wherein the Powder-plot was detected and defeated, in a very terrible manner. And such were those Meteors in the likenesse of fiery serpents, that fell here Anno 788. before the Invasion of the Danes: whereunto we may adde the new-starre that appeared in *Cassiopeia* in November 1572. and continued sixteen moneths: soon after which *Charles* the 9 of France (Author of the Parisian Massacre) died of exceeding bleeding at severall parts of his body, *inter horribilium blasphemiarum diras*, saith the Historian, cursing and swearing. And lastly that prodigious Comet Anno. 1618. forerunner of the German warres, and our late troubles; whatever is yet behind to be suffered by us. Certainly if the forcerors of Egypt were amongst us, they would wonder at mens stupendious stupidity, and tell them that these extraordinary occurrents in heaven and earth were the very finger of God, for their warning.

and pillars of smoke] Heb. *palmes of smoke* (so Cant. 3. 6.) by similitude, because tall, and straight as palme-trees; which also lift up themselves under their burthen, and will not be held down. Smoaky vapours mounting upright are fitly compared thereunto, *Elaiones fumi*, so Tremellius,

Verse 31. *The Sun shall be turned into darknesse, and the Moon into blood*] by strange and stupendious *Eclipses*: such as was that of the Moon for 12. nightstogether, a little before the last destruction of Jerusalem: and that of the Sun this present 29. day of March 1652. wherein I writ these things, but could scarce see to write, or forbear to behold: for though busy enough to bring this work to an end, if God please, yet I cannot say as the Duke of *Alva* did to the king of France, "who asked him whether he had observed the late great Eclipse? No, said he I have so much to do upon earth, that I have no leisure to look toward heaven. Of this dayes Eclipse I may well say as *Lucan* doth of another,

*Lucan. lib. 1.*

*Ipsæ caput medio Titan cum ferret Olympo,  
Condidit ardentes atra caligine currus;  
Involvitq; orbem tenebris, gentesq; coegit  
Desperare diem.* —

I heartily pray it do not presage a dreafull eclipse of the Sun of Christs glorious gospel amongst us; that this bright Sun should go down at noon over our heades, and our earth be darkened in the clear day *Amos* 8. 9. And let every good soul pray that that dismall day may never arise unto us, wherein it shall be said, that this glory is departed from our English Israel.

*mobiſcum*



— nobiscum, Christe, maneto:  
Extingui lucem nec patiare tuam.

and the moon into blood, ] that is, into rednesse, as it was likewise on the 15. day of this instant *March*, in the morning: Two such Eclipses so neer together, having seldome been seen. I fear we may have cause, ere the yeer come about, to sing sadly with the Poet;

*Signa dabant luctus superi hand incerta futuri:  
Sape faces visa, solis quoque tristis imago:  
Carulus & vultum ferrugine Lucifer atrâ  
Sparsus erat, sparsi lunares sanguine curvus.*

Ovid. Metam.  
lib. 19.

Before the great and the terrible day of the Lord come. ] i. e. the great day of generall judgement; called here, *the great day*, because the great God will on that day do great things, and determine of great matters: and *the terrible day*, because it is a day of anger, and of wrath, *Rom. 2. 5. Rev. 6. 17.* yea the day of the declaration of the just judgement of God, according to the Gospel, *Rom. 2. 5, 16.* It is elsewhere called, *That day* by an appellative proper, *Mar. 13. 32. Luk. 21. 34. Mat. 7. 22.* *That day* of note, wherein God will break silence, execute judgement upon all, and convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, *Jude 15.* *Enoch* foretold this great day, before *Noah* did the deluge: this day is longer before it comes; but shall be more terrible when it is come. Whether it shall come in the yeer of our Lord, 1657. (as some have gathered out of the numerall letters of these two words, *Mundi Conflagratio*, and because the yeer of the World 1657. was the yeer of the Flood,) let time determine: I have nothing to say to it.

Alfred.  
Chronol. p. 494.

Verse 32. And it shall come to passe, that whosoever &c. ] Lest any good soul hearing the former heavy menaces, should say with the disciples, *Mark 10. 26.* *Who then can be saved?* Or, with these *Despondents* in *Jeremy, chap. 2. 25.* *There is no hope,* the Prophet concludeth with this comfortable Corollary, *Whosoever shall call upon the name of the Lord,* ] yea, that but, nameth the name of Christ in faithfull prayer, desiring and endeavouring to depart from iniquity, *2 Tim. 2. 19.* the same shall be delivered, ] He shall have safety here, and salvation hereafter, *Rom. 10. 13.* Watch ye therefore, and pray alwayes (saith our Saviour) that ye may be accounted worthy to escape all these things that shall come to passe, and to stand before the Son of man, *Luke 21. 36.* with 25. Something God will yeeld to the prayers of his people, when he seemeth most bitterly bent, and unchangeably resolved against them, *Matth. 24. 20.* and when the tribulation is so great, that it is not likely that any flesh shall be saved, *vers. 21, 22.* Prayer, saith One, is the best lever at a dead life; provided that it be the prayer of faith; for Mercy is the Mother, Faith the Midwife of deliverances. Hence it followeth

for in mount Zion and in Jerusalem, ] where the pure word of God was preached, *Esay 2. 3.* and mens hearts purified by faith, *Acts 15. 9.* shall be deliverance, ] from all evils and enemies, *Psalms 76. 3.* There brake he the arrows of the bowe, the shield, and the sword, and the battle. Selah. *There?* where? In *Salem*, in *Zion*, *verse 2.* where Gods people were praying. This *Moab* knew, and therefore more feared a praying people, then a numerous army, *Numb. 22. 3.* This the Queen Mother of *Scotland* knew, and therefore said, that she feared more the fasting and prayers of *John Knox*, and his disciples, then an army of twenty thousand men. Let Gods suppliants but call upon him in the day of their trouble, and he will deliver them, that they may glorifie him, *Psal. 50. 15.* He will deliver them: yea and honour them: with long life will he satisfie them, and shew them his salvation, *Psalms 91. 16.* Holy *Merlin*, Chaplain to the Admirall of France, at the *Parisian* Massacre, had the performance of this promise, among many others. For understanding the danger they were all in, he prayed in the Admirals chamber (and by his command) a little before the Murtherers brake in: and, by a singular providence, escaped

Spec. belli  
sacri.

Epitom. hist.  
Gallick.

escaped into an Hay-mow, where he lay hid for a fortnight, and was miraculously fed by a hen that came daily, and laid an egge hard by him.

as the Lord hath said, ] and Gods suppliants have stedfastly beleaved, and do therefore put his promises in suit. In the want of other Rhetorike, let Christians in their prayers burden God with what he hath said, sue him upon his own bond, urge this with repetition; *Lord thou hast promised, thou hast promised*, and they shall finde that he cannot deny himself: and he can as soon deny himself, as his promises. *His covenant he will not break: nor alter the thing that is gone out of his lips*, *Psal. 89.34.*

Heb. 3. 1.

μνησθὲν ὁμοθυ-  
μω.

and in the remnant whom God shall call. ] Those holy brethren that shall partake of the heavenly calling to glory and vertue, whether they be Jewes, or Gentiles. Faithfull is he that calleth them, who also will do it, *1 Thess. 5. 24.* And although they are but a remnant, which is but a small to the whole piece, an hand-full to an house-full, a fold to a field, a little, little flock, *Luke 12. 32.* yet being the called of Jesus Christ, *Rom. 1. 6.* and such as call upon him in truth, they are not onely his called, but chosen and faithfull, *Revel. 17. 24.* They are also heirs of that promise, *Mic. 5. 7.* which shall be fully made good to them, that (as for their propagation) this remnant of Iacob, shall be in the midst of many people, as a dew from Iehovah, (the dew is ingendred, and distilled from the Lord immediatly: ) so (for their growth and increafe) they shall be as the showers upon the grasse, as the springing up of grasse and herbs in the wildernesse, that tarrieth not for man, nor waiteth for the sonnes of men, to come with watering-pots to nourish them (as herbs in gardens do) but these have showers from heaven, that give the increafe.

### CHAP. III.

Verse 1. **F**OR behold, in those dayes, and in that time, ] *In his diebus illis ipsis, & in hoc tempore ipso*, In those very self-same dayes, and in that self-same time. *sc.* In the time of the Messias, in the dayes of the Gospel; when God shall deliver Jerusalem, and call the remnant of Gentiles, and so bring again the captivity of Judah and Jerusalem, of the whole Iſrael of God, preaching liberty to the captives, *Eſay 61. 1.* and proclaiming the everlasting Jubilee, *Joh. 8. 36.* In those happy dayes, I say, *Jer. 23. 5, 6.* Wo to the wicked enemies of the Church, it shall go ill with them. They are sure to be broken with a rod of iron, to be dashed in pieces like a potters vessell, *Psal. 2. 9.* dashed against Christ the King, who as He is *Piorum rupes*, a Rock of refuge to his people (such as was that to *Moses*, *Exod. 33. 22.*) so He is, *Reorum scopulus*, a Rock of revenge to Persecutours, to split them to pieces, such a rock as that out of which fire arose, *Judg. 6. 21.* the fire of Gods jealousy, *Zach. 1. 14.* which burneth unto the lowest hell, *Deut. 32. 22.* Let them, therefore, have grace, (as the Apostle from this ground adviseth, *Heb. 12. 28, 29.*) Let them, at least have so much wit for themselves, as *Pilats* wife had in a dream, to take heed of having any thing to do with just men. Let them do as *Tertullian* counselled *Scapula*, If thou wilt not spare us, yet spare thy self: if not thy self, yet spare *Carthage* thy countrey, which will certainly suffer for thy cruelty to Christians. God will reduce the captivity of Judah and Jerusalem, which shall be as a cup of poyson to all the people round about, as a burdensome stone, as an barth of fire, *Zech. 12. 2, 3, 6.* (See the Notes there) Their destruction must needs go along with the Saints salvation, *Philip. 1. 28, 29.* *Eſay 8. 9.* *Prov. 11. 8.* The Jew-Doctours collect from this and other like places in the Prophets, that when the Messias commeth, he shall recollect the Jewes into the land of Canaan: where they shall get the better of their enemies, and have a most flourishing Commonwealth, and glorious Church. For this, they daily expect the visible appearance of the Messias; oft throwing open their windowes to behold, and crying altogether to God, *Let thy kingdom come, let it come quickly*, even in our dayes, quickly, quickly, quickly. That he staves so long, is for our sins, say they, which are many. See the

Sic Val. Max  
de tribunali  
L. Cassij.

Si non nobis,  
tibi: si non  
tibi, Carthagi-  
ni parcas.

Duxtorf: Sy-  
nag. Jud. cap.  
13.  
Sanbed. c. 11.

Notes on *Zach. 14. 2, 3.*

Verse

*Verse 1. I will also gather all nations* ] that are adverse to my Church, that I may have my peniworths of them, and do execution upon them with ease (troubling those troublers of his Israel, 2 *Theff.* 1. 6. *licet videantur plures & potiores*) as he dealt by *Jehosaphats* enemies, 2 *Chron.* 20. and leaving them no more place to escape, then those have who are environed in a valley by a potent enemy, who hath gotten them into a pound, as the proverb is. And this God will do in the valley of *Jehosaphat*, (a valley, saith *Lyra*, *Adrichomius*, and *Montanus*; betwixt Jerusalem and Mount Olivet) in the very view of the Church, that the righteous may rejoyce, when he seeth the vengeance, and wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous, (see *verse 4.*) verily, he is a God that judgeth in the earth, as in the valley of divine judgement, (so some render *Jehosaphat* here, as if it were an appellative) called *verse 14.* the valley of decision, and the words that next follow seem to favour, and I will plead with them (*judicio agam*) judicially plead with them there, for my people: which word also God useth when he foretellet the destruction of Gog, and Magog in *Ezekiel*. So that the valley of *Jehosaphat* (saith *Mercer*) is the place whereof ever God shall please to punish the enemies of his people. As for that conceit of *Lyra* and others: who gather out of this Text, that this valley neer Jerusalem, shall be the very place where Christ shall sit to judge the world at the last day: and for confirmation, alledge *Acts* 1. 11. *Mercer* judgeth it to be a childish conceit: and *Luther* asketh where all mankind shall have room to stand in so small a valley? Though others judge it not unlikely that it shall be thereabouts, because Jerusalem is in the middle and about the center of the earth: and besides, it will be the more for the glory of Christ, to sit there as Judge where himself was judged. But it is probable he will sit in the air, (neer the earth) whither the Elect shall be rapt up to meet the Lord, 1 *Thess.* 4. 17. that the devils may be subdued and sentenced in the air, where they have ruled and played *Rex*, *Ephes.* 2. 2. and that the wicked may be doomed on the earth, where they have offended.

Chaldeus  
R. Salmon.  
Mercer.

for my people, and for my heritage Israel, ] All was His: and the wrongs done to them, were done to Gods self: as the injury done to the Subject, is said to be done to the Sovereigne, his crown and dignity. See *Acts* 9. 4. *Matth.* 25. 45. So that ye cannot tread upon the least toe, in Christs mysticall body, but the head cries out from heaven, Why hurtest thou me? The Saints sufferings are his, *Col.* 1. 24. their reproach his, *Heb.* 13. 13. *Manet compassio, etiam cum impassibilitate*, Christ retaineth still compassion, though free from personall passion: and though without feeling, yet not without fellow-feeling. He doth *condolere proportionate ad miseriam*, as *Parens* rendreth the Apostle, *Heb.* 5. 2. *condole*, and that proportionably to his peoples misery.

Bern.

μετρίως καὶ  
θεῶν.

and for mine heritage Israel, ] Israel, *Ἰσραηλῆς*, saith *Mercer*, the people of Gods purchase, that comprehend all his gettings, and are much more dear to him than *Nabobs* inheritance was to him: He sets them before his face for ever, *Psal.* 41. 12. as loving to look upon them; yea, upon the very walls of the houses where they dwell, *Esay* 49. 16. They are his portion, *Dent.* 32. 9. his inheritance, *Esay* 19. 25. the dearly beloved of his soul, *Jer.* 12. 7. his glory, *Esay* 46. 13. dear to God, though despised of, and dispersed in the world. He may suffer them to be *Anathema secundum dici* (as *Bucholcer* said) but not *secundum esse*.

Whom they have scattered among the nations, ] The Jew-Doctours referre this to *Titus* and *Adrian* the Roman Emperours. The first carried 97000 of them captives, saith *Iosephus*. The second drove them utterly out of Jewry; and by Proclamation commanded them, not so much as look toward that land, from any tower or high mountain. But all this was for their sedition and other wickednesses. And ever since they have continued a disiected and despised people, exiled out of the world, as it were by a common consent of Nations, specially for their inexpressible guilt in murdering Christ, and persecuting his people: Concerning whom therefore, this Text is to be understood. See how Christians were soon scattered abroad thorowout the regions, *Acts* 8. 1. *Iam.* 1. 1. 1 *Pet.* 1. 1. where they are called *Strangers of the dispersion*. Afterwards the Heathen Persecutours relegated and confined them to Isles, and mines: and scattered them into corners. So did the Pope and his Agents: forcing them to flee for their lives, &c.

See *Dent.* 28.  
64.

and



Guicciard.  
lib. 11.

and parted my land] As *Salmaneser* did to his new colonies: as *Senacherib* also designed to do, had not God prevented him: as the Pope taketh upon him to do, those countries whom he counteth hereticall. He gave this land (in *Hen. 8.* his time) *Primo occupaturo* to him that could first seise it. He declared *Iohn King of Navarre*, a schismatick, an heretick, an enemy to the sea Apostolick, and gave his kingdom to the Spaniard, because he took part with the *French*, and would not suffer the Spaniard to march through his kingdom against the *French*. And what work he hath lately made in the Palatinate and other parts of Germany, who knowes not?

Verse 3. And they have cast lots for my people] Impiously and imperiously domineering over them: as those rude souldiers that cast the dice upon our Saviours Coat, at his passion. It was ordinary to divide by lot the enemies they had taken in fight *Nah. 3. 10. Obad. 11. Lam. 3. 53. Judg. 5. 30.* but at base rates thus to sell Gods people ignominiously, and that to satisfie their lewd lusts, this was unsufferable.

and have given a boy for an harlot,] Heb. that boy, as afterwards, that girl, with an emphasis; a son and daughter of Israel, those earthly angels, *Angli quasi Angeli*, as *Gregory the Great* once said of the *English-boys* presented to him. Thou hast slain my children and delivered them, to cause them to passe thorow the fire, said God, not without very great indignation, to their idolatrous parents, *Ezech. 16. 21.* His they were more then theirs: by vertue of the covenant he had made with that people. Hence *Deut. 14. 1.* Ye are the children of the Lord your God: and can he bear with your misusages? Should he deal with our sister as an harlot? said they with a courage (as the great *Zaijn* in *Zonab* importeth) *Gen. 34. 31.* So here, should they give a boy, (such a boy) for an harlot? that is, for the hire of an harlot, and to gratifie such abhorred filths? In the reigne of *Henry 2. of France*, Anno 1554 many precious sonnes of Zion were burned there for religion, not without the indignation of honest men, who knew that the diligence used against those poor people was not for any piety or religion, but to satiate the covetousness of *Diana Valentina* the Kings Mistresse, to whom he had given all the confiscations of goods, made in the kingdom, for cause of Heresie.

Hist. of Count.  
of Trent.  
fol. 387.

Prov. 4. 17.

and sold a girl for wine, that they might drink.] the wine of violence: drink, and be drunken, and spue, and fall, and rise no more, *Ier. 25. 27.* Worthy therefore to be served as that drunken Turk was by that severe *Baslaw*, who caused a ladlefull of boylng lead to be poured down his throat. God will turn a worse cup down their wide gullets one day, *Quorum vivere est bibere*, and whose profane proverb it is, *Bibere & sudare, est vita Cardiaci*: But what an heathenish baseness is that of the Papists (besides an horrible abuse of Gods holy ordinance) that at *Rome*, a Jewish maid may not be admitted into the stews of whoredome, unlesse she will first be baptized. *Essensaus* (a modest Papist) writeth it, not without detestation.

Psal. 11:

De contin.  
lib. 3. cap. 4.

Verse 4. Yea, and what have ye to do with me, O Tyre, &c.] Or, what are ye to me? I value you not, but look upon you as vile persons, how great soever in the world? See *Dan. 11. 21.* Or, what have I to do with you? what wrong have I done you, that ye invade my land, and molest my subjects? It is an idle misprision to sever the fence of an injury done to any of his members, from the head? and it was a malapert demand of the devil, *What have I to do with thee, O Jesus the Son of the living God?* whilst he vexed a servant of his. But there is an old enmity betwixt them and their seed, *Gen. 3. 15.* and it will never be extinct, while the world stands. Israel had given Tyre and Zidon as little cause to quarrell them, as once they had done Moab, whom they had assured, that they would not meddle nor molest them. Howbeit, Moab was distressed, or irked, fretted, vexed at them, *Numb. 22. 3.* carried with Satanicall malice against Gods people, because of a different religion; and sought their ruine. Lo this was the case of Tyre, Zidon, and Palestine, near neighbours, but bitter enemies to the Church. Bats flie against the light: malice breaks all bonds: and vents it self by utmost inhumanity. Mercer understandeth by those nations, verse 2, 3. the open and professed enemies of the Church: and by these neighbouring peoples here mentioned, those more subtle adversaries, that pretend love, and can draw a fair glove upon a foul hand: but will take the first opportunity to do the Saints a mischief, and to spet their poyson at them. This

an old stratagem of the Devil, full practised by the Renegado Jesuites amongst us.

*Will ye render me a recompense? and if ye recompense me, &c.* ] *Num meriti mihi refertis, an etiam infertis?* so some render it. Whilest ye afflict my people, is it to be avenged on me; for an old injury I have done you? or is it rather to pick a quarrell with me, who have done you no wrong? Surely, whether it be this, or the other, I shall handle you according to your deserts.

*swiftly and speedily will I return your recompense.* ] *Repente à vestigio*, while you'll say, *what's this?* I will execute my fierce wrath upon you, and you shall soon feel what it is despitefully to spit in the face of heaven, and to wrestle a fall with the Almighty. See *Obad. 15*. God cannot bear long with sins of this high nature. He resisteth the proud persecutors.

*Verse 5. Because ye have taken my silver, &c.* ] Sacriledge is a second sinne they here stand charged with. *Ye have taken*, that is, *taken away*, (by which observation, ye shall easily reconcile the Psalmist, *Psal. 68. 19.* with the Apostle, *Eph. 4. 8.* saith *Tarnovius* here) *my silver and my gold*, vessels consecrated to mine use and service: or *mine*, that is, my peoples, whom ye have robbed: but it shall not thrive with you; it shall prove as the *gold of Tholouse*, fatal to them that had any part of it: or as *Achans* wedge, that cleft his body and fould asunder

*these ye have carried into your Temples,* ] or Palaces, *even my goodly pleasant things.* ] my desireable goods, either to adorne your houses, or your idols, to your own bane, as *Belsazzar*. It is surely a snare to a man, who devoureth dedicated things: that bowseth in the bowles of the Sanctuary. And it was a sad complaint of *Luther*, that even in the reformed Churches, Parishes and Schools were robbed of their due maintenance: *as if they meant to starve us all.* The like saith *Gualther* in his Homily upon this Text: *Non desunt pseudo-evangelici*, saith He, There want not such false-Gospellers amongst us, who restore not the Church her wealth, pulled out of the Papists fingers: but make good that saying of One, *Possidebant Papista, possident Rapista*; Papists had Church-livings, and now Rapists have gotten them: like as a good Authour observeth upon the battle of *Monleclerye*, that some lost their livings for running away, and they were given to those that ran ten miles further.

*Verse 6. The children also of Judah, and the children of Ierusalem,* ] The precious sonnes of Zion, comparable to fine gold, *Lam. 4. 2.* with whom you were anciently confederate in the dayes of *Solomon*, *1 King. 5.* and seemed to be then their prosperity-profelytes.

*have ye sold unto the Grecians.* ] that is, to the Gentiles in generall, for so *Saint Paul* oft useth the word *Grecians*, as contradistinct to Jews; who were barbarously sold, as if they had been brut beasts, and that into the farthest countries, that they might never ransom themselves, nor return to their native soil again. This was singular, yea savage cruelty, which the mercifull God cannot abide, but will severely punish, *Lam. 2. 13, 14.* *Esay 47. 6.* thou didst shew them no mercy; upon the ancient hast thou very heavily laid the yoke. See the *Babylonian* cruelty graphically described, and accordingly recompensed, *Ier. 51. 34, 35, &c.* The *Spanish* cruelty to the poor *Indians* is unspeakable. They have made away 50 Millions of them in 42 years, as *Acosta* the Jesuite testifieth; and that under pretence of converting them to the faith. They suppose they shew the wretches great favour, when they do not (for their pleasure) whip them with cords, and day by day drop their naked bodies with burning bacon. Such a devil is one man to another, when set awork by the devil, and spur'd on by him. But shall they thus escape by iniquity? *In thine anger cast down the people, O God.* He will do it: for those words are not more a prayer, then a prophecy.

*Verse 7. Behold I will raise them out of the place, &c.* ] Seem it never so improbable, or impossible, He do it, saith God, and you shall see it. Behold, He fetch home my banished, though they may seem to be as water spilt on the ground. He make those dead bones live: and raise my self a name and a praise, by out-bidding their hopes; and marring your designe of utter extermination. *Rabert* understands the words concerning the resurrection of the dead at the last day: because the Hebrew word properly signifieth, to raise one out of sleep. Some think it is meant of the

Cicero.

Aurum Tholosanum.

Prov. 20. 25.

Luth. in Gen. 47.

Camin. l. i. c. 4.

World encompassed by Sir Fr. Drake.

Psal. 56. 7.

*Erasm. in  
vita Chrysost.*

*Calv. in loc.*

*Psal. 107. 2, 3.*

*Polybius.*

*Life of Edw.  
6. by Sir I. H.*

the *Apostles* and *Martyrs*, fetcht out of banishment; as was *John* out of *Pachmos*, *Athanasius*, *Chrysostom*, (who yet in his last banishment, by reason of the barbarous usage of the souldiers that led him along, hired for that purpose, sweetly and blessedly breathed out his last) the *English* Exiles in *Queen Maries* time, whereof many returned and did excellent service here. But I doubt not, saith judicious *Calvin*, but God intends here a spiritual gathering together of his people into one body, by the bond of faith: and this was principally fulfilled after the death of *Christ*, who died for that Nation: *And not for that Nation onely, but that also wee should gather together into one the children of God, that were scattered abroad, Job. 11. 51, 52.* so that those whom God hath gathered together and caused to return (*non pedibus vel navigio*, for that needs not, to *Hiernsalem* which is above, which is the mother of us all) from the lands of the East, of the West, of the North, and of the South, shall praise the Lord together, as the *Psalmist* hath it.

and will return your recompense upon your own head, ] God delights to retaliate, to bloody and deceitfull men especially; as were easie to instance in the *Egyptians*; *Adonibezek*, *Agag*, *Attilius Regulus*, the Roman Generall, who dealt most cruelly with the *Carthaginians*, and was shortly after as cruelly dealt with by them, when fallen into their hands. Here at home in *K. Edw.* the sixths time, the remembrance of *Somerfet* much moved the people to fall from *Northumberland* (who had wrought his death) in his greatest attempts, and to leave him to his fatal fall: whereat also they openly rejoyced, and presented to him handkerchiefs dipt in the blood of *Somerfet*, for whom they thought he suffered rather late, then undeserved punishment. So certain it is (saith the *Historian*) that the debts both of cruelty and mercy go never unpaid.

*Verse 8. And I will sell your sonnes and your daughters, ]* And so the scene shall be soon altered, and a strange vicissitude easily observed. But when was this done? or was it ever done? *Ego putarim factum, etsi scriptura non dicat quando*, saith *Tarnovius*: I suppose it was done, though the Scripture say not when. Others flie to Allegories, and understand the Text of the conversion of the Gentiles. I like their way best, that say. That which God did for the Churches sake, the Church it self is said to do it. For their cruelties to the Jewes, God delivered these Nations up into the hands of *Nebuchadnezzar* first, (who had a hard tug of it, and had therefore *Egypt* given him for his wages) and afterwards by *Alexander* the Great, who took *Tyre*, and rased it. And this was that great service spoken of, *Ezek. 29. 18.* wherein every head was made bald, and every shoulder bare, in filling up that strait of the Sea, which separated it from the Continent, before it could be taken. But taken it was, together with *Sidon*, and *Philistia*; and their children sold as far as *Sabea*, which was then counted the utmost part of the known earth, *Mat. 12. 42. Luke 11. 31.* being part of *Arabia the Happy*, or, (as some will) the Desert. All this was done for the Jewes sake, though the world little considereth it. It was enough for them, that they knew it to be so, according to this Prophecy: and that God did hereby shew his high esteem of them, by avenging them of their enemies, and by thus giving men for them, and people for their life, *Esay 43. 4.*

for the Lord hath spoken it. ] And will therefore surely do it: neither could their *Apollo* deliver them out of Gods hands; though, to prevent his forsaking of them, when besieged by *Alexander*, the *Tyrians* chained and nailed that Idoll of theirs to a post, that they might be sure of it. But all would not do.

*Verse 9. Proclaim ye this among the Gentiles, ] Oratio tota est figurata*, saith *Parentius*: All this following discourse is figurative; *Hortatio sarcasmon habens*, saith *Mercer*. It is an Ironical challenge to all Gods enemies, to do their worst to *Christ* and his Church: Somewhat like that *Judg. 9. 29.* Increase thine Army and come out (which seems to be the challenge that *Gaal* sent to *Abimelech*, by some messenger) Or that of *Rabshakeb*, *Esay 36. 8.* I will give thee two thousand horses, if thou be able on thy part to set riders on them: Or that, *Esay 8. 9. 10.*

prepare warre, ] Heb. sanctifie warre: that is, laying aside all other businesse, give your selves wholly to it: (like as at holy services they were called upon, *Hoc agere*, to minde the businesse in hand, and nothing else) as *Scanderbeg* did; out of whose lips, whiles he was fighting, the very blood would start; so earnest he was at it.

Wake



*wake up the mighty men*] the Giants, the champions, such as were Goliath the Gittite, Davids band of worthies, Achilles, Albertus Marquess of Brandenburg, who for his valour was called Achilles Teutonicus. Put what metall you can into these your Mighties, that they may do their utmost. But withall know that they shall soon meet with their matches, viz Gods *Mighty Ones* mentioned *verse 11*.

*let all the men of war draw neare*] that they may joyn battel; and not stand daring and facing one another: as the two armies of Christians and Turks did in the dayes of Baldwin the second, king of Ierusalem for three moneths together, and then rose and returned without any notable thing done. It is the ancient and manfull fashion (saith our Chronicler) of the English (who are naturally most impatient of lingering mischiefs) to put their publike quarrels quickly to the trial of the sword. *Prestat semel quam semper* was Cæsars motto: and his property was

Turk. hist.  
fol. 27.

Speed 963.

*Credere nil actum, dum quid superesset agendum.*

Lucan.

*Verse 10. Beat your plowshares into swords*] Come with the best preparation you can make, that ye may seeme (as they say of a travelling Turk) to be so many walking armouries.

Voyage into  
Levant.

*let the weak say I am strong*] Come forth full and whole, yong and old, weak and strong, all that are able to bear armes, without excuse. It is an ancient custome in Scotland, in cases of importance, to command the *fire-crosse* to be carried, that is, two fire-brands set in fashion of a crosse, and pitched upon the point of a speare, and proclamation is thereupon made that all men above 16 yeares of age, and under 60 shall come into the field to oppose the enemy. Those were desperate boyes in Kets conspiracie, that at the battel nere Norwich pulled the arrowes out of their own flesh, and delivered them to be shot againe by the archers on their side: and those other wounded and weakned, no less desperately resolved, who being disabled almost to hold up their weapons, would strive what they could to strike their enemies: others being thrust thorough the body with a speare, would run themselves further on, to reach those that wounded them deadly. The enemies of the truth will make hard shift but they will bear armes against Christ: and, though feeble, yet will say *I am strong*, à *Satana impulsus & armatus*, saith Mercer here, as being pricked on, armed and agitated by the devill, that old manslayer: according to that of Bernard, *Seest thou thy persecutor outrageous, marvel not: but know, that the devil rides him, makes him run*.

Life of Edw.  
6. p. 20.

Ibid. 75.

Ibid. 72.

Scito quia ab  
ascensore suo  
dæmone per-  
urgetur Bern.

*Verse 11. Assemble your selves, and come all ye heathen*] Come and fetch your bane, whereof, by your forwardnesse to come uncalled, ye may seem to be ambitious: Judgments need not go to find you out: for you associate your selves that ye may be broken in peeces *Isa. 8. 9.* as at *Armageddon Rev. 16. 16.* Come on therefore, sith you will needes be so mad, and take what befallles you. *Who would set the briars and thornes against me in battel? I would go thorough them, I would burn them together, Esay 27. 4.* See *Zech. 14. 2, 3.* (with the Notes) *Ezech. 38. 4, 16, 17. &c. Rev. 19. 17, 18.* The word here Englished *Assemble*, is by Iarchi rendred *Festinate Hasten*: by others *conglobamini* cluster together, that ye may be the sooner cut off, that the mouth of Gods sword may have its full bit, that he may make an utter end, and your affliction may not rise up the second time. *Nah. 19.*

Gnustbu pro  
chusbu.

*thither cause thy mighty ones to come down*] i. e. *Vel Angelos vel alios* saith Mercer, either thine Angels (called Gods mighties *Psal. 103. 20. Esay. 10. 34. Psal. 68. 17.* where these *Mighty Ones* are said to make *Sion* as dreadfull to all her enemies, as those Angels made *Sinai* at the delivery of the law) or other thine officers and executioners, that by thy command they may fall on, and destroy these Heathen-armies, see *verse. 13.* the answer to this prayer of the Prophet and the power of prayers which Luther fitly calleth *bombardas & instrumenta bellica Christianorum* the great ordnance and warlike weapons of Christians.

*Vers. 12. Let the heathen be awakened*] Here begins Gods answer to the Prophets prayer. The heathen, though at ease *Zach. 1. 11.* and fast asleep, must be arrowed and assembled to the valley of *Jehosaphat*, where God the righteous Judge (at the Prophets request reminding him of his promise, *I am come for thy words*, saith He to

T

Daniel,

Psal. 45. 7.

*Daniel, chap. 11. 12.* ) gets up to the Tribunall, and there sits to judge all the heathen round about. Let not us doubt of the like successe of our suites: but, when wronged, run to the Judge of heaven and earth. who will do us right, so we pray over the promises, as here, and not faint, *though he beare long with us.* This, our Saviour hath taught us, by that famous parable of the unjust Judge and the importunate widdow *Luk. 18. 2, 3.* &c. wherein we may take notice of many excellent encouragements to pray down our enemies. 1. He was a Judge onely; but God is our Father also. 2. He was an *unrighteous Judge*: But, is there unrighteousnesse with God. *Rom. 9. 14, 3.* He, as he feared not God, so he cared not for man: but God is *φιλάνθρωπος* properly and peculiarly loving to man above other creatures, *Tit. 3. 4.* 4. He avenged the widdow, as wearied out with her; and meerly to be rid of her: And shall not God do as much for us, out of his love to righteousness and hatred of wickednesse? 5. It was troublesome to him to be sued unto: but God is displeased with us for nothing more, then for our backwardnesse and bashfulnesse, *Ioh. 16. 24.* *Quid est cur nihil petis?* what meanest thou to ask me nothing? said *Severus* to his favourite. 6. the unjust Judge had no care of his credit: but God is most tender of his glory; and delights much in that title of his, *O thou that bearest prayers.*

*Verse 13. Put ye in the sickle, for the harvest is ripe*] It even hangs for mowing, as we say: the enemies are ready ripe for ruine: down with them therefore that they may not shed in the field, and seed again: let this vally of decision be unto them a vally of excision: let it be as a wine-presse to those bunches and branches of the grapes lopt off the vine. *Lacus iste locus cadis* See *Rev. 14. 18, 19.* *Mat. 13. 39.* There is a stint set to mens sins *Gen. 15. 16.* *Zech. 5. 8, 11.* *Mat. 23. 32.* with the Note there. What more beautifull to behold then a field afore harvest, then a vineyard afore the vintage? and yet how sudden an alteration, when workmen once take it in hand.

*for the wickednesse is great*] Here is that plainly, that before was expressed *parabolically.* The scripture oft expounds it self in the same text: and is every where its own best Interpreter.

*Verse 14. Multitudes, Multitudes in the vally of decision*] Or *Concision*, (as *Hierom* and *Tremellius*) or of *threshing*, as *Piscator*, in reference to *Iehosaphat*, who once threshed the Moabites and Ammonites there. These multitudes are either summoned (*Turba, Turba adeste*) or are there lay'd dead, even heapes upon heapes, with those Philistines *Judg. 15. 16.* So *Aben-Ezra* senseth it, and thence the name of the valley of *Concision* or *decision*: to shew that there God, having passed a definitive sentence upon the Churches enemies, and a very severe one too, such as was that kind of punishment, to put men under harrowes of iron &c. *2 Sam. 12. 31.* *Am. 1. 3.* would now finish the work and cut it short in righteousness. *Rom. 9. 28.* *idque citò & certò*, as sure and as soon, as if that day of slaughter were at next doore by.

*for the day of the Lord is neere*] *Lyra* understands it of the last day, which cannot be far off. And *Diodate* was of the same mind. For upon the next words

*Verse 15. The Sun and the Moon shall be darkened*] he sets this note, *Signes which shall goe before the last judgement*, *Mat. 24. 29.* *Luk. 21. 25.* See the Note above on *chap. 2. 13.* The Prophets, by such formes of speech, use to decipher greatest calamities when all things look dark: as it fareth also with them that are under spiritual desertion *Esay. 50. 10.* who yet are exhorted there to *trust in the name of the Lord, and stay upon their God*: to cast the anchour of hope, as *Paul* and his company did in the shipwrack *Act. 27. 20.* when they saw neither Sun nor moon for many dayes together, and no small tempest lay upon them: *all hope that they should be saved, being taken away.*

*Verse 16. The Lord also shall roare out of Zion*] Out of his church he shall terrify his enemies as the Lion doth the rest of the creatures by his dreadful roare: so that they are amazed thereat, and have no power to stirr from the place. *Lyra* interpreteth it of that terrible *Discedite Goe ye cursed* that shall be uttered by Christ at the last day. A sentence that breatheth out nothing better then fire and brimstone, stings and sorrowes, woe, and alas, torments without end, and past imagination.

and

*and the heavens and the earth shall shake*] The heavens with thunder, the earth with earth-quake, to the terror of the wicked, but comfort of the godly. Hag. 2. 6.

*for the Lord will be the hope (or, harbour) of his people*] they shall have a good bush on their backs in the greatest tempest: they shall not be afraid though the earth be removed, and though the mountaines be cast into the midst of the sea, Psal. 46. 2.

*fractus si illabatur orbis,  
Impavidos ferient ruinae*

Horat.

O the force of a lively faith! and the privy armour of proof that beleivers have about their hearts! O the dignity and safety of Gods people in the worst of times, Hab. 3. 18, 19. *Happy art thou o Israel: who is like unto thee, O people! saved by the Lord, the shield of thy help, the sword of thine excellency: and thine enemies shall be found lyars unto thee, and thou shalt tread upon their high places* Dent. 33. 29.

*Verse 17. So shall ye know that I am the Lord your God*] you shall experient that, which, during your deep afflictions, ye made some doubt of: and were ready to say as Gideon did to the Angell, *If the Lord be for us, why is it thus with us?* or, as your unbeleiving forefathers in the wilderness, *Is God amongst us?* as if that could not be, and they athirst.

*dwelling in Zion*] Defending my people, and dispensing my best blessings to them. *The Lord that made heaven and earth blesse thee out of Zion.* The blessings that come out of Zion, are farr beyond those that otherwise come out of heaven and earth.

Psal. 134. 3.

*then shall Ierusalem be holy*] with a double holinesse, *Imputed* and *Imparted*: the profane being purged out here in part, but hereafter in all perfection. This our Saviour sweetly sets forth in those 2. parables of the rares, and of the draw-net. Mat. 13. Or, *It shall be holy*, that is deare to God, and under his care, favour and protection from the dominion, direption, and possession of profane Heathens.

*and there shall no strangers passe through her any more*] either to subdue her and prejudice her (as the proverb runs of the great Turk, that wherever he sets his foot, no grasse growes any more, such havock he makes) or to fasten any filth or contagion upon her See Rev. 21. 27. where St. Iohn alludeth to this text: as all along that book he borroweth the elegancies and flowers of the old Testament to set out the state of the New, in succeeding ages. If this promise be not so fully performed to us as we could wish, we must lay the blame upon our sins; whereby the Reformation is ensnarled, and our prosperity hindered. Behold, the Lords hand is not shortned that it cannot save: neither his ear heavy that it cannot hear. But your iniquities have separated betwixt you and your God: and your sins have hid his face from you, that he will not hear Esay. 59. 1, 2. Nothing intricates our actions more then sin: this is that devill in the ayre, that hinders our happinesse: this is that *Make-bate Hell-bag, Trouble-town*: charme this devill, and make him fall from his heaven (which is to do hurt) and we shall inherit the promises. The godly man only prospers. Psal. 1. 3.

*Verse 18. The mountains shall drop down new wine*] By these hyperbolically expressions is promised plenty of all things, pertayning to life and godlinesse; such a golden age, as the Poet describeth.

*Flumina jam lactis, jam flumina mellis ibant,  
Flavaque de viridi stillabant ilice mella;*

Ou Meian.

Where it must be observed, that spirituall good things are promised under the notion of temporall, as of Must, Milk, &c. *Ob populi infantiam*, by reason of the infancy of that people of that time. *The mountaines*, i. e. the most barren places: shall drop down *new wine*, without our labour, shall yeild plentifully, *New wine* strong consolations and Scripture-comforts for strong Christians. *And the hills shall flow with milk*, that unadulterated sincere milk of Gods word for his babes 1 Cor. 2. 2. 1 Pet. 2. 2.



*And all the rivers of Judah shall flow with waters,* ] Sanctuary-waters, wholesome doctrines, such as have a healing, cooling, quenching, quickning property in them, *Esa*y 44. 3. *and a fountain shall come forth,* ] viz. *Baptisme*, that laver of regeneration, *Tit.* 3. 5. that fountain opened, *Zach.* 13. 1. that pure river of water of life, clear as chrystal, that washeth away sin, *Rev.* 22. 1. *Acts* 22. 16.

*and shall water the the valley of Shittim.* ] That dry valley in the borders of Moab, neer to Jordan, and not far from the dead Sea. Here it was that the Israelites defiled themselves with the daughters of Moab (as *Jarchi* noteth) but shall bee purified and sanctified with the washing of water, by the word, *Ephes.* 5. 26. *Tarnovius* renders the Text, *Qui irrigabit vallem cedrorum*, which shall water the valley of cedars, those choicest trees planted in the paradise of God, *Psal.* 92. 13. For (saith He) as the Tabernacle was built and garnished of old with *Shittim*-wood, for the most part, *Exod.* 25. 5. & 26. 15. & 27. 1. & 30. 1. so is the spirituall temple, with these spirituall cedars.

*Verse 19. Egypt shall be a desolation,* ] By *Egypt* and *Edom*, are meant all Christs adversaries, whether they be professed open enemies as were the Egyptians, or false brethren as the Edomites. Romists have been both, and shall therefore be desolated, *Rev.* 17. 16. with 11. 8.

*For the violence against the children of Judah,* ] From the very cradle of the Church, *Exod.* 1. yea sooner: for *Esa*u in the very womb justled his brother *Jacob*, and offered violence against him, *that he might lose no time.*

*because they have shed innocent blood in the land.* ] The Saints blood is called, *innocent blood*; 1. Because their sinnes are remitted. 2. Because they are causelessly killed. And this is a land-desolating sinne. The innocent blood spilt by *Manassah*, brought the captivity: the *Marian* times, our late troubles. The blood of the Martyrs, shed by Turk and Pope (whom the Jew-Doctors understand by *Egypt* and *Edom* here) shall be the ruine of them both.

*Verse 20. But Judah shall dwell for ever,* ] *Perpetuitas Ecclesie declaratur*, saith *Mercer*: The perpetuity of the Church is declared, and assured. The blood of Martyrs is the seed of the Church. Christ is with his to the end of the world: and those Roman persecutours who sought to root out Christian Religion, and erected pillars in memory of what they had done, or rather attempted that way, what got they thereby but perpetuall ignominy, besides the irreparable losse of their souls, bodie, and fortunes?

*Tu vero, Herodes sanguinolente, time.*

*Berq.*

*Duris ut ilex  
tonsa bipenni-  
bus. Horat.  
Cui. 4. 4.  
Plin. l. 18. c. 16.*

*Optatus.*

The Church as the Palm-tree, spreadeth and springeth up the more it is oppressed: as the bottle or bladder, that may be dipt, not drowned: as the oak that taketh heart to grace from the maims and wounds given it, and sprouts out thicker: as *Fennegreek*, which the worse it is handled, the better it growes, as *Pliny* saith. No fowl is more preyed upon then the pigeon; no creature more killed up then sheep: yet are there more pigeons then birds of prey, more sheep then slaughter-men, &c.

*Verse 21. For I will cleanse their blood that I have not cleansed,* ] i. e. I will clear their consciences from dead works, from the stain and tinge of all sinne, that they may not question their right to these precious promises; but boldly take the comfort of them: I will say unto them, *Such were some of you: but ye are washed, but ye are justified, but ye are sanctified.* Be of good cheer therefore, *fish your sinnes*, your bloody sinnes are forgiven you. Or thus, *I will cleanse their blood*, that is, I will declare that the blood of the godly which the world thought to have been justly spilt, was indeed innocent blood, and that they were slain without cause. This I will do, partly by rooting out and damning their enemies, and partly by clearing their innocencie, and crowning their constancy. Thus *Mercer*, *Levely*, &c.

*for the Lord dwelleth in Zion.* ] This is the last promise, but not the least. It referreth, saith *Danaus*, to Christ taking our flesh; by the which he dwelt among us, being God manifest in the flesh, *1 Tim.* 3. 16. and *Joh.* 1. 14. The word was made flesh, and dwelt amongst us, and we saw the glory thereof, &c. This is reserved to the last place, as the *canſa & cumulus felicitatis*: especially since he dwelleth with his Church for ever, as it is in the precedent verse, and maketh her a true *Jehovah Shammah*, as she is called, *Ezech.* 48. 35.

A COM-



A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Of the Propheſie of  
A M O S.

C H A P. I.

Verse 1.



*THE words of Amos,]* Not of that *Amos* who was father to *Iſaiah*, (as ſome Ancients, for want of Hebrew, miſtook it) but a man of meaner rank: *rude in ſpeech, but not in knowledge, tam ſenſuum nomine quam ſimplicitate verborum clarus*, as *Hierom* ſaith of *Didymus*. The Jews ſurname him, *ἄλλος*, *The Stammerer*: as if he had been a man, not onely of a low, but of a leſſe language; one that had an impediment in his ſpeech, as *Mark* 7. 32. and this they gather from his name *Amos*, which ſignifieth a burthen, as if this herds-man had had *bovem in lingua*, a clog upon his tongue: and could not utter himſelf freely. But let this paſſe for a Jewish tradition. True it is, that *Amos* is by interpretation a burthen: and no leſſe true, that the words of *Amos* are onerous propheta, the burthen of the word of the Lord to *Iſrael* by Him, (See the Note on *Mal. 1. 1.*) who is a vehement Prophet laden with reproofs and threatnings, (as *Luther* ſaith of him) ſuch as the land was not able to bear, ſaid that *Malecontent Amaziah*, who had *ſel in aure*, his gall in his ears, as they write of ſome creatures. But truth muſt be ſpoken, however it be taken: neither may Gods Miniſters meddle with toothleſſe truths onely, (as *Balaam* bid, *Neither curſe nor bleſſe at all*) but bind heavy burdens, if need be, upon the ſhoulders of obſtinate ſinners, that may cripple their iron ſinewes, and make them buckle under the ſenſe of Gods unſupportable diſpleaſure.

2 Cor. 11. 6.

*μωυλάα,*  
*Ut Michael*  
*Balbus.*

*Comminationibus ac reprehensionibus.*  
*Onuſtus.*

Am. 7. 10.

1 Cor. 1. 27.

*Who was among the herdmen of Tekoah,]* He was no Prophet, neither was hee a Prophets ſonne; but an herdman and a gatherer of Sycomore fruit, chap. 7. 14. and extraordinarily called to this high office, by Him who chooſeth the fooliſh things of the world to confound the wiſe: and the weak things of the world, to confound the mighty, who enabled the dumb Aſſe to forbid his Maſters madneſſe; 2 Pet. 2. 16.

and sent this down-right Net-herd to deal with a brutish people, worse then the Ox and Ass that have no understanding, *Psal.* 32. *Esay* 1. 3. *Iob* 10. 4. and who had changed the glory of the uncorruptible God into a four-footed calf, and creeping things, *Rom.* 1. 23. *Tekeah* is said to be six miles from *Bethlehem*, twelve from *Jerusalem*, situate in the tribe of *Judah*, *2 Chron.* 11. 6. *Quinquins* that learned Hebrew, therefore is utterly out, in saying that *Tekeah* was a great town in the tribe of *Asher*.

which he saw concerning *Israel*, ] He not onely heard these words, but saw them in a vision: he had them by revelation from God. See the Note on, *Hof.* 1. 1.

concerning *Israel*, ] Or, against *Israel*, that is, the ten revolted tribes, who had many Prophets sent them, to foretell their captivity. God loves to foresignifie.

In the dayes of *Uzziah*, &c. At the same time with *Hosea*, and *Isaiah*, and *Micah*, when *Procus Sylvius* was king of the *Latines*, and *Sardanapalus* of the *Assyrians*, as *Hierom* saith.

and in the dayes of *Ieroboam*, ] the second; not that *funestum Indae caput*, that *Ieroboam* the sonne of *Nebat*, who caused *Israel* to sinne. Under the reign of these two kings *Judah* and *Israel* were in great prosperity: and, bewicht therewith, applauded themselves in their impiety, as *Psal.* 73. 5. 6. This Prophet therefore is sent to rouse them and rub them up, to tell them their own, and what they should trust to.

Two years before the earthquake. ] That notable earth-quake, famous and fresh in most mens memories. Whether it fell out just then when *Uzziah* attempted to offer incense, and was therefore smitten with leprosie, *2 King.* 15. 5. as some Ancients affirme: or whether at that instant, when *Esay* in a vision saw the Lord in his glory, and the posts of the door mooved, *Esay* 6. 4. as some Rabbins tell us, I have not to say. It seems to be foretold, *chap.* 3. 5. and so terrible it was, that people fled from it, *Zach.* 14. 5. See the Note there. *Iosephus* maketh mention of it, in the ninth Book of his *Antiquities*, *chap.* 11. and telleth us, that half a great hill was removed by it out of its place, and carried four furlongs another way: so that the high-way was obstructed; and the kings gardens utterly marred. God, by such extraordinary works of his, sheweth his justice and displeasure against sinne, *Psal.* 18. 8. *Esay* 13. 23. as also his special mercy to his praying people, as at *Antioch*, in the yeer 529, and at *Bern Anno* 1584; near unto which city a certain hill, carried violently beyond and over other hills, is reported by *Polanus* (who lived in those parts) to have covered a whole village that had 90 families in it; one half house onely excepted, wherein the master of the family with his wife and children were earnestly calling upon God. Oh the terrour of the Lord! and oh the power of prayer!

Verse 2. And he said, The Lord will roar, ] This is spoken for the terrour of the wicked, as the like was *Isaiah* 3. 16. for the comfort of the godly. See the Note there. The word, as *Moses*, saves the *Israelite*, slayes the *Egyptian*; and is, as the fragrancy of precious ointment: of which *Oecumenius* tells us, that it refresheth the Dove, but killeth the Beetle. See *2 Cor.* 2. 16. with the Note. The Prophet here tells Idolatrous *Israel* to their teeth, that God will no longer deal fairly with them as a shepherd, but fiercely as a lion: he will not onely roar upon them, but rent the caul of their hearts: as the lion, together with his roar, layes his pawes upon the prey. And that ye may know that these are not bug-bear termes, devised on purpose to affright silly people, and that I shoot not Pot-guns at you.

the habitations of the shepherds shall mourn, &c. ] That is, all your bravery shall down: all your wealth and wordly greatnesse shall wither: the top of your *Carmel*, the Zenith of your prosperity shall be blasted, and the scene soon altered. All this the Prophet used to shepherdly, expresseth accordingly, *Artis sue usus sermonibus* (as it is naturall for all Artists to do) but with a great deal of life and boldnesse. *Verbis vivis, animatis sententiis, & spiritus fervore flagrantissimis*, as One saith of *Savonarolas* Meditations upon *Psal.* 51.

Verse 3. For three transgressions of *Damascus* and for four, ] For their seven, that is, severall sinnes, not a few: for their many and bony provocations, for their progresse in sinne, without mean, or measure. The Jews here note, that for three faults God will pardon a man, but let him beware of the fourth: God will not al-

ways

Kimchi in loc.  
& in cap. 3. 10

φίλει δ' ὁ Θεός  
πρὸς τὴν αἰνὴν  
Herodot.

2 Kin. 14. 20.  
25. & 2 Chro.  
26. 6, 7, 8, &c.

Polan. syntag.  
841.

Columbam ve-  
getat, scaraba-  
um necat.  
Oecum.

Navita de  
venis, de tau-  
ris narrat  
orator.  
Bucholcer.



wayes serve man for a *sinning-stock*, but break off his abused patience, and proceed to punishment. Lo all these things worketh God *twice and thrice* with man, *Iob* 33. 29. but let him not thereupon grow over-bold: lest he pay for his presumption. Sin iterated is greatly aggravated; as cyphers added increase the summe: and though it may sleep a long time, yet it is but as a sleeping-debt not called for of many yeers, required at length: as *Sauls* sinne in slaying the *Gibeonites*, was not punished till forty yeers after: as *Ioabs* killing of *Abner*, slept all *Dauids* dayes, &c. Now, lest *Israel* looking upon *Syria* yet flourishing, should promise themselves like impunity, they are here thus threatned.

I will not turn away the punishment thereof, ] but pay them home for the new and the old; yea, for the old by occasion of the new; for their obstinate and incurable wickednesse, I will punish them *seven-times* more, and *seven-times* more, and *seven* to that, *Lev.* 26. 24. &c. and so hang them up, as it were, in gibbets, for a warning to *Israel*, that they may *wash their feet in the blood* of these Heathens, and redeem their own sorrows.

because they have threshed *Gilead*, ] i. e. the *Gileadites* whom they had taken captive, and thus cruelly intreated. See *2 King.* 13. 7. and 10. 32. where it appeareth, that all this was done, not without the Lord: which yet is no excuse to *Hazaels* cruelty. That Conquerours were wont to use this kinde of torment and punishment, see *2 Sam.* 12. 31. But that *David* should do so, is some wonder: hee was hardly recovered of his late foul fall: and thence haply, so much harshnesse. Certain it is, that the mercifull God abhorreth cruelty toward his creature; and severely punisheth it: such as was this of *Hazael* toward *Israel*, foretold by *Elisba*, *2 King.* 8. 12. and afterwards of *Ptolemy Lathurus* King of *Egypt*, who slew 30000. Jews at once: and forced the rest to eat up their dead carcases. So that barbarous Duke of *Alva*, roasted some of his prisoners to death, starved others, and that even after quarter: saying, though he promised to give them their lives, he did not promise to finde them meat. *Dio* telleth us of the Jews that dwelt about *Cyrene*, in the dayes of *Trajan*; that they slaughtered a great sort of Romans and Greeks after a miserable manner; sawing them down the middle from the crown of the head, tearing their flesh with their teeth, smearing themselves with their blood, and wearing their skins for coverings, &c. so that 200000 people perished there: and besides in *Egypt*, and *Cyprus*, 240000, by the like abhorrid cruelty, and about the same time, by the same hands. *Beware of men*, *Mat.* 10.

Joseph.

Hist. of Nero  
therl. Grimm.Eio in vita  
Trajan,

Verse 4. But I will send a fire into the house of *Hazael*, ] Sin doth as naturally draw judgements, to it, as the load-stone doth iron, or turpentine fire: and hainous sinnes, heaviest judgements, devouring plagues: Such as are the fire of warre, *Psal.* 78. 63. pestilence, *Lev.* 10. 3. forreigne enemies, *Num.* 21. 28. *Jer.* 48. 45. homebred conspiracies, *Judg.* 9. 15, 20. besides the fire of hell, whereof all miseries here are but typical. Let men kisse the Son therefore, lest Gods anger be kindled: and get the spirit of judgement, and of burning, that they may dwell with everlasting burnings. For even our God is a consuming fire, *Heb.* 12. 29.

Verse 5. I will break also the barre of *Damascus*, ] i. e. their power and might, all strength defensive, or offensive, and so make way for the enemy into the city, give him a fair entrance without resistance. It is God that orders the battle, and renders mens attempts vain, or prosperous, *Esay* 54. ult. *Jer.* 50. 9. whencesoever the sword comes, it is bathed in heaven, *Esa.* 34. 5.

and cut off the inhabitant from the plain of *Aven*. ] *Campus idoli*, the plain, or valley of idols (so *Mercer* rendreth it) that is, of *Syria* given to idolatry; or *Damascus*, a very *Poneropolis*, and therefore ripe for ruine.

and him that holdeth the scepter, ] A plain periphrasis of a king, (called oft by *Homer*, *σκηπτωχός*, Scepter-bearer) or of him that was to succeed in the kingdom. The French call him *Dolphin*, the *Spaniards*, *Infant*, &c. Our *Henry* the second, crowned his eldest sonne *Henry*, while he was yet alive, and put the Scepter into his hand: which made his ambition quite turn off his obedience.

Daniel.

from the house of *Eden*, ] Or, of pleasure, the kings palace, a very paradise. God denieth not great men their lawfull pleasures, for refreshment, amidst their weighty busineses, &c. but yet they must remember *St. James*: his charge against the *Grandees* of his time, *Ye have lived in pleasure on the earth, and been wanton: ye have nourished*

Jam. 5. 5.

shed

Jam. 5. 5.

φιλῆσφοι.

Strabo. l. 17.

Lib. 1. de situ  
orb. cap. 11.Cedren : hist.  
pag. 543.

shed your hearts. as in a day of slaughter, or of good cheer. And that of Abraham to Dives, Son remember that thou in thy life time receivest thy good things &c. Luk. 16. 25. which text Gregory the great could never read, but his heart ached with feare, lest it should be his own case. It is well observed, that *Philedoni* Lovers of pleasures are set as last and worst of those wicked ones, 2 Tim. 3. 4. Solomon is blamed for spending thirteen yeares in building his house, and planting those paradises about it, Eccle. 2. 5.

and the people of Syria shall go into captivity unto Kir] A place of *Media*, called by other Authors *Cyrrha*, or (as others think *Cyrene* in Egypt, or Africa. This was fulfilled 50. yeares after by *Tiglath Pileser*.

[saith the Lord] who spake the word and it was done *Psal.* 33. 9. and 148. 5. And what wonder, when his *Fiat* only made the world, and he can as easily unmake it, if he please.

Verse 6. For three transgressions] See the Note on ver. 3.

of Gaza] One of the five chief cities or *Satrapies* of the Philistines; an ancient name, *Gen.* 10. 19. *Deut.* 2. 23. 1 *Sam.* 6. 17. and not so first called by *Cambyses*, making it his *Magazine*, when he marched against Egypt, as *Mela* would persuade us.

I will not turn away] Or I will not convert them, as some render it (so verse 2. 9. &c.) i. e. non reducam ad misericordiam suam, I will shew them no mercy: but they shall have an evil, an only evil *Ezek.* 7. 5. without mixture of mercy. This is punishment enough.

because they carried away captive the whole captivity] This cruelty God singled out (as before) as a singular sin that shall be surely punished. Now that is called a whole or perfect deportation, when none escapeth; but all of all sorts, sexes, and sizes, are carried away, as by a sweeping raine, or universall deluge. *Ier.* 13. 19. *Judah* shall be carried away captive all of it: it shall be wholly carried away captive. Whether this were *Judah* or *Israel* that was so inhumanely dealt with by the Philistines, we find not. Something like it we read 2 *Chron.* 21. 16, 17. *Iosh.* 3. 6. See the Note there.

to deliver them up to Edom] Or to shut them up in Edom, their most inveterate deadly enemy; to whom the Philistines delivered or sold them on this condition or bargain, that they should hold them there in perpetuall and irrevocable slavery.

Verse 7. But I will send a fire] i. e. an enemy, saith *Drusus*, which, as a fire, shall consume all. This was fulfilled by *Uzziah* 2 *Chron.* 26. 6. whence it was afterward called *Gaza* which is desert, *Act.* 8. 26.

which shall devour the palaces thereof] built likely in the blood of the poor afflicted, and having sinne at the bottome, which blew up all at length, as the voyce from heaven said to *Phocas*, who likewise laid his foundation in blood. See the Note on verse 4.

Verse 8. And I will cut off the inhabitant from Ashdod] These other foure *Satrapies* of the Philistines (*Gath* is not mentioned, because haply Time had now triumphed over it, so that it lived by fame only) were the worse likely, and fared the worse for *Gaza's* ill neighbourhood: like as *Hamath* did for *Damascus* *Zech.* 9. 2.

and I will turn mine hand] Not in mercy as *Zech.* 13. 7. but for further mischief; I will have a double blow at *Ekron*, where *Beelzebub* the *Grandiabolus* is worshipped, *Iterabo plagam*: and when I have done with the rest, I will begin againe with *Ekron*; *Acheronta movebo*.

and the remnant of the Philistines] This is dreadfull, but due to them, and just upon them for their savage dealing with *Israel* verse 6. This was fulfilled by *Hezekiah* conquering all that countrey 2 *King.* 18. 8. See *Iosephus* lib. 9. cap. 13.

Verse 9. For three transgressions of Tyrus] That crown of the sea *Esay.* 23. 8. *mediâ insuperabilis undâ*, till *Alexanders* time, who joyned it to Continent, and afterwards ruined it. Charged it is here, as those before, 1. with incurable obstinacy. 2. with extreame cruelty.

because they delivered up the whole captivity] which either themselves had taken, or that had fled to them for refuge in some common calamity: but were betrayed by them into the hands of their bitterest enemies. See verse 6. and acknowledge the

the truth of that divine proverb. *The tender mercies of the wicked are cruel*: they help their clients no otherwise, then the wolfe in the fable helped the sheep of his cough, by sucking his blood.

and have not remembred the brotherly covenant] that passed of old betwixt David, Solomon, and Hiram their king. Or rather, that between Jacob and Esau and their respective posterity, which the Tyrians should have promoted by labouring a reconciliation betwixt these dissenting brethren: but they contrariwise blew up the coales, and rather stirred up more strife then stinted it. They called not to mind what unity and amity ought to be between people so neer allyed: and what good offices they should therefore have done for them.

*Protinus indigni fraternum rumpere fœdus.*

Horat.

*Thou shalt not abhor an Edomite, for he is thy brother.* This is Gods argument to Israel *Deut.* 23. 8. Should not the Tyrians have said the like to the Edomites, and so sought to have pacified them, rather then gratified them in their hereditary hatred, and deadly feud &c. they put themselves amongst those worst of men, which, given over of God, though they know the law, how that they which commit such things are worthy of death, yet not only do the same, but also take pleasure in those that do them *Rom.* 1. ult.

*Verse 10. Therefore I will send a fire upon the wallles of Tyrim*] This was fulfilled shortly after in the warr that *Salmanasar* waged against the Tyrians, whereof see *Ioseph: lib.* 9. chap. 14. Or in *Nebuchadnezzars* warr with them, whereof read *Ezech.* 29. 18. *Jer.* 27. 3. and 47. 4. *Ioseph: cont. Appion. lib.* 2. Or *Alexanders, Curt: lib.* 4. *Iustin. lib.* 11. It is good for men to tremble at Gods judgments whiles they hang in the threatenings, as *Josiah* did: and not to *tempt the Spirit of the Lord*, as *Ananias* and *Sapphira* did *Act.* 5. 9. by putting it to the proof, whether he will be *dicti sui Dominus* as good as his word.

*Verse 11. For three transgressions of Edom &c.] i. e. of the Edomites, the Rabbines understand the Romists those false-brethren the Popes blood-hounds.* See the parallel made by *D. Taylor* in his sermon called the *Romish Edomite*.

*because he did pursue his brother with the sword*] First when he drove him from house and home for fear of his life, which he threatened to take from him *Gen.* 27: and afterwards came against him (returning home-wards) with foure hundred cut-throates at his heels *Gen.* 32. 6, 8. to smite the mother with the children, ver. 11. Next in his posterity, those sworn swordmen of the devill: that denied Gods Israel passage in the wilderness, comming out against him with much people, and with a strong hand *Num.* 20. 26. to his great discouragement: *Num.* 21. 4. And ever after, bore him an aking tooth, and waited him a shrewd turn; joyning with the enemy, and taking all advantages of mischief. See *2 Chron.* 28. 17. *Psal.* 137. 7. *Obad.* 10. 11. Malice is commonly hereditary, and runs in the blood. And (as we use to say of Runnet) the older it is, the stronger.

and did cast off all pity] Heb. *corrupted his compassions*, forgot his brotherhood, banished naturall affection out of his bosome, and put off all humanity. The Rabbines tell us, that out of the profanenesse of his Spirit *Esau* put away his circumcision, by drawing up againe the foreskin with a Chirurgeons instrument. Whether this were so or not, I have not to say: but that he *corrupted his compassions* (if any ever he had) violated the law of nature, and abolished the bowels of a brother, the brotherly covenant, this text assureth us; even all the affections, duties, and respects of blood and nature by which he was bound. His grandfather *Abraham* could say to his nephew *Lor*. Let there be no difference between thee and me; for we are brethren, *Gen.* 13. 8. This one consideration was retentive enough, cooler sufficient to his choler: it was even as the Angel that stayd his hand when the blow was comming, *Gen.* 22. It should have been so with *Edom*: good blood would not have belyed it self: But he had lost his brotherly bowels, and even put off manhood: he had wiped out all stirrings of good nature, as a man wipeeth a dish, wiping it and turning it upside down, as the scripture speaketh in another case: or as when a man emptieth wine out of a cup, the sides are yet moist: but when it is rinsed and wiped, there remaines not the least taste or tincture.

2 King. 21.  
13.

and



Psal. 14.

A2. and Mon.  
fol. 1951.Eras. epist.  
lib. 16. ad ob-  
treclat.A2. and Mon.  
914.Psal. 74. 19.  
Gen. 49. 7.Dan. hist.  
fol. 201.

Aug. ep. 87.

Ar. Rheior.  
l. 9. c. 1.ἡ ἡμῶν.  
1 Cor. 6. 7.

and his anger did teare perpetually] i. e. He in his anger did teare, as a beast of prey, and rage without intermission. The enemies of the Church do so still: such is their implacable hatred against God and his truth: they eat up Gods people as they eat bread, yea they tread down and teare in peeces, as if there were none to deliver. At the Town of *Barre* in *France*, when it was taken by the Papists, all kind of cruelty was used, saith Mr. Fox: children were cut up, and the guts of some of them and hearts pulled out, which in rage they tare and gnawed with their teeth. The Italians likewise which served the king there did for hatred of religion break forth into such fury, that they did rip up a living child, and took his liver being as yet red hot, and eat it as meat. *Erasmus* tells of an Augustine friar, who openly in the pulpit at Antwerp wished, that *Luther* were there, that he might bite out his throat with his teeth. And Friar *Brusierd* in a conference with *Bilney* brake out into these angry words: But that I belevee and know that God and all his saints will take revengement everlasting on thee, I would surely with these nailes of mine be thy death. Pray therefore with David, *Deliver not the soul of thy turtle down to these destroyers &c.* Cursed be their anger, for it is fierce: and their wrath for it is cruel.

and kept his wrath for ever] Though himself was mortal, yet his wrath, might seem to be immortal: as was *Hanibals* against the Romanes, and our Edward the first against the Scots: against whom being about to march, he adjured his son and Nobles, that, that if he died in his journey into Scotland, they should carry his corpes with them about Scotland, and not suffer it to be entered, till they had absolutely subdued the country. Anger may rust into a wife mans boosome, but should not rest there. *Eccle. 7. 9.* for it corrupteth the heart, as vineger doth the vessel wherein it long continueth; Of the Athenians it was said, that their anger was *ἀειμνός* everlasting; but that was but small to their condemnation. Thou shalt neither revenge nor remember ill turns *Lev. 19. 18.* where *servare* is put for *servare iram* to keep, for to keep ones anger: to shew that there is nothing that a man is more ready to keep; as beeing a vindictive creature; *Aristotle* saith (but absurdly) that it is more manly to be revenged, then to be reconciled: and thus the world calleth *manhood*: but indeed it is *doghood* rather. The manlier any man is, the milder and more mercifull, as *David 2 Sam. 1. 12.* And *Julius Cesar*, when he had *Pompey's* head presented to him, wept, and said, *Non mihi placet vindicta sed victoria*, I seek not revenge but victory. And the Apostle purposely disgraceth revenge of injury by a word that signifieth disgrace, losse of victory, or impotency of mind. Thunder, haile, tempest, neither trouble nor hurt celestiall bodies: no more doth anger, great minds. *Edom* was short-spirited, soon kindled, and not easily appeased; his wrath kept no bounds, as the word here used importeth: his coales were coales of *Juniper*, fierce and long lasting: his fire not elementary, but culinary; nourished by low and unworthy considerations: a fruit of the flesh, and such as excludes out of heaven *Gal. 5. 20, 21.* It was not the passion, but the habit of hatred which *St. James* calleth the devill *Jam. 4. 7.* and *St. Paul* counselleth men not to give place to that devill: and for that end, not to let the Sun go down upon their wrath *Eph. 6. 26.* See *Ezech. 35. 5.* where *Edom* is charged with a perpetuall hatred, and therefore threatened with blood, and desolation, as here.

Verse 12. But I will send a fire] A fierce enemy, *ut supra.* The inhabitants of *Teman* and *Bozra*, together with other the posterity of *Esau*, were famous for power and policy *Obad. 8. 9.* *Ier. 49. 7.* *Esa. 34. 6.* But there is no wisdom, might nor counsell against the Lord *Prov. 21. 30, 31.* He can make fooles and babies of the Churches enemies: he can fire out their malice &c.

Verse 13. I will not turn away the punishment thereof] Or I will not turn and reduce him to my self by repentance, that I may shew him mercy, as *Lam. 5. 22.* *Ier. 31. 18.* but harden his heart, and hasten his destruction.

because they have ript up the women with child] *Immane facinus, & vicinis indignum*, saith *Mercer*, A cruell fact, and the worse, because done by so neere neighbours, and allies; thus to kill two at one blow, and those also innocent and impotent, and such as they ought to have spared by the law of nature, and of nations: and all this, meerely out of covetousnesse and ambition.

That

*That they might enlarge their border*] but first root out the little ones, that else might hereafter claime and recover their fathers possessions. So at the *Sicilian vespers* they ript up their own women that were with child by the French: that no French blood might remain amongst them. See the Note on *Hof.* 13. 16. and learn to detest covetousnesse, that root of all evill, 1 *Tim.* 6. 10. Better converse with a Canibal, then with a truly covetous caytiffe: and more curtesie you may expect.

*Verse 14. But I will kindle a fire &c.*] with mine own hands (not only send a fire, as before *verse.* 10. 12.) as *Charles 5.* Emperour of *Germany*, (when it was told him how that *Farnesius* the Popes Generall had ravished certain Ladies) brake out into these hot words: If I had the villaine here, I would kill him with mine own hands: neither was he ever heard to speak any thing with so great anger, in all his dayes.

*Parci medul.*  
1. *hist. prof.*  
pag. 907.

*with shooting in the day of battle*] *Cum clangore, vel ululatu* with noise of trumpets and souldiers, so terrible, haply, as that in the bloody fight betwixt the great Turk *Amurath 3.* and *Lazarus* Despot of *Servia*: where the noise was so great, that the wild beasts in the mountains stood astonied, and the birds fell to the earth amazed thereat.

*Turk: hist.*  
300.

*with a tempest*] i. e. with incredible swiftnesse, and all on the sudden: and so the more terrible, because impetuous.

*Vers 15. And their king shall go into captivity*] Where he may find as little favour as *Zedekiah* did with *Nebuchadnezzar*, *Valerian* with *Sapores* the Persian, *Bazaiet* with *Tamerlan* the Scythian: and not so much as *Gilimer* king of Vandals with *Bellizarius*, of whom he requested (and obtained) these three things, a loafe, a sponge, and an harp: a loafe to relieve him, a sponge to wipe his weeping eyes, and an harpe to cheer him up in his captivity.

*He and his Princes together*] *Lords and lofels* shall fare alike: the sword spares neither: And in hell *Potentes potenter torquebuntur* Mighty men shall be mightily tormented.

## CHAP. II.

*Verse 1. For three transgressions &c.*] Or malicious wickednesses with an high hand committed, and heaped up to that height. See *chap.* 1. 3.

*because he burnt the bones of the king of Edom*] A wicked man, but yet a man: and God (who is a lover of mankind) shewes himself sensible of the injuries and indignities done but to his dead body: such an enemy he is to cruelty to his creatures. That *Mesa* king of *Moab* bore a speciall edge against the king of *Edom*, fought to break thorough the army to him but could not, and afterwards sacrificed his son and heir whom he had taken in that sally made upon the king of *Edom*s quarters, we read 2 *King.* 3. 26, 27. There are some that think that at another time, overcoming the Edomites, he dig'd up the bones of that king out of his sepulcher, he burnt them to lime, that is *prorsus, perfectissimè & absolutissimè* as some sence it, to ashes and cinders as *Esay.* 33. 12. or (for greater revenge, and contempt,) he whitelimed the walles of his pallace therewith, as *Gen.* 11. 3. *Psal.* 69. 23. *Esay.* 22. 21. Thus, in that horrid massacre of *Paris*, they cut of the Admirall's head (whom before they had murdered) and presented it to the Q. mother; who, balmig it, sent it for a present to the Pope, who thereupon caused the Massacre to be pictured in the Vatican hall: under one side is *Colignij & sociorum cades*, On the other, *Rex Colignij cadem probat*. The king himself (viz *Charles 9.*) beholding the bloody bodies of those then massacred: and feeding his eye on so wofull a spectacle, breathed out this bloody speech *Quam bonus est odor hostis mortui*. How sweet is the smell of a slain enemy: another hel-hag said upon a like occasion, that she never beheld so goodly a peece of tapestry, as the faces of those butchered Saints. This insulting over the dead is, that peece of cruelty which the church complaineth of *Psal.* 79. 2. *Cornelius a Lapide* upon this text cries out of it as an inhumane and shamefull thing both because the honour of sepulture

*Phal. 329*  
πθ.

*Targum:*

*Speed.* 1161.

*Il Mercurij*  
*Italico 92.*

*Spec: belli*  
*sacri.*

τὰ νομίζοντα,  
va, *Iusta de  
functorum.*

*Alt. & Mon.*  
1909.

*Alt. & Mon.*  
1784.

*Herodot. lib. 3.*  
*Plin. l. 7. c. 50.*

*Zanch. Miscell.*

sepulture is the last dues of the dead ; and also because this is to fight with dead carcases. Yet this hath been practised by one Pope against another, and by many of the Popes Champions here in *England*, who unburied and burnt the bodies of *Paulus Phagius*, *Peter Martyrs* wife, and many others : *Cardinal Wolfey* had a purpose ( had he not been prevented by death ) to have taken up King *Henries* body at *Windsor*, and to have burnt it. How much better *Charles* the fifth ( yet no friend to the Reformation, but a prudent Prince ) who entering *Wittenberg* as a Conquerour, and being importuned to dig up the dead bodies of *Luther*, and other Reformers, refused to violate their graves, and sent away *Melancthon*, *Pomeran*, and some other eminent Preachers unhurt, not so much as once forbidding them to publish openly the doctrine that they professed ? *Cambyfes* heareth ill among all men for his digging up the dead body of *Amasis* King of *Egypt*, and causing it to be whipt and bricked ; and *Sylla* for the like cruelty to *C. Marins*. Of all fowl we most hate and detest the Crows ; and of all beasts, the *Jackals*, ( a kinde of Foxes in *Barbarie* ) because the one digs up the graves, and devours the flesh, and the other picks out the eyes of the dead. *Hinc moraliter disce*, saith a *Lapide*, Learn hence also what a baseness it is to tear and deface the good names of those that are dead : to fly-blow their names is worse then to burn their bones to lime. And yet among many other men of mark that might bee instanced ; *Melancthon mortuus tantum non ut blasphemus in Deum cruci affigitur*, saith *Zanchius* : not Papists, but Lutherans laid blasphemy to his charge after his death, whom all Christendome worthily honoured for his learning and piety.

*Verse 2. But I will send a fire, ] See Chap. 1. 4.*

and it shall devour the palaces of *Kerioth*, ] A city so fair and large that it hath a plural name, which signifieth cities, by way of excellencie : as *Athens* was called the *Greece of Greece* ; *Rome*, the *Epitome of the world*, &c.

\*Ελλάς ἐλλὰ-  
δος ἐπιτομή  
τῆς οἰκουμένης.

and *Moab* shall die with tumult, ] with all these together, on an huddle, as it were : they are here set down by an elegant *Asyndeton*, to set forth the suddenesse and terrour of the judgement threatned. They shall be stormed, and have no quarter given them. Here *Osiander* noteth, that it is one of the many punishments of sin, for a man not to die in his bed, but in battel. It was promised to *Iosiah*, he should die in peace. True it is, he died in battel : but he died before that generall desolation that followed shortly after. ( for indeed, with him died all the prosperity of that people ) And besides, his weeping and humiliation had altered the very nature of the trouble, and made warre to be peace to him.

2 Chro. 34. 28

*Alt. & Mon.*  
*The Preachers*  
*Travels. 63.*

*The Grand*  
*Sign. Serag.*  
*pag. 148.*

*Verse 3. And I will cut off the Iudge, ] i. e. the king, who sometimes sits him- self in Judgement, as K. Hen. 8. did here, at the condemnation of Lambert Martyr : as the King of Persia doth oft at this day. I have seen him ( saith a traveller ) many times to alight from his horse, onely to do justice to a poor body. The Grand Signior himself sits one day in the week to receive the poors petitions, and punish the faulty Grandees about him. For as he stiles himself, *Awlem Penawh*, that is, the worlds refuge : so he would have the world to take notice, that such as lament unto him, shall be sure to have redresse and succour from him, although his Ministers fail them, or abuse them, through their injustice : Hence, few *Vissers* die in their beds.*

from the middelt thereof. ] i. e. of *Kerioth*, the chief city where the Court was kept, as *Kimchi* saith, with a great deal of pomp and pride. We have heard of the pride of *Moab*. See *Ier. 48. 7, 11, 14, 18. Zeph. 2. 8, 10.* It was their nationall sin, and fore-runner of their fall.

*Idē deteriorēs*  
*quā meliores*  
*esse debebant.*  
*Zach. 1. 19.*

*Verse 4. For three transgressions of Judah, ] who were therefore worse then the above-mentioned Nations, because they ought to have been better. Beset they were with enemies round about, who dealt cruelly with them : and this should have made them to cleave more close to God : these hornes pushing and scattering them, should have pushed them home to him : but it proved otherwise. For Judah also is found to be incorrigibly flagitious, guilty, as the former, of three transgressions and of four, &c. worse in them then in others, because in Judah was God known, and to them were committed the Oracles of God, whom they might hear eftsoons screeking out unto them, when they were putting forth their hands to wickednesse,*

*Oh*



Oh do not this abominable thing. But they *tauguan monstra maris*, as One saith, like so many Sea-Monsters passed by Gods words with a deaf ear. Jer. 44. 4.

They despised the law of the Lord. ] They would none of his counsell: they liked well to live in Gods good land, but not to live by Gods good lawes: like those in the Gospel, they rejected the counsel of God within themselves, and that with scorn and disdain, as the word here used signifieth. See the Note on Hos. 8. 6. Luk. 7. 30.

and have not kept his commandments. ] though holie, just, and good, though such, as if a man keep them, (be it but Evangelically, *si faciat, etiam non perficiat*) he shall live in them, by a life of grace, as the flame lives in the oyle, or the creature by his food: Though in keeping thereof (how much more for keeping thereof?) there is great reward, Psal. 19. 11. Liv. 18. 5.

and their lies caused them. ] that is, their idols (as the Vulgar well rendereth it) and their will-worships: their new inventions, and good intentions, thereby to serve and please God. These are properly called *lies*: because contrary to the law of truth (whereto they are here opposed) and to Davids practise, who did the truth, 1 Iob. 1. 6. and could safely say, I hate and abhorre lying: but thy law do I love, Psal. 119. 163. and ver. 104. Through thy precepts I get understanding: therefore I hate every false way.

after the which their fathers have walked. ] So that they are a race of Rebels, a seed of evil-doers, and do fill up the measure of their fathers sins, till wrath come upon them to the utmost. This is no small aggravation, Ezek. 20. 30. Are ye polluted after the manner of your fathers? and commit ye whoredoms after their abominations. See Acts 7. 51. Must I bee provoked by you from one generation to another.

Verf. 5. But I will send a fire upon Judah. ] They shall also bear the punishment of their iniquities, yet is it not said as ver. 2: that Judah shall die with tumult, &c. God will make a difference in his dealings with his own and others, his sonnes and his slaves, these shall totally and finally be consumed at once, Nah. 1. 9. not so the Saints. The remnant of the Philistines shall perish, Am. 1. 8. But of Judah a remnant shall be still reserved, for royall use, Isai. 11. 11, 16.

Ver. 6. For three transgressions of Israel, &c. ] The ten Tribes come in last: lest they (with whom his main business lay, and to whom he will hence-forth apply himself) should conceit themselves privileged: because for present prospered: lest they should read, or hear the menaces of Gods mouth, as men do the old stories of forrein wars, that nothing concern them.

because they sold the righteous for silver. ] Even Gods own pasture-sheep, that had golden-sheeces, precious souls: these they made sale of for a little money, which ever was, and still is a common medler; and drives the bargain, and business to an upshot. Money, saith One, is the worlds great Monarch, and bears most Mastery: whence it is, that the Hebrew word *Adarcon*, used for money; 1 Chron. 29. 7. Esay 8. 27. comes of *Adar*, strong, or mighty, and *Con*, to prepare: to shew that a moneyed man is a mighty man, as this world goes. Unless we may say of money, as one doth wittily of *Sardanapalus*, the last of the Assyrian Monarchs: *Sardanapalus*, saith He, had a terrible name. *Sar* noteth a Prince; *Dan* a Judge, *Niphal* an overthrower, or Conquerour: no otherwise applicable to him, but that his Luxury was the overthrow of both Sovereignty and Judgement. So is money mighty and well prepared, but it is to blind the eyes of the wise, and to pervert the matters of the righteous, Prov. 16. 16. who because not so well underlaid as his adversary, lies long languishing many times at *Hopes hospital*; as that lame man did at the pool of Bethesda, but might not be sped, because (for want, belike, of stirring Angels) he could get none to put him into the Pool immediately after the Angel had stirred it. That was a sad complaint made by the Prophet Habakkuk, chap. 1. 4. Behold the law is slacke, and judgement doth never go forth: for the wicked doth circumvent the righteous, viz. by his bribery and baseness, therefore wrong judgement proceedeth. A Judge is to retain the decency and gravity of the Law; yea of the Law-maker, with whom there is none iniquity, nor respect of persons, nor taking of gifts, 2 Chron. 19. 7. *Nec prece, nec precio*, should be the Magistrate's Motto: he should be above all price or sale.

and the poor for a pair of shoes. ] For a cup of wine, Joel 3. 3. for handfulls of barley,

barley, or peeces of bread, *Ezek. 13. 19.* for a thing of nothing, to bafe they were grown at length: a very small deal of gain would win them over. See *chap. 8. 6.* At first, a little matter would not hire them: it must bee *silver*, and a considerable summe too; as an harlot, that requires at first no small reward: but afterwards prostituteth her self light-cheap to all commers. Sinne seemeth modest and maidenly at first: but meddle not, for it sooneth woadeth an impudency in mens foreheads, and debaucheth them.

Anhelans.

*Vers. 7. That pant after the dust of the earth on the head of the poor: ]* Covetousnesse is craving, and cruel: it rides without reins, as *Balaam* did after the wages of wickednesse; and cares not whose head it rides over, to compasse commodity. Yea it panteth after the dust of the earth, on the head of the poor, as desirous not onely to lay them in the dust, but to lay them a-bleeding, and a-dying there. They gape over the head (or life) of the poor, in the dust of the earth (so some read the words) as devising to destroy them. A poor mans lively hood is his life, *Mar. 12. ult. Luke 8. 43.* for a poor man in his house is like a snail in a shell; crush that, and you kill him. These cormorants earnestly desired, and indeavoured to bring dunt upon poor mens heads (the garb of those that were in heaviness, *Iob 2. 12. Ezek. 27. 30. Lam. 2. 20.*) by their oppressions and injustice; yea to bring them down to the dust of death, to set them as farre under ground, as now they were above. Lo this they do as greedily, and as greatly desire, as serpents and other hot creatures covet the fresh air, to cool their scorched entrails. See *Ier. 14. 6. Job 5. 5. and 7. 2.* It is said of *Saul* the persecutour, that he *breathed out threatnings against the Church, Acts 9. 1.* as a tired Wolf, that wearied with worrying the flock, lieth panting for breath. So *Bonner* whipt the poor Martyrs, till he was breathlesse. Some Interpreters note out of *Joseph Ben Gorion*, that there was an old custom, that those that were accused before the Judges, should be arrayed in black, and have their heads covered with dust. And hence they conceive the fence to be this. *That pant, i. e.* that earnestly desire that such poor men may be accused by the rich, of whom they may receive gifts to pervert judgement. And this they think to be confirmed by the following words.

Gorionides  
hist. c. 44.

Drusius.  
Mercet.

*they turn aside (or pervert) the way of the meeke, ]* that is, the cause, businesse, judgement of the modest, and self-denying poor, the subject of rich mens injuries; (for most part) and unreasonable oppressions, *Jam. 2. 6.* A crow will stand upon a sheeps back, pulling off wool from her side: shee dust not do so to a wolf, or a mastiffe. Even reasonlesse creatures know whom they may bee bold with: so do wicked oppressours. The meek by pocketring up one wrong, invite another. *Ye have condemned and killed the just: and he doth not resist you, Jam. 5. 6.* Ye not onely rob, but ravish the poor, that are fawn into your nets, *Plal. 10. 9.* ye do even whatsoever you please to them, as *One Martyr* said of *John Baptist*, that he was put to death, as if God had been nothing aware of him.

Veterum ferendo injuriam  
invitas novam.

Asks and Mon.

*and a man and his father will go in, &c. ]* by an horrible (if not incestuous) filthinesse; such as Heathens by the light of nature condemned and execrated, *1 Cor. 5. 1.* The *Indians* abhor it; shewing themselves in respect of the incestuous *Spaniards* amongst them, as the *Scythians* in respect of the *Grecians*, whom they so far excelled in life, as they were short of them in learning. *Am I a dog,* said *Abner* to *Ishbosheth*, *2 Sam. 3.* that is, so impudently and excessively lustfull as a dog is, so scalded in his own grease, *Rom. 1. 27.* Some libidinous sensualists put off all manhood, become dogs, worse then dogs: following their harlots, stiled in Scripture, *fals-bitches*, *Deut. 23. 18.* such as having abandoned both the fear of God, and shame of the world, care not whom they admit, father, son, any one, every one.

De officio.  
Dei proam.

*to profane my holy name. ]* As if I were Anthour, or Favourite of such cruelties and villanies. This is to take Gods name in vain, *Prov. 30. 9.* yea this is to blaspheme, *1 Tim. 1. 20.* by breaking down the banks of blasphemy, and causing the enemies of the truth to speak evil with open mouth, as they did in *Dauids* dayes *2 Sam. 12. 14.* And in *Pauls* dayes, *Rom. 2. 24.* And in *Origens* dayes, *Nunc male audimus castigan-turque vulgo Christiani; quod vitia sub obtentu nominis Dei celer, &c.* saith He, Christians and their religion heareth ill among Heathens, by reason of their impious and impure lives, and their conversation not becoming the Gospel of Christ, *Philip. 1. 27.* Of such carnall Gospellers it may be truly said, as *Diogenes* said to

*Anaxipater,*

*Antipater* (who being vicious wore a white cloke, the ensigne of innocency) that they do *virtutis stragulam pascificare* put honesty to an open shame, bring contempt upon God and his wayes &c.

*Verse 8.* And they lay themselves down upon clothes] i. e. table-carpets, or bed-coverlets layd under those that sit at meat: whether on the ground, with their legs gathered under them (as the Turkish Bathawes do to this day, and the Trojans of old-stratogue *super discumbitur ostro*) or at beds or tables, leaning on the left elbow *Esth.* 1. 6. and 7, 8. *Iob.* 13. 28. *Et cubito remanete presso.*

*laid to pledge*] These should have been restored and not detain'd beyond the time prescribed *Deut.* 24. 12, 13. *Exod.* 22. 26, 27.

*by every altar*] It was their fashion to feast in their Idol-temple 1. *Cor.* 8. 10. and 10. 21. See *Horat. Oda.* 37. *lib.* 1. And this in imitation, belike of Gods people, who were commanded to feast before the Lord, in the place that he should chuse to place his name in. See *Deut.* 14. 23. 26. 1 *Sam.* 1. 3, 4. &c. And here *Paucis verbis multiplex scelus arguit*, saith *Gualther*, in few words he accuseth them of much wickedness.

*and they drink the wine of the condemned in the house of their God*] A God they have of their own devising, a wodden God, and such as if he had but a paire of hornes clapt on his head, might make an excellent devill, (as the Major of Dan-caster told the wise men of Cockram in Q. Maries dayes, that came to complaine of the Carver for making them an ugly Crucifix) Next they drink wine in the house of their God, besides their drink-offerings (which *David*s soule hated *Psal.* 16. 4.) they had their drunken comotations in their Idoll-temple, as now they say in the Isle of *Sardinia* after masse done, they fall to drinking and dancing in the midst of the Church: singing in the mean time songs too immodest for an Ale-house. Lastly,

*they drink the wine of the condemned*] or of such as they have fined or mulcted, for not comming along with them to the Idol-temple. *Diodate* rendreth it, the wine of the amercements, that is bought with such money as they have unjustly amerced and condemned the innocent in. There are that here understand that wine that was wont to be given to malefactors led to execution *Prov.* 31. 6. to cheer them up: but these wretches drank it off from them. The former sense is the better.

*Verse 9.* Yet destroyed I the Amorite before them] It is not usual with God to hit men in the teeth with what he hath done for them *Jam.* 1. 5. unlesse in case of unthankfulness, as here. Then indeed people shall hear of what they have had; and be taught the worth of good turns by the want of them. Good turns aggravate unkindnesses: and our offences are not a little increatd by our obligations. Hence this approbation; and it is as if God should say: This people hath not only done the evils afore-mentioned, but also after the receipt of mercies without measure and many miraculous deliverances; as if I had even hired them to be wicked: and as if that were to pass for truth which the snake in the fable said to the country man, that had shewed it kindness, *Summum premium pro summo beneficio est Ingratitudo*. In the yeere 1245. the Pope was denied entrance into England: it being said that the Pope was but like a mouse in a sackell, or a snake in ones bosome, who did but ill repay their hostels for their lodging. God had done exceeding much for this perverse people: and this they now heare of with stomach enough, as well they deserved. At *Athens*, if a servant proved ungratefull, for his manumission, his master had an action *Agrosuon* against him: and might recover him again into bondage. *Lycurgus* the Lacedemonian law-giver would not make a law against Ingratitude: as holding it monstrous not to requite a kindness, not to acknowledge a good turn. The old Romanes decreed that such as were found guilty of this fault, should be cast alive to the Cormorant, to be pulled in peeces and devoured. Our Saviour fully yokes together the evil, and the unthankfull *Luk.* 6. 35. and God here summs up all this peoples sins in this One, as the Epitome of all the rest.

*yet I destroyed the Amorite*] when once his iniquity was full *Gen.* 15. when he had filled the land from corner to corner with his uncleanness *Exrh.* 9. 11. then sent I my hornets before them, which drove them out before them. But not with their

*Turk. hist.*

*fol.* 231.

*Virg. Enead.*

*lib.* 1.

*Horat. 1. Car.*

*od.* 27. *Vide*

*Lambin. ad loc*

*cy Lips. lib.* 3.

*Antiq. lectio.*

*AB. and Mon.*

*Heyl. Geog.*

449.

*Speed 622.*

*ex Parisien.*

*Val. Max.*

*lib.* 2. *cap.* 1.



their sword nor with their bow. *Iosh. 24. 12.* See this thankfully acknowledged by this Church, after she had payed for her learning, *Psal. 44. 2, 3.* with *9. 10.*

*Whose height was like the height of the Cedars &c.]* For stature and strength they seemed insuperable, *Num. 13. 28. &c.* But God soon topt them and tamed them, he took them a link lower, and made them know themselves to bee but men. *Psal. 9. 20.* or if trees, cedars, oakes (as *Plato* saith of man, that he is but *arbor inversa*) yet, *I destroyed his fruit from above, and his root from beneath]* I left him little enough to be proud of: lesse then *Nebuchadnezzar*, who had a stump left, and was reserved for royall State againe *Dan. 4. 15.* God cut off these Amorites, that is, all the seven nations, head and tayle, root and branch, old and young together *Deut. 7. 2. Iosh. 6. 21.* (Behold the severity of God,) as if he had forgotten that forepart of his back-parts *Jehovah, Jehovah, gracious, mercifull &c.* and had taken up that Emperours Motto, *Fiat justitia, pereat mundus*, Let Justice be done, though never so many be undone.

*Verse 10. Also I brought you up from the land of Egypt]* which lies lower then *Judea*: as doth also mytticall *Egypt* then *Ierusalem*, which is above, which is the mother of us all. To what great preferments and priviledges Gods people are now brought up by Christ, See *Heb. 12. 22, 23, 24.* and cry out with that noble *Athenian* *ἄνθρωπος* from how great miseries to what great mercies are we advanced? Even from darknesse to light, from the power of Satan to God: that we may receive forgiveness of sins and inheritance among the Saints &c. And shall we then againe break Gods commandements? *Ezra. 9. 14.* Or say, *We are delivered to do all these abominations* *Ier. 7. 10.* Would not the heaven sweate over us, and the earth cleave under us, yea hell gape for us upon such an entertainment of divine bounty.

*and led you forty yeares through the wilderness]* led you all along in my hand as an horse in the wilderness, that ye should not stumble *I say. 63. 13.* Led you, and fed you, dayly and daintily, sending you in Angels food, and then setting the flint abroach that you might not pine and perish in that vast howling wilderness *Deut. 32. 10.* Besides that, I there bore with your evill manners, *Act. 13. 18.* as a mother beares with her childs frowardness, or as an husband beares with his wives crossness, which he knowes he must either tollere, or tolerare, cure or cover.

*to possesse the land of the Amorite]* to fit you for such a mercy, to humble you, to prove you, and to do you good at the latter end, *Deut. 8. 16.* God knowes the height of our spirits, and the naughtinesse of our natures &c. how ill able mens braines are to beare a cup of prosperity: and how soon their hearts are lifted up with their estates, as a boat that riseth with the rising of the water. God therefore usually brings his people into the wilderness, and there speaketh to their hearts: he holds them first to hard meate, and then puts them into full possession.

*Verse 11. And I raised up your sons for Prophets]* The Ministry is worthily instanced, as a singular mercy *Psal. 147. 19, 20.* Other nations had their Prophets such as they were *Tis. 1. 12.* Tragedians and Comedians were said *ἱερογῶνται* to labour in teaching the people, and were highly esteemed of the *Athenians*: intomuch as that after their discomfit in Sicily, they were relieved out of the publike stock, who could repeate somewhat of *Euripides*. But what were these to Israels Prophets, those holy men of God who spake as they were moved, acted, and as it were carried out of themselves by the holy Ghost, to say and to do what God would have them? yea those holy children, such as *Samuel* and *Jeremy* (for of them especially the *Rabbines* understand this text) who devoted themselves to the work betimes, being more forwardly then either *Athanasius* the boy-bishop, or *Cornelius Mus*, who (if we may beleve *Sixtus Senensis*) was a Preacher at twelve yeare old: and such one as with whome all Italy was in admiration.

*and of your young men for Nazarites]* The Chalde hath it *Doctours* or *Teachers*: it being the office of these holy Votaries, to teach the people. Heathens also had a kind of *Nazarites*, as *Lucian* setteth forth in his *Dea Syria* (*Habent & vesta favos, simia imitantur homines*) and the Turks at this day have their *Dermistars*, and their *Imailers*, whom they call the religious brothers of love: *Epicurus* his hogg they

Ἐρεσπορο-  
γον.

Hof. 2. 14.

Προφῆται.

Rous his Ar-  
chen. 90.  
Φαεβμενο.  
2 Pet. 1. 21.

Turk. hist.  
fol. 473.

they might better tearme them, saith the Historian. The Papiſts would prove their Monkes to be Christian *Nazarites*: but the abolishing of that order is declared *Act. 21. 25.* and Monks are so farr from the abſtinenſe of the *Nazarites*, that they eat of the beſt, and drink of the ſweeteſt that Sea and Land can afford. So farr alſo from the ſingular ſanctimony of the *Nazarites*, whereof ſee *Lam. 4. 7.* that the Poet ſung truly of them,

*Non audet Sygius Plato tentare quod audet  
Effranis Monachus.* —

*Bellarmin. lib.  
2. de Monachis,  
cap. 5.*

They may better profeſſe themſelves ſucceſſors to the Scribes & Pharifees, whomay ſeem (ſaith One) to have fled and hid themſelves in the Monks and friers. Now the Pharifees pretended to ſucceed the ancient *Nazarites*, as their very name imports, but they were (as likewiſe the Popiſh Monks) a generation never inſtituted by God nor brought in by the Prophets, but only a humane invention, and through their own boldneſſe: whence *Cheremitus* upon the tenth of *Iohn* takes theeves there to be the Pharifees. An Interpreter here ſheweth, how God hath now made all his people *Nazarites* i. e. ſeparated and ſanctified unto himſelf by making them paterns of piety, as the Rechabites, holy, harmeleſſe, undefiled of dead works, and evill works, from whom they are bid to ſtand off, *1 Tim. 6. 5.* as alſo not to be drunk with wine where-in is exceſſe, but to be filled with the Spirit: abſtaining from all appearance of evill, hating the garment ſpotted with the fleſh &c. See the Notes on *Numb. 6.*

*Vita ſanctimo-  
nia & voto  
ſingulari ab  
aliis Separati.*

*Eph. 5. 18  
1 Theſſ. 5. 22,  
Jude 23.*

*Is it not even thus, O ye children of Iſrael?* ] If it be not teſtified againſt me, as *Mic. 6. 3.* and if ye cannor, then read the ſentence againſt your ſelves, as *Judas* did, that ye may appear to be ſubverted and ſelf-condemned *Tit. 3. 11.* God loveth to fetch witneſſe from mens own conſciences for the juſtifying his proceedings: and to convince them clearly, that he is no way wanting to them, but they to themſelves. A cunning carver can cut the ſimilitude of any creature, but not on a rotten ſtick. What could God do more to his Vineyard then he had done (*Eſ. 5.* How oft would I have gathered thy children, as an hen her chickens &c. *Mat. 23. 27.* How long ſhall thy vain thoughts lodge within thee? *Ier. 4. 14.* God is ſo farr from being guilty of Iſraels miſery as that (beſides other undeniable arguments of his love, as bringing them out of Egypt, deſtroying the Amorite &c.) he had raiſed them up Prophets and *Nazarites*, given them his word, Sacraments, all good helps to mollify their hearts; and then appealeth to their conſciences by this Rhetoricall interrogation, *Is it not even thus?* ſo to wring from them a confeſſion of the truth, in ſpite of their teeth.

*Mat. 27. 4.*

*Verſe 12. But ye gave the Nazarites wine to drink* ] *Opponit jam Propheta peſſimam gratiam &c.* ſaith *Gualther.* Here was the ill requitall they made the Lord for all his benefits; they corrupted his young *Nazarites* (as *Buzzards* ſnatch up yong lapwings) and ſilenced his Prophets, or enjoyed them at leaſt to meddle with toothleſſe truths only, to preach *placencia*: threatening them if they did otherwiſe (for ſo the Original importeth) that ſo they might ſin without controule, and go to hell without hinderance. This God heavily here complains of, as an horrible Ingratitude. To render good for evill is divine, good for good is humane: evill for evill is brutiſh, but evill for good is diveliſh.

*Verſe 13. Behold I am preſſed under you &c.* ] A countrey comparison (ſuch as this Prophet is full of) plaine but pithy; to ſhew how God is preſſed and oppreſſed with peoples ſins, wearied as it were *Eſay. 43. 24.* and his patience even worn out; ſo that he can forbear them no longer, *Iſay. 42. 14.* but like a travelling woman, that bites in her paine, as long as ſhe is able, at length cryes out; ſo here, God hath much adoe to forbear killing men in their ſins: as he was ready to have a blow at *Moses*, when he met him in the Inne, and could hardly hold his hands; he even grones under the preſſure as a cart ſeemes to do under an extraordinary load laid on it, till it creak and crack againe: He ſeemes, to ſcreeke out to ſinners as *Ier. 44. 4.* *Oh doe not this abominable thing?* And (when he cannot be heard) to ſigh out, *Ab ſinfull nation*, a people laden with iniquity &c. *Eſay. 1. 4.* as *Fasciculus temporum Anno. 884.* bitterly bewailing the iniquities of thoſe times cries out, *Heu, heu, Domine Deus &c.* That ninth age is much complained of by

many Waters. God hath as much, nay more cause to complaine of ours, considering his paines with us and patience towards us, to so little purpose and profit. See the Note on *Mal. 1. 1.* many Interpreters make these words not a complaint, but a communication; rendring it thus, *I will presse or straighten your place as a cart full of sheaves presseth, sc.* either the ground whereon it goeth, or the corn which it thresheth out of the husk *Esa. 28. 27, 28.* or as the creature that lieth under the wheelles of it is crusht in peeces. It was a memorable saying of Mr. Bradford Martyr, *He that will not tremble in threatening, shall be crusht in peeces in feeling.* These perverse Israelites would not be warned by any threatening, therefore they were pressed to some purpose in that fore famine, and straight siege of Samaria. *Obsidione vos premam* saith the Chaldee here, I will so beleaguer your city, that there shall be no escaping. Look how a laden cart *onustum sibi*, so laden that another sheaf can hardly be laid on, so sticks in straight places, that it can neither go forward nor backward: so will I bring you into those distresses, that you shall not know how to avoid or abide them. (Confer *Psal. 4. 2. Prov. 4. 12. 2 Cor. 4. 8.*) I will distresse my distressers: and presse with such piercing afflictions, as shall make you sigh and screech out another while, *Oh it is an evil thing and a bitter to forsake the Lord &c. Jer. 2. 19.* Oh he is worse then mad, that would buy the sweetest sip, at so deare a rate.

Samariana.

sevo xwpoms-  
vot.

*Verse 14. Therefore the swift shall perish from the swift*] men are apt to blesse themselves when God curseth *Deut. 29. 19.* and to bind upon impurity in a common calamity; to make faire weather when such a tempest is up, as shall never be blown over. Or, if worse come, then, as all creatures run to their refuges *Prov. 30. 25. Psal. 104. 18. Prov. 18. 11. Dan. 4. 14. 11. Judg. 9. 50, 51.* (the hunted hare runs to the forme, to the bushes that she formerly haunted, but now those cannot save her) so men in misery bethink themselves of and betake themselves to creature-comforts, and refuges, either naturall or artificiall as here, but these all serve them as *Aboloms* mule did her master, hanging betwixt heaven and earth, but rejected of both. Let a man be as swift as *Asabel*, God can easily overtake him; his sin will find him out, and he shall but in running from his death run to it: as the Historian speaketh of those Scots defeated by the English at *Muscleborough* fled, that they so strained themselves in running for their lives, that they fell down breathlesse and dead. Surely as the coney that flies to the holes in the rocks doth easily avoyd the dogs that persue her: when the hare that trusts in the swiftnesse of her legs is at length overtaken and torne in peeces: So those that trust in God shall be secured: whereas those that confide in themselves or the creature, shall be surprized, and come to an ill end. *David* ran to God in distresse and was releevd. *Saul* goes to the witch, and from thence to the sword-point, *Judas* to the Pharisees, and thence to the halter.

Life of Edw.  
6. by St. Iob.  
Heyw.

*the strong shall not strengthen his force*] but be made weake as water. None of the men of might have found their hands *Psal. 76. 5.* their hands are palsied, their sinews crackt and cripled. It is God that both strengtheneth and weakneth the armes in the day of battle *Ezek. 30. 24.*

*Verse 15. Neither shall he stand that handleth the bow*] *Arcitenens*, though he can do it never so dexterously: yet if he trust in his bow *Psal. 44. 6.* God will break it *Ier. 49. 35.* or otherwise render it unusefull: as it befell the army of *Senacherib* in Egypt, of *Maximus* against *Theodosius*, and the French in the battle between our Edward the third, and their king Philip: who being enraged with a defeat, resolved presently to revenge it: being elevated with an assured hope of triumphant victory. But it fell out otherwise: for there fell at the instant of the battle a piercing shovre of raine which dissolved their strings, and made their bowes unusefull &c.

Herodot. Avg.  
de civ. Dei l.  
5. c. 26.

Daniels hist.  
237.

*neither shall he that rideth the horse*] though it be as good an one, as *Cain* is fained by *Dubertus* to have mannaged, or as *Alexanders Bucephalus*, or *Julius Cæsars* great horse, serviceable, and full of terrour. A horse is so swift, that *Iob* saith he eateth up the ground: and the Persians dedicated him to their God the Sun, as the swiftest creature to the swiftest power-divine. But as the sun in heaven can neither be out-run, nor stopt in his race: so neither by men nor meanes can God be frustrated, or his anger avoyded. The Canaanites had both horses and charrers,

ωμip τῷ τα-  
γιστῷ τῷ τα-  
γιστῷ τῷ τα-  
γιστῷ τῷ τα-  
γιστῷ τῷ τα-



charrets, the Israelites had neither : and yet they found an horse a vaine thing for victory &c. *Psal.* 33. 17. and 147. 10.

*Verse 16. And he that is couragious* Heb. *strong of his heart*, a *Cucurdelion*, as one of our kings was called, *Egregie cordatus homo*, one of a Roman resolution to vanquish, or die : they were wont to say of cowards in Rome, that there was *nothing Romane in them*. But let a man be as bold as Brutus, whom One pronounced, *Romanorum ultimum*, the last of the Romanes, as if after, Rome had brought forth no couragious man and worthy of her self. Let him be *conragious among the mighry*, such as were those Lion-like chieftaines among *Dauids* worthies, *Scanderbeg*, *Zisca*, *Huniades*, who was in that unhappy battle at *Varna* (by a just hand of God upon him for joyning with that perjured Popish king *Ladislaus*) beaten out of the field.

*and forced to flee away naked in that day*] escaped narrowly with his life : as he did also another time, when after a slaughter of 34000. Turks, he was compelled to save himself by flight : and all alone by uncouth wayes to travell three dayes and nights, without meat or drink : and afterwards being on foot and disarmed (which is here meant by *naked* : confer *Esay.* 20. 3. *Mich.* 1. 8. *1 Sam.* 19. 14. he fell into the hands of two notable theeves, who despoiled him of his apparel &c. and on the next day he light upon a shephard of whom he for Gods sake craved something to eat, and obtained bread and water and a few onions, as the Turkish history hath it.

Turk. hist.  
310. Mr.  
Clarks Life of  
Hunnjad. pag.  
98.

CHAP. III.

*Verse 1. Heare this word that the Lord hath spoken &c.*] Here beginneth the second sermon tending to confirme what had been affirmed in the former, and evincing the equity of the judgements there threatened for their hatefull ingratitude, and other horrible offences, condemned and cryed out upon by the very Heathens.

*heare this word* *Verbum hoc decretorium* this notable word; there are three articles in the Originall : and there is not the least tittle in the text upon which there hangeth not a mountaine of sense, say the Rabbies; this *neck-verse*. that the Lord hath spoken] And shall he not do it? who ever waxed fierce against God, and prospered? *Iob.* 9. 4.

אם הרהר  
היה  
So Mat. 22. 21.  
תאמר לו וזהו  
הוא וזהו.

*against you O children of Israel*] By his word, Christ many times secretly smites the earth *Es.* 11. 4. that is, the consciences of carnall men glued to the earth : He sets a continuall edge upon the word, and consumes them by his rebukes, till he have wearied them with his secret buffets and terrours : and then in the end casts them into a reprobate sense, as he did the Pharisees, who were *tories puncti & repuncti*, *minime tamen ad resipiscentiam compuncti*.

*against the whole family*] The *Dodecaphylon*, all the twelve tribes, the whole house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah *Isay.* 48. 1. God stands not upon multitudes *Psal.* 9. 17. nor matters, whether it be *against a nation* that he speaketh and acteth, *or against a man only*, *Iob* 34. 29.

Malcolm. in  
Apost.

*which I brought up from the land of Egypt*] This they oft heare of by way of exprobation, as *chap.* 2. 10. God seeming to repent him for their detestable unthankfulnesse, as *David* did of the kindnesse he had shewed unworthy *Nabal*, in safeguarding his substance *1 Sam.* 25. and to complaine as *Frederick* the third Emperour of Germany did, that of those courtiers whom he had advanced, he found scarce any that proved faithfull to him, but the worse for his courtesy : or as *Q. Elisabeth*, that in trust she had found treason.

Valer. Max.  
Christian.  
Camd. Elif.

*Verse 2. You only have I known*] That is, owned and honoured, culled and called, chosen and accepted to be my people, when I had all the world afore me to chuse in *Deut.* 10. 14, 15. and nothing to move me thereto but mine own meer grace, even the good pleasure of my will.

Isidore.

*therefore I will punish you for all your iniquities*] Not passing by the least without a sensible check : the least, I say, that is *allowed* and *allowd* in : and that because of

*Exel. 5.*  
*Ephel. 5. 15.*

*Magdeb.*  
*profat. ad*  
*Cent. 5.*

of the disloyalty and treachery that is therein. Other mens finnes are rebellions against God : but the faines sins are treacheries, because against the covenant. Let such therefore look to themselves, and walk *accurately*, or they shall be sure to rue it. God will be sure to plow his own ground, whatsoever becomes of the waite : and to weed his own garden, though the rest of the world should bee let alone to grow wild. His own he will not fail to punish. 1. In case of scandal, as *David*. 2. For sins unrepented of, though not scandalous. Oh the bloody wails that God hath left upon the backs of his own dear children for such sins ! Bastards may scape scot-free : but sonnes shall pay for it. *Ingentia beneficio, flagitia, supplicia*. The punishing Angel is bidden begin at Gods Sanctuary, *Ezek. 9*. He will be sanctified in all that draw neer unto him, *Levit. 10. 3*. Sanctified I say, either *actively*, or *passively* : either in the sincerity of mens conversation, or in the severity of their visitation : at which time, his Articles of enquiry will be very strict and criticall against his own professed people, who are therefore worse then others, ( and shall therefore speed worse ) because they ought to be better.

*Verse 3. Can two walk together, except they be agreed ?* ] God permits his people to walk together with him in an humble familiarity : but then they must take care that familiarity breed not contempt : and that they conceit not that hee will connive at their iniquities, or that their holy services will bear them out in any known sinne. He is just and jealous of his glory, wherein he should be no small loser, if he did wink at any besides involuntary failings, and unavoydable infirmities ; for which there is a pardon of course, if sued out. If I shall walk with you, saith God, as a father, friend, husband, you must agree with me, consent, and conform to me, *idem velle, & idem nolle*, will and nill the same that I do : or else I shall walk with you no otherwise then as a severe judge, or cruel enemy, *Levit. 26. 24*. as a lion, with the prey that he hath taken, as the fowler with the bird hee hath caught, or the hunter with the wild beast he hath gotten into his snare.

*Plut. lib. de*  
*indust. anima.*

*Job 40.*

*Verse 4. Will a lion roar in the Forrest, when, &c.* ] It is said of the Lion, that he sets up a double roar : first, when he descrieth his prey, next when he seizeth it. Then, saith *Plutarch*, he roareth, or rather belloweth like a bull, that other beasts may come to him, and take part with him. It is not for nothing that the lion uttereth his voice : much lesse that Almighty God thundereth, and threatneth by his Prophets, your sins without repentance will be your ruine, according to those threatnings : though you are so sturdy, or at least so stupid, as to fear them no more, then *Behemoth* doth the iron weapons, which are esteemed by him as straws, or bull-rushes. Shall the wrath of a King be as the roaring of a lion, *Prov. 19. 12*. and as the messengers of death, *Prov. 16. 14*. and shall Gods menaces be slighted ? will vile men imagine him a God of clouts ? One that howsoever he speaketh heave words, will not do as he saith ? intends them no otherwise, then *in terrorem*, for fray-bugs ? Surely they will finde it far otherwise : and it must be concluded, that being already sentenced, either their beds are very soft, or their hearts very hard, that can sleep securely in so deplorable a condition : Surely Gods predictions shall have their accomplishment, *1 Sam. 3. 19. & 15. 29*. Beleeve them therefore : *Stand in awe and sin not, sith he that despiseth the word, shall be destroyed : but hee that feareth the commandement, shall be rewarded*, *Prov. 13. 13*. See the Note there.

*Will a young lion cry out of his den ?* ] *q. d.* Is it for nothing that God so terribly threatneth ? *Is there not a cause ?* as *David* said in another case, *1 Sam. 17. 29*. Surely, as in the *Revelation* we never read that heaven opened, but some great matter followed : so here ; Hath the Lord spoken it, and shall he not do it ? Never think it. Oh think of God as of one not to be thought of : as One, whose wisdom is his justice, whose justice is his power, whose power is his Truth, and all himself. He is the God of *Amen*, *Psal. 31. 6*. faithfull, and true : he can as soon die as lie : neither can he be hindered or resisted, as Angels, men, and devils may. In the creature there is an essence, and a faculty, whereby they work : as in fire is the substance and the quality of heat. Now between these, God can separate, and so hinder their working ; as in the *Babylonish* fire. In the Angels there is an essence, and an executive power : God comes between these off, and hinders them from doing what they would. Not so in God ; who is most simple, and entire, armed with power irresistible to tame his rebels : *Every morning doth he bring his judgement to light, he*  
*faileth*

faileth not: but the unjust knoweth no shame, Zeph. 3. 5. the fool passeth on and is punished, Prov. 22. 3.

Verse 5. Can a bird fall in a snare upon the earth, &c? Think you, that all things are carried here by blind fortune, and not by a particular providence, as if

— mundo nullus inisset,  
Rellor, & inderto fluereut mortalia casu?

Will you say of the evils you have suffered, in the language of Ashdod; *It is a chance? Is that Heathen-Idol Fortune any thing in the world*, more then a blasphemie, spued out by the devil against the divine providence? Can a sparrow fall to the ground, or any the least bird into a snare upon the earth, without your heavenly Father, *Matth. 10. 29.* Birds flying seeme to be at liberty; yet are guided by an over-ruling hand. They fall sometimes into a gin: and do not you thereupon conclude, that some fowlers hand is in it? Lo you are insnared, and insnared by your enemies: and can you not discern that it is the Lord who hath done it? *Lam. 3. 37, 38. Aët. 17. 25, 28. Eccles. 9. 12.* For man knoweth not his time (nor his chance, *ver. 11.*) as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly (but providentially) upon them.

Or shall one take up a snare from the earth, &c. ] No wise fowler will take up his nets, till he have gotten his prey: No more will God withdraw his hand, or call off the enemy and the avenger, till he have his designe: till he hath either reformed or ruined you.

Verse 6. Shall a trumpet be blowen, ] sc. out of a watch-tower in time of war, to sound an alarme, and to say, *Hannibal ad portas*, the enemy is at hand, the Philistines are upon you.

and the people not be afraid, ] or run together to make resistance? Will ye not then tremble at my threats, saith the Lord? Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob. Fear is an affection of the soul, shrinking in it self from some imminent evil. God is the proper object of it, whence hee is called *Fear* in the abstract, *Psal. 76. 11.* and those that come on his errand should bee received with reverence, yea with fear and trembling, as was *Titus*, *2 Cor. 7. 15.* and before him *Samuel*, by those Elders of Bethlehem, *1 Sam. 16. 4.* as suspecting it was the purpose of some judgement that brought him thither. *Commeest thou peaceably?* said they. It is a good thing to stand in awe of Gods Messengers, and to tremble at his judgements, whilest they yet hang in the threatnings. It appeareth by this Prophet, that carnall security was grown epidemically, and had over-spread the land, *chap. 6. 2, 3.* Some there were that said, God had not sent the Prophets to denounce those evils, but that they had done it of their own heads, as we say. Others doubted of the certainty of those evils denounced, *chap. 6. 3.* against whom He here disputeth by these fore-going similitudes; and in the next words plainly asserteth the Divine providence, and the authority of the Prophets, Gods privy-Counsellours.

Shall there be evil in a city, ] Understand it of the evil of punishment. See *Lam. 3. 37. Esay 45. 7 Mic. 1. 12. Eccles. 7. 14. 1 King, 9. 9. and 21. 29.* See my Treatise called, Gods love-tokens, pag. 3, 4. &c.

and the Lord hath not done it? ] Although God doth it not but onely as it is bonum iustitia, good in order to his glory. That which we are here advertised is, that it is not Luck and Fortune that doth toss and tumble things here below: but that God sits at the stern, and steers the affairs of the world. The Gentiles indeed, held Fortune as a goddess: representing her by a Woman sitting upon a Ball, as if the whole world were at her command; having with her a razor, as if she could at her pleasure cut off and end mans happinesse; bearing in her right hand the stern of a ship, as if she could turn about all things at her pleasure, and in her left hand the horn of abundance, as though all plenty came from her. This was abominable idolatry, to be shunned by Christians: yea the very name of Luck or Fortune, is to be spet out of their mouthes with utmost detestation. It repented Austin that ever he had used that wicked word, *Fortuna*.

1 Sam. 6. 9.

1 Cor. 10.

*Mr Norton  
orthodox p 94*

*Isaiah Reading  
this when I  
was my son  
Sept 18 1794  
his great  
at Lee*

Jer. 5. 22.

Psal 114. 7.

Aug. Retrañ.

Verse 7



*Verse 7. Surely the Lord God will do nothing, ] i.e.* Hardly any thing. He loveth to fore signifie, to warn before he wound: and this meerly out of his *Philanthropie*. Howbeit sometimes, and in some cases, he is more sudden and still in his revenges: that he may thereby, First maintain his honour and glory, the eyes whereof are by some sinnes extraordinarily provoked, as *Acts* 12. 23. And secondly, to teach men not to continue in sinne, no not for a moment: sith they may bee presently cut off from all further time of repentance, acceptation, and grace for ever: This made *Austin* say, that he would not be an Atheist, no not one half hour, to gain all the world. See *Luke* 17. 32. and 12. 20. *Pharaoh* had warning of the first and second plagues, not so of the third: and again, of the fourth and fifth, but not of the sixth: and yet again, of the seventh and eight, but not of the ninth. And when neither warning, nor no-warning would do good, then came that sweeping plague;

*Tandem protosocos ultima plaga necat.*

*But he revealeth his secret to his servants the Prophets. ]* Gods Prophets then are his *meniall servants*: not his underlings, or inferior hinds, but of noblest employment about him. Every faithfull Minister is servant to the king of heaven (*Act* 27. 23. whose I am, and whom I serve: this the Devil denied not, *Act* 16. 16, 17.) yea his Steward, Embassadour, Herald (as here) by whom he proclaims warre, but first proffers pardon, and proposes conditions of peace. A practise usuall, not onely among the people of God, by his appointment, *Deut.* 20. 10. but also among the Heathens, as Histories informe us. The Romans had their *Lex Facialis*: by their Heralds they sent to such as had wronged them, *Caduceum & Hastam*, as Ensignes of peace and warre, that within thirty dayes they might take their choice: within which time, if they did them not right, the Herald presently denounced warre against them, casting forth a dart in token thereof. *Alexanders* course was; when he sat down before a city, to set up a torch: to shew that if they would come in, and submit before that torch were burnt out, they should have hearing. *Tamerlan* hang'd out first a white flag, then a red, and lastly a black. And the Turks at this day, first make to their enemies some offer of peace; how unreasonable soever it matters not. Gods offers in this kinde are all of grace, and for our good. If it were otherwise, what need he give warning? and why doth he not as *Abalom* did; when, intending to murther *Amnon*, hee spake neither good nor evil to him? Well might the Lord say, *Fury is not in me, O Israel, thou hast destroyed thy self. As I live, I desire not the death of a sinner, &c.* If he did, why might he not rush suddenly upon such and confound them at once, as he did the reprobate Angels, even in the very act and first moment of their sinne? Why comes he first in a soft still voyce, when he might justly thunder-strike us? and why sendeth hee his Heralds to proclaime warre, but yet with articles of peace and reconciliation open in their hands? Why was He but six dayes in making the world, and yet seven dayes in unmaking and destroying one city, *Jericho*? Was it not to shew that the Lord is mercifull and gracious, slow to anger, and of great kindnesse? And this he hath commanded his Prophets to make known, that the goodnesse of God may lead men to repentance. As, if they turn his grace into wantounesse, and pervert his patience to presumption, their commission is to declaim against such practises with all authority, *Tis.* 2. 15. and to proclaim hell-fire, in case men amend not. Necessity is laid upon them so to do, and wo be to them if they preach not law as well as Gospel; that when they return up their commission, they may report the matter, saying, *Behold we have done as thou hast commanded us, Ezek.* 9. 11. True it is, that perverse people question the Prophets, and quarrell them for this plain-dealing: as *Abab* did *Eliab* for a troubler of Israel, and *Amaziah* our Prophet *Amos*, for a trumpet of rebellion. But this is as great folly, as if some fond people should accuse the herald, or the trumpet as the cause of their warre: or as, if some ignorant peasant, when he seeth his fowls bathing in his pond, should cry out of them, as the causes of foul weather.

*Verse 8. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesie? ]* Who that knoweth the terrour of the Lord, can dare to do otherwise,

*Turk. hist.* 344.

*Chrysost.*

*Psal.* 103. 8.

*Rom.* 2. 4.

otherwise, when he commandeth it? Shall men fear fire, water, bears, lions, &c. and not the great and terrible God? If he roar upon his servants, and say as to *Jeremy* he once did. Thou therefore, gird up the loynes of thy minde, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them: We must roar against mens sinnes; and bee instant, though they roar against us for so doing, and threaten never so much. *Micah* will not budge for a Kings authority, when once he had seen the Lord in his Majestie; nor *Paul* for an Angels, *Gal. 1.* the rest of the Apostles for the *Sanhedrims*, *Act. 4. 19. & 5. 25, &c.* When the Emperour threatned *Basil* with imprisonment, banishment, death, he answered; Let him threaten boyes with such fray-bugs: I am resolved: neither menaces nor flatteries shall silence me, or draw me to betray a good cause or conscience. If I deal not plainly and faithfully with your souls, said *Bernard*, *Vobis erit damnosum, mihi periculosum. Timeo itaque damnatum vestrum, timeo damnationem meam si tacerem.* i. e. it will be ill for you, and worse for mee. The truth is, you would be betrayed, and I should be damned, if I should hold my peace. Let me be accounted proud, pragmaticall, any thing, rather then found guilty of sinfull silence, when the Lord calleth me to speak, saith *Luther*. These were men whose hearts were fraught with the reverentiall fear of God; and therefore found themselves necessitated to bee faithfull: besides the love of Christ constrained them, *2 Cor. 5. 14.* so that they could do no lesse, they could not but speak, *Act. 4. 19.*

Jer. 1. 17.

Bern. de sen-  
pote. 99.Luth. ep. ad  
Straple.

*Verse 9. Publish in the palaces at Ashdod, &c.]* that is, in the courts of the Philistin-princes, and of the Egyptian kings, who are here attested and invited, to judge betwixt God and his vineyard, to passe an impartiall sentence, and to say whether Israels sinnes deserved not all the judgements that God by his Prophets had denounced, yea and greater too. Holy *Ezra* acknowledgeth as much, *chap. 9. 13.* But because that many were ready to say, as those in *Jeremy*, *Because I am innocent, surely his anger shall turn from me: behold I will plead with thee,* (saith the Lord) *because thou sayest, I have not sinned.* Yea thy sworn-enemies shall give true evidence against thee, and judge of the justice of my proceedings with thee, that I may be justified, and every mouth stopped.

Jer. 235.

*Assemble your selves upon the mountains of Samaria,]* that there-hence ye may be eye-witnesses, and have a full prospect of their leudnesse; which will be to you a pleasant spectacle; that out of their tragedies you may frame comedies. *Samaria* was a city set upon an hill: and as it self, so its wickednesse could not be hid. Carnall people are very inquisitive into the miscarriages of professours: and ready to search more narrowly thereinto then *Laban* did into *Jacobs* stuff. What a year made *Amnianus Marcellinus* of the pride and luxury of some of the primitive Bishops? *Averroes*, of the Papists Breaden-god? the Turks, of the Papists *Affons palmaris*? the Jews, of their clipping the crucifix, and weeping over it in the Pulpit? as also the swearing that is so common amongst Protestants; together with that mad conceit of some, that he that cannot swear with a grace, wanteth his tropes and figures befitting a Gentleman? This and such like unchristian practises, made learned *Lincker* when he read Christs Sermon in the Mount, cry out; Certainly, either this is not Gospel, or we are but bad Gospellers: It is a lamentable thing, that it should be commonly reported that there be such abominations found in the Church as are hardly heard of among the Heathen, *1 Cor. 5. 1.*

Professors aut  
hoc non est  
Evangelium:  
aut nos non  
sumus Evan-  
gelici.

---pudet hac opprobria nobis;  
Et dici potuisse, & non potuisse refelli.

Why should it be told in *Gath*, or published in the palaces of *Ashdod*? why should Egyptians condemn Israelites, as the Scythians once did the Greeks, and the heathen Indians now do the beastly Spaniards that tyrannize over them? Why should there be any successours to those Hereticks mentioned by *Bellarmin*, and called, *Christianocategori*, Accusers of Christians; because by their unchristian conversation they delivered up Christ and his people to bee buffeted, and spitted on by their enemies? See the Note on *Hos. 7. 16.* *This shall be their derision in the land of Egypt.*

2 Sam. 1. 20.

De Eccles.  
triumph. 1. 2.  
c. 11.

And

and behold the great tumults:] Or the humming-noises, the garboiles, the violent irruptions upon the poor oppressed, causing them to cry out as those that are crushed or broken in peeces.

and the oppressed in the midst thereof] whether by force or fraud oppressed: whether it were *ambond* or *imbond*. The Lord is the avenger of all such, 1 *Thef.* 4. 6. This the Heathen shall take speciall notice of, and say with *Calocerins* the Consul *Verè magnus est Deus Christianorum*. The Christians God is a righteous God indeed.

*Es vñ dñs  
xps vñ  
Rom. 1.*

*Verse 10. For they know not to do right*] They have done wrong so long together, against knowledge and conscience, that now they are given up to a reprobate sense, to an *injudicious* minde, having sinned away that light they had, and lost that little knowledge they had learned out of the law of *Moses* concerning good works: this they have wickedly blotted out of their own minds; as also those common notions of good and evil, that glimmering of divine light left in the naturall man; this in a defiled conscience is wholly extinct. *Have the workers of iniquity no knowledge?* No, not they, as appears by what followes, *they eat up my people as they eat bread* *Psal.* 14. 4. These Cannibals, like pickrels in a pond, or sherkes in the sea, devour the poorer as they the lesser fishes. And though they cannot but know this to be evil, condemned by the light of nature, and much more of scripture, yet they do it, and will do it: their eyes being put out with the dust of covetousnesse, and their hearts so exercised therewith 2 *Pet.* 2. 14. that they can say as that wretched fellow did, *We are masters of our consciences, we can do what we will, for all them:* and as *Balaam* resolved at length, to curse, whatever came of it.

*who store up violence and robbery in their palaces*] Till the screech-owles of woe cry aloud from the wals, and the beames out of the timber make answer *Hab.* 2. 11. 12. till their cursed hoards of evil-gotten goods witnesse against them, and eat their flesh as it were fire *Jam.* 5. 3. till very *Philistines* and *Egyptians* cry shame on them, and say as the *Indians* did of the cruel *Spaniards*, that they carried themselves neither like Christians nor men, but like devils; that it had been better the *Indies* had been given to the devils of hell, then to them; and that if the *Spaniards* went to heaven when they were dead, they would never come there. Let no man think to thrive *violentiâ & vastitate*, by rapine and robbery: to treasure up sin is to treasure up wrath *Rom.* 2. 5. which, as a fire, will devour their palaces, and it shall not be quenched, *Ier.* 17. 27.

*Apostrophis, ut  
Quis ego &c.*

*Verse 11. Therefore thus saith the Lord*] And he saith it in great haile and heat; as appeareth by that concise kind of expression that he here useth after the manner of those that are through-angry, and therefore say not much, but meane to do the more.

*an adversary round about the land*] A distreffer at every corner: that as all the borderers have beheld thy wickednesse, so shall they thy wretchednesse, by reason of the enemy and the avenger, who shall meet thee at every turne: and leave thee neither hope of better, nor place of worse.

*At for Attac  
vagna pertur-  
batione.  
Chiskuni.*

*and he shall bring down thy strength from thee*] *Thy* in the feminine gender: haply because they should be so infeebled, and impoverished: Or else, to expresse the heat of Gods anger against them, as *Num.* 11. 15. where meek *Moses* being in a great passion of anger and grief together, saith to God, *If Thou* (in the feminine) *deale thus with me, kill me I pray thee*, out of hand &c. he was so out of measure moved, that he could not fill up his speech, nor utter the last syllable.

*thy strength*] *Thy strong-holds*, or *thy riches*, those treasures of wickednesse wherein thou trustest *Prov.* 10. 2. and *verse* 15. The rich mans wealth is his strong city. It is called his *strength* because he confideth in it, 1 *Tim.* 6. 17. and because he is enabled by it, to bring about his designs.

*and thy palaces shall be spoiled*] They shall be blown up, because their foundation was laid upon fire-works, their mortar mixt with blood, their materials raked together by rapine and robbery, their furniture, and those ill-gotten goods therein hid and hoarded, shall be given *hosti non heredi*, not to thine heire but to thine enemy for a booty. An inheritance may be hastily gotten at the beginning: but the end thereof shall not be blessed *Prov.* 20. 21. As the partridge sitteth on egges and



and hatheth them not: so he that getteth riches and not by right, shall leave them in the midst of his daies and at his end be a foole *Ier. 17. 11.* A poor foole God will make of him, ere he hath done with him, as he did of *Balaam, Achan, Ahab, Gebezi*, the rich man *Luk. 12. and 16.*

*Verse 12. As the Shepherd taketh out of the mouth of the Lion*] by a countrey-comparison (as before oft) the Prophet sets forth the fewnesse of such as shall escape the enemies hands. Is it but a little that a shepherd dare pull out of the jaws of a Lion. Few *Dauids* or *Lyfsmachusses*, that dare look such fierce creatures in the face. Something a shepheard in this case may adventure to do, that he may not be made to stand to the loss *Exod. 22. 13. Gen 31. 39.* But it is not much: neither are they many, that shall make escape, and those few shall be of the poorer sort too, that have scarce a corner of a bed to lye on: or such as are sick-bed and not cared for by the enemy, not counted worth the killing. Or such as are in good health, but glad to hide themselves for feare of the enemy under any bed or bench-hole, as is usuall in the sack of a city.

*1 Sam. 17. 35.*

*quibus non est  
lectus integer.  
Tarnou.  
Kimchi.*

and in *Damascus* in a couch] Or in the corner of a couch. Now *Samaria* and *Damascus* are joynd together; because they were both desolated about the same time, by the same enemy; and for the same cause, viz. their invading *Judæa* in an hostile manner *2 King. 16. 7. 9. Esay. 7. 4.* See the like *Esay. 8. 4.* and *17. 3.*

*Verse 13. Heare ye and testifie &c.*] ye my Prophets and all true beleivers. The Septuagint add *o ye Priests*, whose lips were to preserve knowledge, and to present it to the People. All that were thereunto commissioned by the Lord God the God of Hosts, are here straightly charged to heare and to charge, testify, or contest (See *2 Tim. 4. 1.*) and what they have received of the Lord to deliver the same to the whole house of *Jacob*: not stealing away the word from them *Ier. 23. 30.* or shunning to declare unto them his whole counsell *Ait. 20. 27.* but faithfully handling the law *Ier. 2. 8.*

*Verse 14. That in the day that I shall visit &c.*] Tell them so from me, saith God: say to these wicked, *We be awpe them*, it shall be ill with them *Esay. 3. 11.* The jealous Lord of Hosts will surely visit the iniquity of Idolatrous fathers upon their children, to the third and fourth generation *Exod. 20. 5.* See *Ier. 3. Ezek. 16. Hof. 2.* As they have their day of defection, so hath He of Visitation; his season, his harvest for judgment, *Mat. 13. 30.* What then will they do when God riseth up: and when he visiteth, what will they answer him? *Iob. 31. 14.*

*I will also visit the altars of Bethel*] At first there was but one altar *1 King. 12. 32, 33. and 13. 2.* but afterwards they multiplied, as in *Peters* at *Rome*, there are said to be now above an hundred altars *Hof. 8. 11. and 10. 1.* there is no end of will-worship: but, like the *Ierusalem-Artichoke*, plant it where you will, it overruns the ground and choakes the Heart. Now as God loved the gates of *Zion* where he was solemnly worshipped, more then all the dwellings of *Jacob* *Psal. 87. 2.* and as the walls of good people (whose houses are little churches) are continuall before him, *Esay. 49. 16.* So he heartily hateth places and monuments of Idolatry: and layeth them wast as he hath done our Abbeyes and Monasteries. *Zisca* overthrew three hundred of them in *Bohemia*: and among the rest the famous Monastery called the *Kings-Court*, a mile from *Prague*: in the walles whereof the whole Bible was most exquisitely written in letters of gold; but little read or regarded by those filthy Abbey-lubbers, of whom *Lusber* testifieth that they were *tam desperata malitia &c.* so desperately debauched that they durst adventure upon any villany whatsoever.

*Zisca's life by  
Mr. Clarke*

and the horns of the altar &c.] which were held the holier parts thereof. This was fulfilled by good *Iosiah* many yeares after *2 King. 23. 15. 2 Chron. 34. 4. 6.* *Nullum tempus occurrit Regi.* Time can be no prejudice to Gods proceedings: neither is his forberance any quittance.

*Verse 15. And I will smite the winter-house with the summer-house*] Heb. upon the summer-house, I will lay them both upon one heape: they shall one dash against the other. To have change of houses or of rooms in one house fit for the severall seasons is not unlawful, so we set them not up by wrong-dealing, nor set our hearts

*Hæc sunt quæ  
nos invitos  
faciunt mori.*

*Eboratas.  
Lively.*

hearts upon them: for so we are apt to do (as *Charles 5.* Emp. told the *Duke of Venice* who had shewed him his stately palace) and this brings a curse.

and the houses of Ivory] i. e. decked and enameled, checkered and entrayled with Ivory, as some sence it. *Abah* had made him an Ivory house. *Heb.* an house of tooth, i. e. of Elephants-tooth: so did other kings (likely) after him. The Porphyrogenity in *Constantinople* were borne in a room made of Porphyry, a precious stone &c. All must down together.

## CHAP. IIII.

Verse 1. **H**Eare this word ye kine of Basban] *Obesa & bene pasta*, ye fat bawsons (as we use to call them) ye that are

*Bæotum in patria, crasseque sub aère nata.*

Ye that have hearts as fat as grease, and delight not in Gods law *Psal.* 119. 70. Ye that cover your faces with fatnesse, *Job.* 15. 27. till both your eyes stand out with it *Psal.* 73. 7. 8. (as fulnesse breeds forgetfullnesse *Deut.* 32. 15. the fed hawk forsakes his master) as untamed heifers full-fed, ye have been unruly and refractory, meanes of much mischief to my poor afflicted, as was *Iezabel* to *Eliab*, *Herodias* to the Baptist, *Endoxia* the Empresse to *Chrysostom*, *Theodora* to *Bellisarius* that brave and noble Captaine, and others; Poor *Tege-dine* suffered many yeeres captivity in misery and irons, by the Turk, for one word in a sermon, which distasted a proud and petulant woman without the least cause. What cruel persecutions raised the Q. Mother of Scotland about the beginning of the Reformation there? the Q. Mother of France *Katherine de Medices*, for thirty yeares together? Q. Mary here, being wholly possessed by the Bishops, as *Alexandra* was by the *Pharisees*, of whom *Iosephus* testifieth that she had the name, but they had all the power of the kingdome? Oh these kine of Basban, these wanton and wicked women (for so I understand the text after the Jew-Doctors *Varablas*, *Lyra*, *Lively* &c.) when once they get the reins in their hands, there is no hoe with them: when once the devill gets passage *per costam ad cor* (as *Gregory* speaketh) by the rib to the heart, what may he not effect? when the hen is suffered to crow, what hope is there of good? *David* complaines of strong buls of Basban *Psal.* 22. 12. but those he might better deale with, then with these crst cowes of Basban that thrust with side and shoulder, and push the diseased with their hornes, till they had scattered them abroad, *Ezek.* 34. 21.

that are in the mountaines of Samaria] Ladies of the Court, accustomed to high titles, such as I (that am now awlâ sed caulâ nârus & educatus, no countier but carrier rather, and used to call a spade a spade) care not to complement.

Daniel. 257.

which oppresse the poor, which crush the needy] As did, much about the same time, *Iezabel* in Israel, and *Athaliah* in Judah: and (besides the above-mentioned) Dame *Alice Piercy K. Edward* the thirds concubine, an impudent woman; who so farr wrought upon the kings impotencies, and presumed on his favour, that she imprisoned Sr. *Peter Lamare* Speaker in Parliament, and intermeddled in courts of Justice, and other offices; where shee her selfe would sit to effect her desires: which though in all who are so exalted are ever excessive, yet in a woman, most immoderate: as having lesse of discretion and more of greedinesse. I have spoken before of *Diana Valentina King Henry* the second of France his mistress, to whom he had given all the confiscations of goods made in the kingdome for cause of heresy, whereby many poor Protestants were oppressed, and needy crushed and quashed to peeces: for a poor man in his house is like a snail in his shell: crush that, and you kill his heart.

Hist. of Council of Trent. 387.

which say to their masters] Or, Lords, that is to their husbands: as *Sarah* called her husband *Lord Gen.* 18. 12. She in obedience, but these in craft and counteraifance: that they may the sooner subdue them, and have what they will of them.

bring

*Bring and let us drink.* ] q. d. *Fac nobis potestatem in hos aut illos*, saith *Mercer*: that is, Give us authority over such and such, that we may pick their bones, drink their tears, enrich and feast our selves of their spoils, make no more scruple to undo them by force or forgery, then to eat a meals-meat when hungry, or then the luxurious Italians ( who have twenty distinct species of liquor, to please the Gusto ) do, to take off a cup of the most delicious, which they profanely call *Lachryma Christi*.

*Il Mercurio  
Italico.*

*Verse 2. The Lord God hath sworn by his holiness,* ] He hath sworn for more assurance, *Heb.* 6. 16, 17, 18. it being hard to perswade secure sinners of the certainty and infallibility of the threatnings: which yet will as surely befall them without repentance, as the coat is on their back, or the heart in their bodies. And, by his holiness, he hath sworn; that is, by himself, (as having none greater to swear by) confer *Gen.* 22. 16. *Jer.* 51. 14. *Esay* 45. 23. and 62. 8. where God swears by his right hand, and by the arm of his strength, *Exod.* 17. 16. He is brought in laying his hand upon his throne; and swearing to root out *Amalek*. And so some in this place think, that by Gods Holiness, is meant heaven, the habitation of his holiness, and of his glory. But *Drusus* dislikes that, because swearing by heaven is condemned by Christ, *Mat.* 5. If God be holiness it self, let him be sanctified in righteousness, *Esay* 5. 16. and let men swear (when called to it, and not till then; the Hebrew word here used is passive, and signifieth to be sworn, rather then to swear) in truth, in judgement, and in righteousness, *Jer.* 4. 2.

*Mercer.*

*Esay 63. 19.*

*Nesbanc.*

*Behold the dayes come,* ] *certo & cito*, surely and suddenly: even those dismal dayes of blacknesse and darknesse, of greatest calamities. See *chap.* 5. 18, 20. And let this prediction be to you as the knuckles of a mans hand, to write you your destiny; or as a prophet to read it unto you.

*That he will take you away* ] i. e. Ye shall be taken away, and hurried into another country: like as *Esay* 8. 4. *He shall take away the spoyle of Samaria*, i. e. It shall be surely taken away, so *Luke* 12. 20. *They do require thy soul*, that is, it shall be required of thee.

*ἀπαίτουσι.*

*With hooks,* ] *Heb.* with thornes, which were wont to be used in fishing, till iron-hooks were more frequent. See *Job* 40. 21. *Ezek.* 29. 4. and 19. 4. *They brought him with hooks*, that is, with chains, into the land of Egypt. Those that were overcome, were wont to be linked and langold together; and so led captive by their Conquerours.

*and your posterity with fish-hooks.* ] *Heb.* that which is last of you; your children, and nephews, as *Dan.* 11. 4. it is foretold of *Alexander* the Great, that none of his race shall succeed him, but strangers. See enemies compared to fishers, *Jer.* 16. 16. *Habak.* 1. 16. and note, that hereby is intimated, that these insolent Dames shall be no more like fat kine, that abide in their pastures: but as fishes hanging on the hook, that are easily pulled up, and quickly carried away with little labour, but much delight to the fisher. See a like comparison from swimming, (*Esay* 25. 11.) the motion wherein is easie and not strong: to shew, that God can subdue his stoutest adversaries, with greatest facility.

*Verse 3: And ye shall go out at the breaches, every cow,* ] *Qua data porta ruitis*, ye shall be glad to get out at any breach to save your lives, which now hang in suspense, *Dent.* 28. 66. yea to ride one upon the back of another for haft, as kine do in a narrow strait. Or, ye shall be led into captivity, after the taking and dismantling of your cities. See *Ezek.* 12. 5, 12.

*And ye shall cast them into the palace.* ] Or, ye shall cast away the things of the palace. Ye shall cast them, that is, your children and nephews, (*vers.* 2.) into the palace: either that ye may not see their destruction, as *Gen.* 21. 16. or that they might with greater celerity, provide for their own safety. That was a singular example of the *Vindelisi* (now called *Suevians*) subdued by *Drusus* the Roman General under *Augustus*, but not without great resistance: the women throwing their young children at the Romans instead of darts. These were monstrous mothers, mad-cows indeed.

*Heyl. Geag.*  
289.

*Verse 4. Come to Bethel and transgresse,* ] Do so, if you think good: and sith you are so set upon it, go on, despair, die and be damned: *That that will perish, lee it perish*, *quoniam vobis stat sententia*, sith you are resolved, and there's no removing



of you, take your own course, at your own perill. Here then we have a most bitter *sarcasme*, wherein God in seeming to command sin, sheweth his utmost dislike of it: for he is not a God that loveth wickednesse, neither shall evil dwell with him, *Psal.* 5. 4. See the like Ironical expressions, *Jer.* 7. 21. *Ezech.* 20. 39. *Eccles.* 11. 9. *Numb.* 22. 30. *Ejay* 29. 1. and 8. 9. and 47. 12. *Judg.* 10. 14. *1 King.* 18. 27.

*At Gilgal multiply transgressions,* ] that your madnesse may appear to all men. *1 Tim.* 4. 15. See *Hof.* 4. 15. with the Note.

*and bring your sacrifices every morning,* ] Like Apes imitate the daily sacrifice: and do those self-same things to your idols, which I have commanded to be done to my self alone; and in other places, that should be done at Jerusalem onely. Do all this, and try what will come of it: will you try a fall with God? will you despitefully spet in the face of heaven? Do ye provoke me to anger, saith the Lord? do ye not provoke your selves to the confusion of your own faces? *Jer.* 7. 19.

*and your tithes after three years.* ] that so ye may seem to keep my Law exactly, *Dent.* 14. 28. and to be wanting in no duty, either of piety, or charity. Wasps also have their honey-combs: idolaters a form of devotion,

*Verse 5. And offer a sacrifice of thanksgiving with leaven,* ] which I have flatly forbidden to be done, *Lev.* 2. 11. Neither leaven nor honey (which hath a leavening property in it) might be burnt in any offering made by fire: to shew how God hateth hypocrisie; which, as leaven, sowreth, sweileth, impureth, both us and our services. Out with it therefore, *1 Cor.* 5. 7. God indeed permitted his people to offer leavened bread with the peace-offerings, *Lev.* 7. 13. *ut offenderetur, Deum ferre nostram infirmitatem*, saith *Alsted*, to shew that God beareth with our infirmities. But those leavened loaves were not to be burnt upon the altar: they were onely for food to be eaten.

*and proclaim and publish the free-offerings,* ] that you may not seem in any thing to come short of my most forward worshippers: nor to be without your holy convocations solemnly proclaimed. *Atque ita omnino in capta idololatria strenue pergit*, and so shew your selves thorow-idolaters: as the Historian saith of our *Rich.* 3. that knowing it was no good policie to play the villain by half-deal, he resolved to suffer never a rub to lie in his way, that might hinder the true running of his bowles.

*Tarnok.*

*Rev.* 13. 3.

*Ælian. hist.*

*for this liketh you.* ] *Heb.* so ye love. Idolatry is marvellous pleasing to corrupt nature: as is to be seen in little ones delighting in babies. The whole world wondered after the beast. The Papacie with its pomp and pleasure is an alluring, tempting, bewitching religion. The great whore with her cup of fornications may easily boast, as that harlot in *Ælian* did, that she could soon get scholars from *Socrates*; not he from her. But what an odde or rather sad thing is it, that men should so like that which will be their bane? and that God should be put to complain, as here, and *Jer.* 5. 31. *My people love to have it so:* and what will ye do in the end thereof? *Polybius* saith, that whereas man is counted the wisest of all creatures here below, to him he seemeth to be the foolishlest: for other things love and seek their own preservation, *Solus homo ab avo ad avum peccat ferè in iisdem & puniunt.* Man onely persisteth in sin, and is punished, as if he were ambitious of destruction.

*Verse 6. And I have also given you cleanness of teeth,* ] so that you need not spend time in picking them, as those that are full-fed: for I have cut you short enough, and held you to hard allowance: as those that would tame wild creatures, keep them empty and waking: but you have been, and so continue, untamed and untractable, incorrigibly flagitious, incapable of repentance. Your diseases are complicate, yea they are so ingrained, that they are not easily stirred, much lesse destroyed by any potion I have yet given you. In vain have I smitten your children: they received no correction, *Jer.* 2. 30.

*In all your cities.* ] One as well as other, lest you should say as those Philistines, *It was a chance*, and as the Rabbines tell us, that the idolatrous priests told *Jeroboam*, that the drying up of his hand fell out meereley by accident.

*1 Sam.* 6. 9.

*and want of bread in all your places,* ] Thus the Scripture oft interpreteth it self, and is ever its own best glosse. Some think that by *want of bread* here, is meant dearth

dearth of corn; as by cleanness of teeth, scarcity of flesh: and that by all your places, we are to understand, all your houses. This fell out in the times of Elias and Elisha, 1 King. 17. and 2 King. 6. 21. and 8. 1. and God would not have it to be forgotten, but is justly angry that they remained so irreformable. That dearth in Elias his dayes, lasted above three yeers: and might (likely) be as extreme, as that here in England, (about the year 700.) of three yeers continuance: and so violent it was, that not onely many died daily for hunger, but great numbers joyning hand in hand, forty or fifty in a company, threw themselves headlong into the Sea. A like three-yeers famine also wee read to have been in Bohemia and Polonia, Anno 1312. so great, that children devoured their parents, and parents their children: some fed upon the dead carcases that hang'd in gibbets, &c. Wolves also were so famished, that they fell upon all they met, and fed upon them.

Godw. Catal.  
p. 465.

Balhb. Exner.  
Val. Max. 135

Perdidisti  
fructum afflicti-  
onis. Aug.

yet have ye not returned unto me, saith the Lord. ] Ye have lost the fruit of your afflictions, and all mine hammers hitherto have but beat cold iron. The bellows are burnt, the lead is consumed, the Founder melteth in vain, for the wicked are not plucked away, &c. from their wickedness: his dross is yet with him, his great scum still in him. Ezek. 24. 6, 12, 13. it is woven into the very texture of his heart, and cannot be separated. Reprobate silver shall men call him, because he returneth not to God that smiteth him, Jer. 6. 29, 30. Esay 9. 12, 13.

Verse 7. And also I have withheld the rain from you, &c. ] And so have punished you with thirst and drought, as well as with dearth and famine: and because I have found you wells without the water of piety, 2 Pet. 2. 17. therefore I have refused to rain upon you, as I threatned, Deut. 28. 23, 24.

En quia jam vobis sunt ferrea pectora, reddit  
Caelum etiam vobis durius are, Deus.

Bill. Anthol.  
lib. 2.

When there were yet three months, &c. ] When you could worst of all want it (see Joel 2. 23. with the Note) for the watering of the seed, and opening of the earth.

And I caused it to rain upon one city, ] It rains not then by hap-hazard: neither are the seasons of the year (whether barren or fruitfull) ruled by the course of nature, or influence of the stars, but by God, Ael. 14. 17. It is he that giveth rain from heaven, and fruitfull seasons. He covereth the heaven with clouds, he prepareth rain for the earth, he maketh grasse to grow upon the mountains, and standing corn in the fields, Psal. 147. 8. He weighes these waters by measure: so that not a drop falls in vain, or in a wrong place; but by Divine decree, Job 28. 26. for the fatning of the earth, allaying the heat, nourishing the herb and tree, Deut. 32. 2. Esay 44. 14. producing unto us the appointed weeks of harvest, Jer. 5. 24. that it may give seed to the sower, and bread to the eater, Esay 55. 10. This the poor Pagans ascribed to their god Jupiter, whom they therefore stiled Νεφελιγενής. Him they confessed the greatest of all, calling him ὤντωρ: the Overseer of their trading, hence Αγορευτής: the keeper of their houses, hence Jupiter Hercens, &c. This they did to the great shame of many Atheists amongst us, who hold that all things come either by benigne nature, or blinde adventure.

Of ξενος, a  
wall, or hedge.

One peece, ] &c. of the same field, was rained upon, and fructified (this was neer to a miracle; as when Gideons fleece was wet and no place else: and again, every place else, and not Gideons fleece, Judg. 6. 37.) and the peece whereupon it rained not ] It, that is, the cloud, but by Gods appointment: for He it is that filleth those bottles of the skie, and emptieth them again, where and when he pleaseth, either in mercy, as Joel 2. 23. Zach. 10. 1. Lev. 26. 4. or for a judgement, as Joel 1. 17. Gen. 17. 11, 12. 1 Sam. 12. 18, 19. In the year of grace 1551. a great multitude of men and cattle in Germany were drowned and destroyed; decidensibus subito nubibus, accessus certatim aquis, saith Bartholinus; by excessive shewres and immoderate waters, pouring down upon people as by spoutes. This was the very finger of God, who will one day rain upon the wicked, snares, fire, and brimstone, and an horrible tempest. Heb. a burning tempest: like as now out of those very clouds where-hence he raineth, he doth oftsoons scatter sudden fires unto all parts

Barthol. lib. 2.  
de Meteor. c. 2.  
Psal. 11. 6.

of the earth, astonishing the world with the fearfull noyse of that eruption,

*withered*] It must needs do so: and so must Gods own Vineyard the Church, when he shall command the clouds that they raine no raine upon it, *Esay. 5. 6.* that is, his ministers, that they drop no doctrine upon it, *Dem. 32. 2. Ezek. 21. 2. Am. 7. 16.* fitly resembled to raine in regard 1. of cooling heat, 2. quenching thirst, 3. cleansing the ayre, 4. allaying the windes, 5. mollifying and mellowing the parched and heat-hardened earth, 6. causing all things to grow and fructify. *This raine of righteousness* goes sometimes by coasts, as here: God tying up the tongues of his faithfullest labourers, and withholding their showres, though they be clouds thick, and full, and likely enough to drop down in abundance. See *Ezek. 3. 26, 27. Hos. 9. 7. Prov. 16. 1.* Pray therefore, oh pray earnestly, both ministers, for ability and liberty to drop their word toward the holy places, and prophesie. *Ezek. 21. 2.* and People, that he would fill their ministers as full of good matter as ever *Elihu* was *Iob. 32. 18.* and then be with their mouths *Exod. 4. 12.* yea stretch out his holy hand, and touch them *Ier. 1. 9.* performing that peece of midwifery *Prov. 16. 1.* that they may freely utter their conceptions, and come to their hearts in the fulnesse of the blessing of the Gospel of peace *Rom 15. 29.* In the Island of *St. Thomas* on the back-side of *Africa* in the midst of it, is an hill: and over that, a continuall cloud wherewith the whole Island is watered. This is our happiness for present. Oh that we knew but this gift of God, and were answerably thankfull and fruitfull: Oh how cursed a generation are those that repine at it saying, *Never was merry world, since so much preaching &c.* How shall such miscreants one day wish to have but one drop fall from these full clouds to coole the heat and horrors of their consciences, but shall not obtaine it.

Abbots Geog:  
251.

Joh. 4.

*Verse 8. So two or three cities wanded*] Necessity is an hard weapon: and want of water will make men wander far, and part with any thing for it: as *Lyfimachus* did with his kingdome, sacrificing his estate to the service of his life. Oh that we were as solicitous for our soules &c. Those good soules *Psal. 84. 7.* went from strength to strength, travelled many a mile, to see Gods face though but in that dark glasse of the ceremonies. The good *Sunamite* went every sabbath and new-moon to the Prophet. Our forefathers were unwearable in making out after the meanes, which we vilipend, and make no reckoning of &c.

*to drink water*] raine-water: for in those countries (as *Hierome* testifieth who lived there many yeares, and therefore knew the scituation and nature thereof) they have but few springs, and no considerable rivers, but only *Jordan*: and are therefore glad to keep raine-water in cisterns for all uses: being much afflicted with thirst and drought, if it raine not.

Mercer in  
verse 7.

*but they were not satisfied*] either because there was not enough to be had: or by a singular curse of unsatisfiability, See *Hag. 1. 6.* with the Note.

*yet have ye not returned unto me*] *usque ad me*, so far as me. You have made some faint overtures and essayes of returning, but they have not reacht out unto me: they have not amounted to the full measure of a sound conversion. *Plestimur*, may you well say, *nec tamen flectimur: corripimur, sed non corrigimur &c.* God rained not upon us that we might return unto him, and learn righteousness *Esay. 26. 10.* that we might powre out a prayer when his chastening was upon us *verse. 16. 18.* But we, alas, have done nothing lesse: We have turned every one to his own way: and done what in us lies to defeat God and undo our selves by our incorrigibility and uncureability.

Salvian.

*Verse 9. I have smitten you with blasting and mildews &c.*] This, by immoderate raine: that, by drought caused by an East-wind, that *ventus vrens & exsiccans*. God cannot possibly want a weapon to tame a rebell.

*when your gardens and your vineyards increased*] Or were trimmed and tricked up. *Taxat nimium eorum studium* saith *Mercer*. The Prophet here taxeth their overmuch paines taken, and cost cast away in multiplying and dressing their hort-yards, and Vineyards: when in the meane while, they neglected the sincere service of God: and suffered their own hearts to lie like the sluggards field, that was all grown over with thornes and briars, *Prov. 24. 31.* that is, with lusts and sins, under which lurketh that old serpent.

*the palmer-worme*] which is worse then the locust, as *Hierom* noteth: for the locust



locust feeds only on the tops of the eares of corne as he flies ( and thence hath his name in Greek ) but palmer-wormes stick close to the fruits or flowers they light on : and will not off, till all be consumed. It is the last and worst of evils, saith He : and leaves nothing behind it : *omnia corradi & converrit*, makes cleane work. See *Joel*. 1. 3, 10, 11, 12. &c. with the Notes.

*yet have ye not returned unto me*] No not yet : but have rejected the remedy of your recovery : see *verse* 8.

*Verse* 10. *I have sent among you the pestilence*] that evill angell *Psal.* 78. 49. that *adversus* eminent hand of God, as Hippocrates calleth it : that destruction that walketh in darknesse, and wasteth at noon day, as the Psalmist stileth it. This God sent : for it is a messenger of his sending, an arrow of his shooting *2 Sam.* 24. 15. and may better be called *morbis sacer*, then the falling sicknesse ; as being an extraordinary hand of God, such as was that *Sudor Anglicus* in the dayes of Edward the sixth, the sweating sicknesse that raged very violently for forty yeares together here in England ( as *Sennertus* testifieth ) and slew so many, that strangers wondred how this Island could be so populous as to beare and bury such incredible multitudes. No stranger in England was touched with this disease : and yet the English were chased therewith, not only here but in other countries abroad : which made them like tyrants both feared and avoyded, where ever they came. So long as the ferventnesse of this plague lasted, there was crying *Peccavi Peccavi* : and some pretences of turning to the Lord. The Ministers were sought for in every corner ( saith Mr. Bradford ) *oh you must come to my Lord, you must come to my Lady &c.* Thus, when he slew them, then they sought him : and they returned and enquired early after God. Nevertheless they did flatter him with their mouth, and lied unto him with their tongues. As the fox, when taken in a snare, lookes pittingly ; but 'tis only that he may get out : as Ice melts in the day and hardeneth againe in the night ; or as Iron is very soft and malleable whiles in the fire, but soon after returneth to its former hardnesse.

*after the manner of Egypt*] In the way to Egypt ( so some reade it ) as you were trudging down to Egypt for help against enemies, or for corn in time of famine ( for Egypt was the worlds granary ) I have stretcht my net over you : Egypt hath gathered you up, Memphis hath buried you, *Hos.* 9. 6. But taking the words as we translate them, *After the manner of Egypt*, i. e. so as I plagued the Egyptians, when you were amongst them ( See *Exod.* 12. 29. ) with mortality of men and murraine of cattel. The plague of Athens is graphically described by *Thucydides* : whence *Ovid* and *Virgil* are thought to have borrowed their descriptions of the pestilence. The plague of Italy is set forth in lively colours by *Dionys* : *Halycarnass* : lib. 11. *Antiq.* That of Constantinople, by *Nicephorus* and *Sigebertus*.

*your young men have I slaine with the sword*] *Juvenes à juvando* saith *Varro* : because they are able and apt by armes to defend the commonwealth, and to help it at a dead lift. In Hebrew they have their name *à delectu* : because they are chosen to fight and do businesse, as fittest for the purpose *Exod.* 17. 9. *2 Sam.* 6. 1. These God had slaine with the sword which cutteth its way thorough a wood of men, and heweth down the youngest and strongest ; spareth neither Lord nor losell, as they say : is dispatched with confused noise, and garments rolled in blood *Esay.* 9. 5.

*and I have made the stink of your camps*] by meanes of the slaine, both men and horses that lye unburied, and poyson the ayre ; See *Joel.* 2. 20. *Esay* 34. 3.

*and yet have ye not returned*] *Nec sicutamen* : *Vide contumaciam*, saith *Mercer* here. Obstinat men will sooner break, then bend. *Monoceros interimi potest, non capi.*

*Verse* 11. *I have overthrown some of you*] Some and not all : thus, in the midst of judgement he remembred mercy, he did not stir up all his wrath *Psal.* 78. 38. he let fall some drops, but would not shed the whole shewre of it : for he remembred that they were but flesh &c. Some he hang'd up in gibbets, as it were, for example to the rest : as *St. Jude* saith he dealt by Sodom and Gomorrah, and the cities about them, thrown forth for an instance of divine vengeance to all succeeding ages *Jude.* 7. and as *Herodotus* telleth us, that the sparkles and ashes of burnt Troy served

in eds.

In prognost.  
Psal. 91. 6.Sennert. de  
febr. l. 4.  
c. 15.Life of Ed. 6.  
by Sr. Io.  
Heyw. pag.  
126.Psal. 78. 34.  
35.

Exod. 9. 15.

Lib. 2. bell.  
Pelopon.  
Metam. l. 7.  
Georg. l. 3.

πενήντα

served for a lasting monument of Gods great displeasure against great sinners. See the like threatened to *Babylon* *Esay* 13. 19. 20.

De prepar.  
Evangel. l. 5.  
c. 23.  
Vide Socrat.  
hist. Eccles. l.  
2. c. 30.

as God overthrew Sodom] As *Jehovah* from *Jehovah* rained hell out of heaven upon them *Gen.* 14. 24. that is, God the Son from God the Father: and so *Eusebius* observeth that the Father here saith of the Son, that he overthrew Sodom and Gomorrah: he condemned them with an overthrow *2 Pet.* 2. 6. he overthrew them and repented not *Jer.* 20. 16 he overthrew them in a moment, and no hand stayed on them *Lam.* 4. 6. And yet worse shall be the condition of those that despise the grace of the Gospell, which is the great sin of these last times *Mat.* 11. 24. yea the devils will keep *holy-day* as it were, in hell, in respect of such sinners against their own soules.

and ye were as a fire brand] *Ambustus & fumigans* tisio smutchy and smoaky, and scarcely escaping with the skin of your teeth *Iob.* 19. 20. as *Lot* out of Sodom, as the man of Benjamin out of the army *1 Sam.* 2. 12. as the young man that fled naked away at Christs attachment *Mar.* 14. 52. or as *Hunniades* narrowly escaping with his life from the battel of *Varna*; where he had like to have fallen with that perjured Popish king, as good *Jehosaphat* had for joyning with *Ahab*. It is as if God should say: There are not many of you that are left, and have your lives for a prey: howbeit they are ill bestowed upon you, for any good use you have made of my forbearance. Let favour be shewed to the wicked, yet will he not learne righteousnesse, *Esay.* 26. 10. and if thou deliver him once, yet thou must do it againe: and when all's done that can be done. A man of great wrath shall suffer punishment *Prov.* 19. 19. and so (to be sure of it) shall a man of great stomach and stubbornnesse, that refuseth to return as these of whom the fifth time it is here complained.

Act. 7. 51.

and yet ye have not returned &c.] *O prorsus obstinati!* saith *Tarnovius* here: *Prorsus indurati et contumaces*, saith *Mercer*. Ye stifnecked and uncircumcised in heart and eares, do ye thus alwayes resist the holy Ghost: will ye needs be like horse and mule uncounsellable, untractable? will ye, after conviction, needes run away with the bit in your mouths and take your swinge in sin &c. If so resolved, yet stay saith the Psalmist, and take this along with you, *Many sorrowes shall be to the wicked*: your preservation from one evill shall be but a reservation to seven worse *Lev.* 26. as it fared with *Pharaoh*, *Senacherib* and others: God will surely subdue, or subvert you.

Psal. 32. 9. 10.

*Verse 12. Therefore thus will I do unto thee O Israel*] *Thus?* how? *Non nominat mala ut omnia timeant* saith *Ribera*. He tells them not how, that they may feare the worst: even all that is written and unwritten. It was the very policy of *Julius Caesar* never to extenuate or deny to his souldiers the danger of an enemy, but rather to raise up thoughts of valour by aggravating the contrary forces: and this way he did (not seldome) *hyperbolically rhetoricate*, saith the story. Now the Lord need not do so: sith his judgements are a great deep, neither can any man know the power of his anger: let a man feare it never so much, he is sure to feel it a great deale more, if he once fall into his fingers. Is it nothing to drink the dregs of Gods displeasure, when it is eternity unto the bottome? Is it nothing to launch into an infinite Ocean of scalding leade, and to swim naked in it for ever? Oh do any thing rather then be damned, and as *Lewis King* of France cast the Popes bulls into the fire saying, he had rather they should burn then himself fry in hell for obeying them: Or as *Mary Q.* of England restored againe all the Ecclesiasticall livings assumed to the crown, saying that she set more by the salvation of her own soule, then she did by ten kingdomes: So let the wicked forsake his wayes, and the unrighteous man his thoughts, and let him return to the Lord that he may have mercy upon him, and to our God, that he may multiply pardon. *Esay*

Psal. 90. 11.

Speed 496.

Idem.

55. 7.

Ideominatur  
ut non puniat.

and because I will do this unto thee] which (had I not wished thee well) I would never have told thee. But God loves to fore-signifie: and therefore threatneth evill that he may not inflict it: he would gladly be prevented by our humble addreses unto him, and by our entreaties of peace. Heare him else.

prepare to meet thy God O Israel] Turn and try; thou canst not likely lose thy labour: or if thou should'st, yet thou hast lost many a worse. Let Ephraim but bemoane

bemoane himself, and God will soon melt over him *Ier.* 31. 20. Let Gods prodigals return to their mercifull father, and he will meet them halfe-way, and receive them with all sweetnesse. *Tantum velis, & Deus tibi praecurrat.* Do as those *Ier.* 3. 17. *Alexanders* Macedonians being sensible of his displeasure laid by their armes put on their mourning attire, came trooping to his tent, where for almost three dayes they remained with loud cryes and abundance of teares testifying their remorse for offending him, beseeching his pardon which at last they gained. And *Guicciardin* tells us, that *Lewis* 12. of France (when he entred *Genoa* in his triumphant charret with his sword naked) resolved to make a prey of their riches, and an example of many of the chief amongst them, and to leave the rest to his souldiers mercies. But beeing met first by the chief, afterward by the multitude, making great lamentation for their folly, with abundance of teares and cryes, his wrath was appeased toward them. The like we read of *Henry* 7. Emperour toward the citizens of *Cremona*; of our *Edward* the third, toward the Inhabitants of *Callice*. And in *Cades* conspiracy here, after that 26. of the chief rebels were executed, the multitude naked in their shirts met the king on *Black-heath*, humbly praying mercy: which they obtained.

*Plut. in Alexandro.*

*Guice. lib. 7.*

*Pareil Med. hist. prof. 754.*

*Daniel. hist. 240.*

*Speed 851.*

*Verse* 13. For lo, He that formeth the mountaines &c.] q. d. If my mercy move thee not to an humble submission, let my Majesty: and for that end consider and tremble at my *Nomen Majestativum* my transcendent excellencies, as they are here displayed, descried, and described (for thy learning) with a great deale of solemnity and state; to the end that thou mai'st not expect evils, but prevent them (as *Demosthenes* counseled his countrymen.)

He that formeth the mountaines] At first (doubtlesse) with the rest of the Universe: (though some held they were cast up by *Noahs* flood) see *Psal.* 90. 1, 2. by his mere *Fiat* without toole or toyle *Esay.* 40. 28. This the blind Heathens saw, and thus hieroglyphically set forth: In *Thebe* a town of *Egypt* they worshipped a God, whom they acknowledged to be immortall: And how painted they him? In the likenesse of a man blowing an egge out of his mouth: to signify that he made the round world by his word.

*Plusarch. de Iside & Osir.*

and createth the wind] The worlds beesome (as *Rupertus* calleth it) wherewith God sweepeth his great house, and whereby he setteth forth his inexpressible power. See for this *Psal.* 18. 11. and 148. 8. *Iob.* 28. 25. *Ier.* 10. 12. *Senec. lib. 5. Nat. quæst. cap. 18.* And although we cannot tell whence it commeth, or whither it goeth *Iob.* 3. 8. yet can we (with *Cruciger*) contemplate the footsteps of God in this and other creatures: saying with *Paul*, that God is so neer unto us, that he may be almost felt with our hands.

*Ἰνλαφθίνας*

and declareth unto man what is his thought] what language he hath in his heart, what he talketh within himself, as the rich fool did *Luk.* 12. 17. *Jesus* knew the Pharisees thoughts: yea thou understandest my thoughts afarr off saith *David* *Psal.* 139. 2, even before I conceive them. *Hierom* and *Theodotion* referre the affix to God, and renders it thus, *Who declareth unto man His word and will therein revealed.* The Seventy readeth thus, *Who declareth unto man his Christ sensu pio et egregio* saith *Mercer*, *sed alieno*: for *Ma-sicho* they reade *Mesicho*; *perperam*.

*quid sermoneatur, quidve cogitet. Drus.*

*Eloquium suum.*  
 ὁ λόγος αὐ-  
 τῷ.  
 ὁ λόγος αὐ-  
 τῷ.

that maketh the morning darknesse] As he did at *Sodom* whereon the Sun shon bright in the morning; but ere night there was a dismall change. So in *Egypt* *Exod.* 10. 22. so in *Jury* at *Christs* death *Mat.* 27. 45. Let this learne us to blesse God for the light both naturall *Gen.* 1. 4. and supernaturall *2 Cor.* 4. 4. 5. and to pray; that our Gospell-sun may not set at noon-tide, nor our light be put out in obscure darknesse: but rather that he would make our darknesse, morning (for so the words may be read here) by clearing up those trutthes to us, that yet lye in part undiscovered: Oh cry after *Christ*, as the poor man in the Gospell, *Lord, that mine eyes might be opened!* Oh that thou wouldest give me sight and light! Sun of righteousness shine upon my dark soul.

and treadeth upon the high places of the earth] As being Higher than the highest, *Excelsus super Excelsos* *Eccles.* 5. 8. terrible to all the kings of the earth (those dread soveraignes) *Psal.* 76. 12. the most high God *Gen.* 14. 18. and 22. that hath heaven for his throne, and earth for his foot-stool: yea those highest places of

the



the earth, the tops of mountains, and rocks inaccessible. *But who is this King of glory?*

Psal. 29. 1.

Psal. 99. 5.

*The Lord, the God of Hosts is his name. ] Give therefore unto the Lord (O ye mighty) give unto the Lord, glory and strength: Give unto the Lord the glory due to his name, worship the Lord in the beauty of holiness, &c. Exalt ye the Lord our God, and worship at his footstool: for he is holy.*

## CHAP. V.

*Verse 1. Hear ye this word ] A new sermon, as appeareth by this new Oyer:*

not unlike that of S. Paul, *Act. 13. 16. Men of Israel, and ye that fear God, give audience:* or rather, that of *Diogenes*, who cried out at *Atheus*, *Ακούετε ἀνδρες*, Hear O ye men. And when as (thereupon) a great sort of people resorted to him, expecting some great matter, he looked about him, and said, *Ἀνδρες ἐγγέλτου, ἡμεδαυματα*, I called men, and not varlets. They were no better surely that our Prophet had to deal with; *Ah sinfull nation, a people laden with iniquity, a seed of evil-doers*, children that were corrupters: they had forsaken the Lord, provoked the Holy One of Israel, they had increased revolt. Hence this *onerous prophesie*, this word, this weighty word, this burdensome prophecy.

Isai. 1. 4.

זעזע, binc  
זעזע, onus

*which I take up against you, ] Heb. lift up*, being scarce able to stand under the burden of it. See the Note on *Mal. 1. 1.* And it is *against you*, not for you: but that's your own fault: for do not my words do good to him that walketh uprightly? *Mic. 2. 7.* Excellently *Austin*, *Adversarius est nobis, quandiu sumus & ipsi nobis*, &c. The word of God is adversary to none, but such as are adversaries to themselves: neither doth it condemne any, but those that shall be assuredly condemned by the Lord, except they repent. But we have in a readinesse to revenge all disobedience, saith the Apostle, *2 Cor. 10. 6.* and if any man will hurt Gods faithfull witnesses, for discharging their duties, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed, *Rev. 11. 5.* for *Elisba* hath his sword as well as *Jehu* and *Hazael*, *1 King. 19. 17.* And when *Elisba* unsheatheth and brandisheth his sword, it is a fair warning that the sword of *Jehu* and *Hazael* are at hand. See *Hof. 6. 5. Jer. 1. 18.*

*even a lamentation. ] Heb. a very bitter lamentation*, *Ezek. 19. 14.* like those of *Jeremy* for *Judah*, or of the mourners in *Jerusalem*, *Ezek. 9. 4.* or of *Christ* weeping over that city, *Luke 19. 41, 42.* Or of *Paul* bewailing his wretched countrymen, *Rom. 9. 3.* and *10. 1.* or of the two witnesses clothed in sackcloth, *Rev. 11. 3.* the habit of mourners: or of *Athanasius*, who by his tears (as by the bleeding of a chaff vine) sought to cure the leprosie, and prevent the misery of that tainted age. *Heu, heu, Domine Deus*, was the cry of the ancient Christians. *Flete nefas magnum, nam toto flebitis orbe.* Their books are like that in *Ezekiel* written on both sides, and there was written therein, *lamentations, and mourning, and wo*, *Ezek. 2. 10.* This of *Amos* was a sad song, a dolefull ditty, a lamentable prophesie of Israels utter destruction, as it followeth in the second *verse*, where (Prophet-like) hee speaketh of it as already done, notwithstanding their present prosperity and tranquillity. And have not *Englands* Turtles groaned out for a great while, the sad and lamentable tunes of wo and misery to this sinfull nation: and plainly foretold what we have felt already, and have yet cause enough to fear. Ah! great be the plagues that hang over *England*, (said Mr. *Philpot* Martyr long since) Happy shall that person be, whom the Lord shall take out of this world, not to see them, &c. And the like said *Rogers* our *proto-martyr*, *Bradford*, *Ridley*, *Lever*, &c. besides the concurrent predictions of Gods faithfull servants a-late, whose hearts and tongues he hath so guided, as that they all, as one man, have denounced heavie judgements, and taken up loud lamentations against us. Now, as before great stormes, cocks crow loud and thick: so is it here; and so it should be, *Exod. 32. 31, 32. Jer. 18. 20. Joel 2. 17.* else God will be displeased, *Ezek. 13. 5. & 22. 30, 31.*

Cardan.

Ad. & Mon.  
1667.

*Verse 2. The virgin of Israel is fallen, ] i. e.* Though of the spouse of God, the be become the devils adulteresse, *Jer. 3. 1. Hof. 1. 2.* yet shee will needs be counted and

and called a *virgin* still: as *Sardis*, she hath a name to live, but is dead: as the *Romish* crew cry themselves up the onely *Church Catholike*, and therein (like *Oyster-wives*) do much out-cry us. But what saith the Lord by his Prophet *Jeremy*, chap. 18. 13? Ask ye now among the *Heathen*; who hath heard such things? The *Virgin* of *Israel* hath done a very horrible thing. And the *Virgin* of *Rome* may well say as *Quartilla* the strumpet in *Petrarch's* doth, *Innonem meam iratam habeam, si unquam me meminerim virginem fuisse*. I can hardly remember my self a maid. *Israel* may also be called a *virgin*, because she yet subsisted and flourished in her first liberty and splendour, till taken and desloured, as it were, by the *Assyrian*. And in this sence we read of the *virgin* of *Babylon*, *Esay* 47. 1. of *Egypt*, *Jer* 46. 12. of *Zidon*, *Esay* 23. 12., and now of *Venice*, whose Motto is, *Inacta maneo*, I am still a maid: as having never yet fallen into the enemies power. *Tournay*, a town in *France*, was ever counted so invincible, that this sentence was engraven over one of the gates, *Iannes ton me perdu ton pucelage*, Thou hast never lost thy maiden-head. Yet was it yeilded up to our King *Henry* 8. with 10000. pound sterling, for the citizens redemption. The *Virgin* of *Israel* sped not so well.

Rev. 3. 1.

Petron. Satyr.

Speed fol.  
1601.

*Shee is fallen,* ] That is, shee shall fall, surely, suddenly, utterly.

*She shall no more rise,* ] i. e. return out of captivity, and be restored to her pristine splendour: yet some think otherwise.

*She is forsaken upon her land,* ] *Prostrata est, prostrata jacet*, she is thrown hard upon her ground, and as it were dashed against it, like an earthen pot against a rock: and all this, because she had left off righteousness in the earth, *Verse* 7. Those that forsake God, shall be forsaken of him, *2 Chron.* 15. 2.

*there is none to raise her up.* ] God will not; and then, man cannot. Behold, saith *Bildad*, *God will not cast away a perfect man; neither will he take the ungodly by the hand*, *Job* 8. 20. he will bring them into trouble, and there leave them, *Ezek.* 22. 20. & *29.* 5. His own he will not leave: or if he do, yet forsake them he will not, *Heb.* 13. 5. and if men do, he will relieve them the rather. Because they called thee an out-cast saying, *This is Zion, whom no man seeketh after; therefore I will restore health unto thee, and I will heal thee of thy wounds*, saith the Lord, *Jer.* 30. 17.

*Verse* 3. *The city that went out by a thousand,* ] i. e. that had a thousand inhabitants passing to and fro thorow the gates (See *Gen.* 34. 24. and 23. 10. for men love not to bee cooped up, or confined to a place, as the Duke of *Venice* is, but to be travelling and trading.) Or, *that can send out a thousand*, fit to bear arms.

*Shall leave an hundred,* ] Here's a wofull decimation, purporting a very great paucity of people: such as was threatned, *Deut.* 28. 62. a tenth man onely shall be left, if that. Behold the severity of God, and betray not the lives of others, by an impenitent continuance in sinne. Turn to God, if but for your poor brethrens sake, that are in danger, or in durance. *Hézekiah's* reason to repent is very remarkable, *2 Chron.* 30. 9. For if ye turn again to the Lord, your brethren and your children shall finde compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and mercifull, and will not turn away his face from you, if ye return unto him.

*Shall leave ten.* ] Not take ten in an hundred and leave the rest, as the *Roman* Generals used to do in the Army, in case of a mutiny. This was fulfilled in that three yeers siege of *Samaria*, *2 King.* 18. 10. as afterwards the like fell out at *Jerusalem*, which could hardly be re-peopled in *Nehemiah's* time, and at this day is but thinly inhabited: there being not an hundred households of Jews to be found there. In our Countries, of the abundance of people commeth dearth, which maketh many male-contents to mutter: but in many parts of *Turkey*, for want of men to manure the ground: most of the poor being enforced with victuals and other necessaries to follow their great Armies, in their long expeditions: of whom scarce one of ten (saith mine Authour) ever return home again, there by the way perishing, if not by the enemies sword; yet by the wants, intemperance of the air, or immoderate pains-taking.

Turk. hist.  
1153.

*Verse* 4. *For thus saith the Lord,* ] Or, *Truly thus saith the Lord*: Notwithstanding the former terrible sentence, which the Prophet could not denounce with dry

dry eyes: but takes up a lamentation, though lesse concerned in it, and might well say, as One did in another case:

M. Fox of the  
L. Jane Gray.

*Tu quibus ista legis, in eorum est, lector ocellis,  
Ipse quidem sicis dicere non potui.*

Heb. 11. 6.

*Ἐκζητοῦτε  
αὐτόν.*

1 Thess. 3. 8.  
1 Sam. 25. 6.

Aug.

Ecclef. 9. 4.  
Gen. 46. 28.  
Rom. 6. ult.

Melch. Ad.

Verse 9.

Hagilgal.  
galloob ijgleb.

1 King. 19. 3.

Mercer.

Ulpian. P.

All Gods threatnings (for most part) are conditionall, Ier. 18. 7. and 26. 2. *sc.* if men repent not. As if they do, they may live in his sight, and be accounted worthy (such is Gods great goodnesse) to escape all those things, that shall befall the impenitent, Luke 21. 36. The Gospel is *post naufragium tabula*, and hath its reward too, Heb. 11. 6. *sc.* of grace and mercy. Do this and live, saith the Law. Seek the Lord, and live, saith the Gospel. He is a rewarder of them that diligently seek him, (and that is the force of the Hebrew word here used, which signifieth to enquire, to make serious search, and scrutiny, to seek him out, (as the Seventy have it) when he is with-drawn; to seek him as a Student doth sciences, a worldling gold, a hungry man meat, &c. as a man studiously turns over a Commentary, to finde out the sence of a Text, Esay 34. 16. Do this, saith God, and ye shall live: not onely have your lives for a prey, but live merrily, happily. Now we live, saith the Apostle: that is, we rejoyce; and Thus shall ye say to him that liveth: that is, hath a comfortable life, and a confluence of blessings. But besides all this, yee shall live for ever: and *eterna vita, vera vita*, eternal life is the onely life properly so called. Life (in what sence soever taken) is a sweet mercy: *A living dog is better then a dead Lion*, saith Solomon: and *Ioseph is yet alive*, saith Iacob, (he doth not say, *Ioseph is Lord of Egypt*) I will get down, and see him before I die. But eternal life is (by a specialty and with an accent) the gift of God through Iesus Christ our Lord: and this gift he will freely bestow on all that so seek him as not to be satisfied without him: as Moses, who would not be put off with an Angel, but said, *If thy presence go not with me, carry us not up hence*, Exod. 33. 15. and as Luther, who when great gifts were sent him, refused them, and said, *Valde protestatus sum, me nolle sic satiari à Deo*. I deeply protested, that I would not be satisfied with these low things; but that I would have God, or nothing. This was one of those brave *Apophthegmes* of his, concerning which One well saith; A man would fetch them upon his knees from Rome, or Jerusalem, rather then be without them.

*Verse 5. But seek not Bethel, &c.* ] Make not lies your refuge, idols your Oracles: they that observe lying vanities, do (by their own election) forsake their own mercies (Jon. 2. 8.) But I (saith the Prophet, who had now paid for his learning, and was yet under the lash) will sacrifice to thee alone, will seek thy face and favour, not at Bethel, or Gilgal, but in the place where thine honour dwelleth: not at Hull, Sichem, or Loretto, but in the true Reformed Churches, in the beauties of holinesse, in the midst of those seven golden candlesticks, in the hearts and houses of his faithfull people; concerning whom He hath said, *I will dwell in them, and walk in them, &c.* 2 Cor. 6. 16. and when they walk within their houses with a perfect heart, I will come unto them, Psal. 101. 2. I will there command my blessing, even life for evermore, Psal. 133. 3. See chap. 4. 4. and Hof. 4. 15. with the Notes.

*For Gilgal shall surely go into captivity,* ] An elegant *agnomination* in the Original, such as the Prophets are full of, and this plain Prophet, among the rest. See chap. 8. 2. Ministers may sometimes rhetoricate: and it had need to be an elaborate speech, that shall work upon the conscience.

*and Bethel shall come to nought.* ] Heb. *shall be Aven*, as elsewhere it is called *Beth-aven*, Hof. 4. 11. and 10. 5. Against *Beer-sheba* he saith nothing: because that name afforded him not the like elegancy, as Mercer thinketh: or because that city belonged to Judah, and so was not destroyed with the ten tribes, as Hieron holdeth. Seek not these places saith the Prophet for help and succour in distresse: but say as Jer. 3. 23. *Truely in vain is salvation hoped for from these hills: truely in the Lord our God is the salvation of Israel.*

*Verse 6 Seek ye the Lord, and ye shall live.* ] See verse 4. *Sic eadem saepe surdis & obstinatis inculcantur.* The old pressing of a duty imports; 1. The excellency. 2. The necessity. 3. The difficulty of doing it: else what need so many words?

*Perquam*



*Perquam durum est, sed ira lex scripta est*, saith the Civilian. Hard or not hard, it must be done, or men are undone. *left he breake out like fire* ] Left he go through you and burn you together *Esay. 27. 4.* left ye be utterly burnt with fire in the same place 2. *Sams. 23. 7.* that is in hell (as some expound it) which the Prophet calleth tormenting Tophet, *Esay. 30. 33.* and Plato calleth *νεκροταφειν* a fierylake: so terrible, saith *Belharmin*, that one glimpse of it were enough to make a man not onely turn Christian and sober, but *Anchorite* and *Monk*: to live after the strictest rule that may be.

*Verse 7. Ye who turn judgement to wormwood* ] Ye *Grandees* and *governours* of the people, that turne the sweetest thing into the sowrest, (as *corruptio optimi pessima*) right into wrong-dealing; that follow the administration of Justice as a trade only, with an unquenchable, and unconscionable desire of gaine; not caring what becomes of righteousnesse, but leaving it off in the earth, or rather not leaving it at all upon earth (*Terras Astrae reliquit*) but chasing it out of the world as much as in you lyeth: whiles you cast it down to the ground, and tread it under foot *Dan. 8. 12.* whilist you oppresse the just, crush the needy &c. *chap. 4. 1.* See the Note there. Some read the text by way of exclamation thus; *O ye that turn judgement &c.* q. d. What strange creatures are you? what monsters of men? what publike scourges? what scabs? *Esay. 5. 7.* God looked for judgement, but beheld oppression (In the Originall it is, behold a scab) for righteousness, but behold a cry: such a cry, as entrench into the eares of the Lord of sabbath.

*Judices instar  
scabiei molesti  
sunt oppressis  
Piscator in loc.*

*Verse 8. Seek him that maketh the seven starrs* ] Once againe, seek him: that is, Returne to him by true repentance: and by faith take hold of his strength, that ye may make peace, and ye shall make peace with him *Esay. 27. 5.* To stand out it bootes not: sith it is He that made *Bootes* and *Orion* &c. that is, of infinite power; and doth whatsoever he will in heaven and earth; who only doth wondrous things *Psal. 72. 18.* See *chap. 4. 12. 13.* *Chimah* and *Chesil*, that is *Pleiades* and *Orion* are twice mentioned together in *Iob*. Noted starrs they are, and known to shepherds and such like; *Amos*, likely, was but such an Astronomer, as heardsmen use to be. Those that writ of these starrs tell us, that *Chimah* comes of *Chamah*, to love ardently; because of the fellowship and working together that appears in them. They be seven starrs that have all one name: because they all help one another in their work, which is to bring the spring; and like seven sisters or lovers, so are they joyned together in one constellation, and in one company. We see (saith One) that God will have the sweetest works in nature to be performed by mutuall help. The best time of the yeare commeth with these seven starrs (hence we read of their sweet influence *Iob. 38. 31.*) and the best time of our life commeth, when we enter into true love and fellowship. As for *Orion*, it is the starr (saith the same Author) that brings winter: and his bonds cannot be loosed. It binds the earth with frost and cold, that the fruits thereof might be seasoned and made kindly against the Spring: neither can the Spring come till *Orion* have prepared the way. God will have us suffer before we raigne. The word *Chesil* here used signifies in the *Chaldee*, to perfect: because by suffering and offering violence to our selves we enter into perfection. *Luk. 13. 32.* If we would have a pleasant Spring of graces in our hearts, we must first have a nipping winter: the spirit of mortification must be like the cold starr *Orion* to nip our quick motions in the head, and to bind all our uncleane desires, and burning lusts that they stir not in us: and unlesse we do thus, the seven starrs of Comfort shall never appeare to us.

*tenebrae serae  
les & letales.  
Psal. 23. 4.*

and turneth the shadow of death: that is, the thickest darknesse, into the morning into the shining light, that shineth more and more unto the perfect day *Provy. 14. 18.* This severing of night from day, and day from night, this mutuall and orderly succession and course of the night after the day, and the day after the night, the lengthening and shortening of the dayes in summer and winter, the wonderfull eclipses, and other occurrents of that nature, are works of Gods power, and providence, not to be slighted but improved to true repentance. We are to mark the countenance of the skie, and to discern the face of heaven: that every day and night winketh at us, and beckneth to us, to remember the wisdom, power, justice, and mercy of God lined out unto us in the browes of the firmament. The heavens declare the glory of God; and the firmament sheweth his handy work. The creatures are *Regij professores*, saith One, *Catholike preachers*, saith Another, *real Professors* of the Divinity, saith a third. *Clemens Alexandrinus* saith, that the World is Dei

*Psal. 19. 1.*

Aug. de doct.  
christ. l. 1.  
Niceph. l. 8.  
cap. 40. Lib. 2.  
de Arca cap. 3.

*scriptura*, the first Bible that God made for the instruction of man. *Antonius Eremita* told a Philosopher (who objected to him his want of bookes) that the Universe was to him instead of a well-furnisht library, every where ready at hand. *Hugo* affirmeth, that every thing uttereth these three words, *Accipe, Redde, Fuge*. Receive mercy, Return duty, Shun sin, together with that *bell* that it *hales* at the heels of it. Much a man may learn out of the book of *Nature*, with its three leaves *Heaven, Earth, and Sea*: but there he must not rest. For, as where the Naturalist ends, the Physician begins: so where Nature failes and can go no further, there Scripture succeeds and gives more grace *Iam. 4. 6. Psal. 19. 1, 2, 7, 8.* The Caldee Paraphrast takes this text allegorically: as if the sense were; God changeth his hand towards the sons of men at his pleasure, prospering them one while, crossing them another: so that they walk in darknesse and have no light *Esay. 50. 10.* yea they walk through the vale of the shadow of death *Psal. 23. 4.* Not through a dark entry or church-yard in the night time, but a vally, a large, long vast place: not of darknesse onely but of death; and not bare death, but the shadow of death, that is the darkest and most dismall side of death, in its most hideous and horrid representations. And yet if God be with his Davids in this sad condition, no hurt shall befall them, but much good.

*Flebile principium melior fortuna sequetur:*

*That calleth for the waters of the sea*] that is, for great armyes, saith the Chaldee. But better take it literally, of the generation of raine, the chief author whereof is God: the materiall cause is the sea sending up vapours: The Instrumentall cause is the Sun, by the beames whereof God drawes the vapours upwards, sends for them, as it were, into the middle region of the ayre, there thickeneth them into clouds, and then resolveth them into raine. This *Kimchi* illustrateth by the simile of a boyling pot whereout vapours and fumes ascending to the colder pot-lid are turned into drops of water. See *Gen. 2. 6.*

*The Waters of the sea*] *1 Kigg. 18. 44.* A little cloud arose out of the sea like a mans hand. And presently the Prophet said to *Ahab*, *Prepare thy charet and get thee down, that the raine stop thee not. And it came to passe in the meane while that the heaven was black with cloudes &c.*

*Lucet. lib. 6.*

*Humorem magno tollunt & equore ponti  
Nubes, qui in toto terrarum spargitur orbe,  
Cum pluit in terris*——

The Naturalists observe that it snowes not in the sea, because it sends up hot vapours, which presently dissolve the snow.

*the Lord is his name*] His memoriall *Hos. 12. 5.* See the Note there: He is not an idol to be dallied with and deluded.

*Verse 9. That strengtheneth the spoiled against the strong*] *Victorem à victo superari sepe videmus.* God can quickly change the scene, turn the scales *Ier. 37. 10.* though ye had smitten the whole army of the Chaldeans, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. In a bloody fight between *Amurath* the third King of Turks, and *Lazarus* Despot of Servia many thousands fell on both sides. In conclusion the Turks had the victory, and *Lazarus* was slaine. *Amurath*, after that great victory with some few of his chief captaines, taking view of the dead bodies, which without number lay on heapes in the field like mountaines, a Christian souldier sore wounded and all blood seeing him, in staggering manner arose (as if it had been from death) out of an heape of slaine men, and making toward him, for want of strength fell down diverse times by the way as he came, as if he had been a drunken man. At length drawing nigh unto him, when they which guarded the kings person would have stayed him, he was by *Amurath* himself commended to come neerer, supposing that he would have craved his life of him. Thus this half-dead Christian pressing neerer unto him, as if he would, for honour sake, have kissed his feet, suddenly stabbed him in the bottome of his belly with a short dagger

dagger which he had under his coat; of which wound that great king and conqueror presently died. The name of this man was *Miles Cohelute*, who, before fore wounded, was shortly after in the presence of *Bajazer* (*Amuraths* son) cut into small peeces: So in that memorable fight between the *Swissers* and the *Dolphins* neare to *Basile*, when *Burcardus* monk a noble man and a great souldier, grew proud of the victory, and put up his helmet that he might behold what a slaughter they had made: one of the half-dead *Swissers* rising up upon his knees, threw a stone at him, which hitting right gave him his deaths-wound. At the battle of *Agincourt*, where our *Henry 5.* won the day, the French were so confident of a victory, that they sent to king *Henry*, to know what ranfome he would give, and &c. *Henry* comforting his army with a speech, resolved to open his way over the enemies bosome, or else to die. After which, such was the courage of the English, notwithstanding their great wants, as he that ere while could scarcely bend his bow, is able now to draw his yard-long arrow to the very head.

*Turk. hist. fol. 200.*

*Lavat. in Prov. 27. 1.*

*Speed 795. ex hypod. Nerstr.*

[so that the spoyled (or spoyle) shall come against the fortresse] And take it by assault. *Deus loca, quantumvis valida, vasta facit.* There is no strength against the Lord.

*Prov. 21. 30.*

*Verse 10. They hate him that rebuketh in the gate*] In *domo judicij*, saith the *Chalde*: for the gate was the place of judgement, *verse 12. 15. Dent. 17. 5, 12, 15.* Those then that did not approve and applaud the oppressions and wrong-dealings of the Judges, and rich bribers, but cryed out against such, and took the same liberty to rebuke them that they did to commit them, these were hated *cane pejus & angne*, worse then any toad. Thus *Abah* hated *Micaiab*, the *Sodomites* *Lot*, the Jewes *Jeremy*, their successors *Christ*, the *Baptist Steven*, *Paul*, &c. Thus those of *Geneva* hated *Farellus* their faithfull minister, tryed him for his life, banished him out of their territories: Thus afterwards some of them hated *Calvin*, calling him *Cain*: yea calling their dogs *Calvin*, in derision and detestation of him. And thus Bishop *Ridly* lamenting the state of England, even of thy greatest Magistrates saith He, some (the Kings highnesse excepted) evermore unkindly and ungently against those that went about most busily and wholesomely to cure their sore backs, spurned privily, and would not spare to speak evill of them, even to the Prince himself: and yet would they toward the same preachers outwardly beare a jolly countenance, and faire face. As for *Latimer*, *Lever*, *Bradford*, *Knox*, their tongues were so sharp, they ripped in so deep in their galled backs to have purged them, no doubt, of their filthy matter, that was festered in their hearts, of insatiable covetousnesse, of filthy carnality and voluptuousnesse, of intollerable ambition and pride, of ungodly lothomenesse to heare poore mens cases, and to heare Gods word. And these men, of all others, these Magistrates then could never abide &c. Thus He, and much more to the same purpose. They were then sick of a *Noli me tangere*, and so (alasse) they are still. How few *Vespasians* to be found, of whom *Quintilian* testifieth, that he was *patientissimus veri*, One that would patiently heare the naked truth of things: not toothlesse truths onely, but such as touched to the quick? How few *Dauids* that loved *Nathan* the better ever after (for dealing so plainly and faithfully with him) and made him of his cabinet-councell? How few *Q. Elisabeths*, who called oft for her Deering by whom she was barely told of her faults: though the Bishops (those Court-parasites) would never suffer him to preach more before her? The Q. of Navarre would not harken to such ministers as disliked that fatall French match (that gave opportunity afterwards to the Parisian Massacre) in regard of the diversity of religions: but inclined rather to those that smoothed her up, and told her that it would lay the foundation of a lasting and most happy peace. And generally of those French Reformed churches it was observed, that for some yeares before that bloody massacre, they affected a frothy flashy kind of Preaching: and cared not for that that came home to the conscience. See my common place of *Admonition*.

*Melch. Adam.*

*Ali & Man. fol. 1616.*

*Epitom. hist. Gallic.*

*Serpens si serpentem comederit fit draco.*

[and they abhor him that speaketh uprightly] *Auges orationem*, saith *Drusius*: The Prophet groweth in his expreision of their wickednesse: for to abhor is more then to hate; See *Prov. 6. 16.* Hatred (as they say of the *Crocodile*) groweth as long as it liveth: Sin is of an encroaching nature. If a Serpent devour a Serpent (saith the Proverbe) he becommeth a Dragon. Hatred of the truth, as runner the



elder it is the stronger: the Pharisees for instance; who did not onely inwardly swell and boil with hellish hatred of Christ, his works, and doctrine: but also outwardly belched out against him the basest blasphemies: and in their pertinacious working, constantly persecuted him, even to the most reproachfull death of the crosse. This is *merces mundi*, the worlds wages to Gods faithfull witnesses. They make a man an offender for a word, (yea for speaking uprightly) and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought, Esay 29. 21. An expectas ut Quintilianus ametur? said He: Dost thou think that plain-dealing Quintilian should be loved? It is not likely. To preach, saith Luther, the truth, which is according to godlinesse, is nothing else but to derive the rage of the whole world upon a mans self.

Verse 11. Forasmuch therefore as your treading is upon the poor, ] Panting after the dust of the earth on the head of the poor, Chap. 2. 7. See there, and Psal. 109. 16. Some render, Ye fire the poor; others, ye plunder them: so the Chaldee, and Hierom. The Seventy have it, Ye smite them with fists. But better, Ye foot it upon them, and make them sell their commodities under-foot (as we phrase it) to pay your heavy taxes, and satisfie your greedy covetousnesse.

Κατακλύσει  
αὐτοὺς.

\*Οὐκ ἐύσδεις.

Domos rufiles  
& politas, Sept

and ye take from him burdens of wheat, ] Heb. the finest wheat, and best winnowed: these ye force him to make money of, for your use; glad to feed upon the offall-wheat himself.

Ye have built houses of hewen stone, ] Squared and polished, thinking to flourish, and frolick: but the screech-owls of wo crying aloud from the stones, out of those walls, shall marre your mirth, Hab. 2. 11.

but ye shall not dwell in them, ] For either ye shall be prevented by death, and sent to dwell with devils: or be carried away captive, and a stranger possesse your new-buildings, Dent. 28. 30.

Erasm. Adag.

Burr. on Hof. 1.  
pag. 379.

Ye have planted pleasant vineyards, ] As He in the History, that having a cup of new-wine in his hand, expressed out of the grapes of his new-planted vineyard, was set upon and flaine by a wild-boar, before he could drink it, and gave occasion to that proverb, *Multa cadunt inter calicem supremaque labra*; Many things fall betwixt the cup and the lip, betwixt the chin and the chalice. Hereunto agreeth that story in Mr. Burroughs upon Hosea. I had, saith he, certain information, from a reverend Minister, that in his own town there was a wretched worldling, who had a great crop of corn. A good honest neighbour of his walking by his field, saith, Neighbour you have a very fine crop of corn if God blesse it: yea, saith he, I will have a good crop, speaking contemptuously: and before he could come to get it into the barn, it was so blasted, that the corn of the whole crop was not worth fixe pence. God hath many wayes to defeat the wicked mans expectation, and the hope of unjust men perisheth, Prov. 11. 7. *Etiā spes valentissima perit*, so some render that text, he shall die or miscarry, in the very height of his hopes and expectations.

Exra 8. 34.

Fortia peccata.

Verse 12. For I know your manifold transgressions, and your mighty sinnes, ] I know them, and can easily set them in an order before your eyes, Psal. 50. 21. bring them out (as they did the vessels of the Sanctuary) by number and by weight: make you answer for all with flames about your ears, lay open your many transgressions, and mighty sinnes; The Hebrew hath it, your bony, or big-boned sinnes: huge, hainous, and monstrous, capable of all manner of aggravations. All these I know, saith God, they are all in Print in heaven, and I will one day read them aloud in the ears of all the world. *Fac ergo confitendo propitium, quem taciendo non facis nescium*, saith Austin. Make therefore God thy friend, by confessing thy sins to him, which thou canst not by any means conceal from him.

they afflict the just, ] they pinch and distresse him by their oppressions, which are often here laid in their dish, as an abomination to the Lord; for he is mercifull. See Chap. 2. 6.

Copher.

they take a bribe, ] A ransom to blinde their eyes, as 1 Sam. 12. 3. or a pacification of their pretended displeasure against heinous crimes brought before them. *Olim didici quid sint munera*, said a worthy man, Once I have learned long since, how dangerous a thing it is for men in place to meddle with gifts. A publike person as he should have nothing to lose, so nothing to get: he should be above all price, or sale, &c.

they

they turn aside the poor in the gate. ] that is, in the place of Judicature : This makes many that go to law, to be at length of *Themistocles* his minde ; who professed that if two wayes were shewed him, one to hell, and the other to the barre, he would chuse that which went to hell, and forsake the other. Another said, that hee wondered much at two sorts of men : viz. those that go to sea, and those that go to law : not so much that they did so at first, but that, after triall, they would ever go a second time.

Verse 13. *Therefore the prudent shall keep silence,* ] According to that old and good rule, *Either keep silence, or speak that which is better then silence.* There is a time to keep silence, and a time to speak, *Eccles. 3. 7.* and it is a singular skill to time a word, *Esay 50. 4.* to set it upon its circumferences, *Prov. 25. 11.* so to speak, and so to do, as those that shall be judged by the law of liberty, *Iam. 2. 12.* He that would be able to speak right and forcible words, must first learn how and when to keep silence. It is not good casting pearls before swine : nor pulling a Bear, or mad dog by the ear. 'Tis the true ambition of a Christian, to study to be quiet, to meddle with his own businesse, to affect rather quietnesse from the wicked world, then acquaintance with it, and to passe thorow it with as little noise and notice as he can. Not but that Gods faithfull servants must cry aloud, and not spare ; lifting up their voyces like a trumpet, &c. *Esay 58. 1.* and casting away the inverse trumpets of *Furius Fulvus*, which sounded a retreat, when they should have sounded an alarme. But this must be done with godly discretion. Zeal should eat us up, but not eat up our wisdom, ( faith One ) nor should policie eat up our zeal. The Apostles professed that they could not but speak the things that they had heard and seen : they must either vent or burst. And yet holy *Paul*, ( who was full of the spirit of judgement and of burning, *Esay 4. 4.* ) though he preached at *Ephesus* ( where hee lived two yeeres and more together ) that they be no gods that are made with hands : yet he made no particular invective against their great goddesse *Diana*, whereon they so impotently doated, *Ath. 19. 26, 37.* He that hath a good mixture of zeal and prudence, is like a ship well ballasted, that sails with a prosperous gale : but zeal without discretion, is like fire on the chimney-top ; or like mettles in a blinde horse ; or the devil in the demoniack, that cast him sometimes into the fire, and sometimes into the water. What a storm of persecution raised Bishop *Abdias* in *Persepolis*, by his intemperate zeal, not bridled with discretion ; as the Poets fable that *Minerva* put a golden bridle upon *Pegasus*, lest he should flie too fast ? And it was some disadvantage to *Paul*, when in the Councel ( though provoked and unjustly smitten ) he called the high-priest *Whited wall* : he was glad to excuse it by his ignorance. We may not be too bold, or too forward to speak in a good matter, to such as hate him that rebuketh in the gate : and abhor him that speaketh uprightly, *verse 10.*

for it is an evil time. ] by reason of an evil and adulterous generation, that make it so. It is a day of evil, as *Psal. 41. 1.* that is, of difficulty and danger, to those that dare speak out : Such as were *Tiberius* his times. That *Tyger* laid hold with his teeth on all the brave spirits that could speak their minds freely, and durst do it freely. He put to death a certain Poet, which in a Tragedie had inveighed against *Agamemnon* ; suspecting himself to be intended. Freedom of speech used by the *Waldenses* in blaming and reprovng the vices, dissolute manners, life, and actions of great ones, made them looked upon and persecuted as hereticks, and enemies to the Sea Apostolike, as *Manichees*, *Catharists*, what not ?

Verse 14. *Seek good, and not evil, that ye may live,* ] See *verse 4.* and *6.* Oh Seek, seek, seek, faith our Prophet : as some of the Martyrs cryed out, *Pray, pray, pray* ; Mr. *Sanders*, and Mrs. *Askew*, repeated those words two severall times together, Mr. *Marsh* once, adding, Never more need. To seek God, is to seek good, and to finde life : for with him is the fountain of life, *Psal. 36. 9.* To seek evil, is to seek the devil, who is that evil one : it is as *Solomon* saith in a like case, a vanity tossed to and fro of them that seek death, *Prov. 21. 6.*

and so the Lord the God of Hosts shall be with you, ] to assist and accept you in seeking good : to protect and provide for you in shunning evil. Deal courageously therefore, and God shall be with the good, *2 Chron. 19. ult.* as your seven-fold shield, and exceeding great reward, *Gen. 15. 1.* See the note there.

Ἡ σὴν, ἡ  
κρείσσονα σι-  
γῆς λέγειν.

1 Thess. 4. 11.  
ἰδιωτεσθησα-  
νεν.

Senec.

Girardus.

ὁ πονηρὸς.

as ye

as ye have spoken, ] *Ut predicatis & iactatis*, as ye boast and bear your selves bold upon: saying as *Mic. 2. 11.* *Is not the Lord amongst us? none evil can come upon us.* But that's as you make it: for ye are upon your behaviour. The fault is not in God, but wholly in your selves, if ye live not happily, reigne not everlastingly.

*Horat. ep. 2.*

— *at Paris ut vivat regnetque beatus Cogi posse negas.* —

God is far from mens hearts; and therefore far from their help: for *can two walk together, except they be agreed?* Chap. 3. 3.

*Cicero.*

*Verse 15. Hate the evil, and love the good,* ] God doth so: you must also, or else never look for his gracious presence with you: for *idem velle, atque idem nolle, eademum vera est Amicitia*; True friends do both will and nill the same things. *Minutius Felix* saith, that he and his friend *Octavius* did so. The like did *Basil* and *Nazianzen*, *Jonathan* and *David*:

*Corporibus geminis spiritus unus erat.*

All Gods people, as they partake of the Divine nature, so they live the life of God, *Ephes. 4.* and have the same both sympathies and antipathies (as I may so speak) abhorring that which is evil, cleaving to that which is good, *Rom. 12. 9.* God, they know, hateth evil worse then he hateth the devil: for he hateth the devil for sinnes sake, and not sinne for the devils sake: so do they, looking upon sinne as the most loathsome thing in the world, the very vomit of the devil, which (so farre as they are regenerate) they do infinitely loath to lick up. And for that which is good, whether things or persons, these they heartily love: not onely with a love of *Desire*, as *Psal. 42. 1, 2.* but also of *Complacencie*, as *Psal. 73. 25, 26.* herein resembling Almighty God; not as an image doth a man, in outward lineaments onely, but as a sonne doth his father, in nature and disposition; being daily more and more conformed to the heavenly pattern, and transformed into the *same image from glory, to glory, by his Spirit.*

*and establish judgement in the gate.* ] which hitherto ye have not done, *vers. 10, 12.* Perform the duties of your own particular places: be good *Iusticers* as well as good men. It is said of *Galba* and of our *Rich. 3.* that they were bad men, but good Princes: but I hardly think it. Some good parts they might have, and some good acts they might do; but good Princes they could not be, unlesse they did *hate the evil and love the good*: but so doth not any bad man, for want of better principles. Make the tree good and the fruits will be good: and the contrary; Evil men may be some way usefull to the Publike, and do good offices for the Church, and yet perish, because not in a good manner, upon a good motive, and for a good end, *Rev. 12. 16.* the earth helped the Woman: and yet, *chap. 16. 1.* the vials of Gods wrath were poured out upon the earth. A good Magistrate, as he sits in Gods place, (the judgement-seat is called the *Holy place*, *Eccles. 8. 10.*) so hee loving what God loveth, and hating where God hateth, can boldly write over it, that Distich, that is said to bee written over the Tribunall in *Zant*, in letters of gold;

*Hic locus odit, amat, punit, conservat, honorat,  
Nequitiam, pacem, crimina, jura, bonos.*

*Chrysolog.*

*It may be that the Lord.* ] Or, out of doubt, the Lord God of Hosts will be gracious, &c. He is surely ready, were men but ripe, and right for mercy: it sticks onely on their part, and not on his: he waiteth to be gracious, *Esay 30. 18.* Oh unworthy we, that cause him so to do. *Currat paenitentia, ne praecurrat sententia.* They are but a remnant that shall have mercy: a few that shall finde favour: Oh labour to be of those few that shall enter into life, *Luke 13. 24.*

*Verse 16. Therefore the Lord God of Hosts, the Lord, saith thus,* ] Therefore? wherefore? because neither promises of mercy, nor menaces of misery, will work upon you, stand forth, and hear your doom, your sentence of condemnation, and it *Ali & Mon.* beginneth, as is usuall, *In nomine Dei*: neither can you say, as that *Martyr* did, when



when wrongfully sentenced, *ye begin in a wrong name.* To assure the matter, the Prophet here heapeth up three Majestical names of God: that they might tremble and turn, considering the greatnesse of Him with whom they here have to do, being glorious in holinesse, fearefull in prayes, doing wonders *Exod. 15. 11.*

*Wailing shall be in all streets &c.*] A generall outcry, as once in Egypt, when in every house there was a dead corps: or, as at the taking and sacking of Troy there was

*Luctus ubique, pavor, & plurima mortis imago.*

*Virg.*

*And they shall say in all the high-ways, Alas, Alas,*] Man is a creature apt to overgrieve for crosses: and to fill the ayre with moanes and complaints of his misery. The latine word *Eger* for a sick person, is judged to come from *Al, al* the dolefull expression of his grief. The Greek word *ai* is as much as *ai an*, Not ever. We are soon weary of suffering, and would faine see an end of it: and therefore cry out for help. The Hebrew word here used *Ho, Ho*, is the same with our *Oh, Oh*; it is *dolentis particula*, it is *ejulantis*, the broken speech of one in great dolour and durance. Nature need not to be taught to tell her own tale, when in distresse, then men are apt to be eloquent, even beyond truth: they add, they multiply, they rise in their discourse, like him in the Poet, *I am thrice miserable, nay ten times, nay an hundred, ten hundred times*: whereas they should correct their excessive complaint; with that other *Οἷμ' ἵδ' ἔμ, Alas, Alas*: but why *Alas*? Nothing hath befallen us but what is humane, common to men, and our betters.

*and they shall call the husbandman to mourning*] For the marring of his corn by the enemy, or by the vermine. Others read it thus, *The husbandmen shall send for those that are skilfull in lamentation, to mourning, and wayling.*

*and such as are skilfull of lamentation*] An ordinary practise in those Easterne parts (as now also in Ireland) to hire artificiall mourners at funerals to sing dolefull ditties. *Ut qui conducti plorant in funere.* See *Jer. 9. 17. Mat. 9. 23.* with the Note. Of the lawfulness of this custome the Prophet speaketh not. Many things are mentioned in scripture and made use of, but not approved, as *Usury Mat. 25. 27. dancing Mat. 11. 17. Theft, 1 Thess. 5. 2. injustice Luk. 16. 1. the Isthmian games, 1 Cor. 9. 24. &c.*

*Verse 17. And in all vineyards shall be wayling*] where used to be great jollity and revell-riot in time of vintage *Psal. 4. 8.* The calamity shall be common, the scourge over-flowing: and all sorts shall have their share See *Isa. 1. 5, 11, 13.*

*for I will pass through thee saith the Lord*] as a fire in a thick wood *Iam. 3. 5.* or dry stubble *Isa. 2. 5. Nah. 1. 10.* I will go thorough them, I will burn them together *Esa. 27. 4.* make a short work with them *Rom. 9. 28.* So fearefull a thing it is to fall into the punishing hands of the living God *Heb. 10. 31.* to stand in his way, when his sword is in commission, and He saith to it, *Sword go thorough the land, cut off man and beast from it Ezek. 14. 17.* Let this be thought on by those secure ones that live, as if they were out of the reach of Gods rod: *for what if the sword contemne even the rod?* and be drenched in the gall of these sturdy rebels? what then?

*Verse 18. Woe unto you that desire the day of the Lord*] The day of his visitation when he will go thorough us, as you Prophets would make beleieve. Where is the promise of his coming? Let him make speed and hasten his work, that we may see it. Let him increase his army and come down *Judg. 9. 29.* Such jeering and daring spirits there are still abroad. But do they provoke the Lord to anger? are they stronger then he? The great and terrible day of the Lord will come time enough to their cost; they need not accelerate it. Can they stand to his triall? or abide the thunder of his power?

*to what end is it for you*] when God shall answer you, as he did a far better man, out of the whirlwind and say, *Who is this that darkneth counsel by words without knowledge? Gird up now thy loynes like a man &c.* Where then shall the ungodly and the wicked appeare? what hills will they call upon to fall on them, when the elements shall fall upon them like scalding lead, or burning bell-mettall; and yet

*τῶς κακοδαίμων, καὶ τετράκις καὶ μυριάκις. Aristoph.*  
*1 Cor. 10. 13.*

*Jarchi*  
*Livelsius.*

*Horat. de arte Poet. Sic Homer. de Helio re sepulchro Gellius lib. 2. cap. 20.*

*Ezech. 21. 13.*

*Esa. 5. 19.*  
*Jer. 17. 15.*

*Job. 26. 14*

*Job. 38. 2, 3.*  
*1 Pet. 4. 18.*

all

all this be but the beginning of their sorrowes? Now therefore be not ye mockers, lest your hands be made strong, *Esay. 28. 22.* God can easily hamper you, if he once take you in hand.

*the day of the Lord is darknesse and not light*] No interchange of light: *an evil, an onely evil*, without mixture of mercy *Ezech. 7. 5.* a black and dismal day of one mischief upon another, in a continued series. *Affliction shall not rise up the second time Nah. 1. 9.* but ye shall totally and finally be destroyed: wrath shall come upon you to the utmost, *2 Thes. 2.* This is illustrated in the next verse by an apt Similitude.

*Verse 19. As if a man did fly from a lion &c.*] And so by running from his death, should run to it: by seeking to shun the shelves should split against a rock, *Incident in Scyllam &c.* as *Nicodemus Frischline* (that famous Poet, Orator, and Philosopher) endeavouring to escape out of close prison, by casting himself out at a window, the rope broke, and he perished by falling headlong upon a rock: So fareth it with those that feare not God. *Aliud ex alio malum*, One mischief treadeth on the heeles of another, as *Iob's* messengers. The clouds returne after the raine *Eccle. 12. 2.* as in *April*-weather, one showre is unburthened, another is brewed: and deep calleth upon deep at the noise of the water-spouts *Psal. 42. 7.* Evil shall hunt the violent man to destroy him *Psal. 140. 11.* your sins shall find out, out as a blood-hound, *Num. 32. 23.* as it did that Popish Priest in London, who having escaped the fall of *Black-friers Anno. 1623.* (where *Drury* had his braines knockt out of his head, together with his sermon) and taking water, with a purpose to saile into Flanders, was cast away (together with some others) under London-bridge; the boat being overturned. And as *Philip* the second King of *Spaine*, who going from the *Low-countries* into *Spaine* by sea, fell into a storme in which almost all the Fleet was wracked, his household stuff of very great value lost, and himself hardly escaped: He said he was delivered by the singular providence of God to root out *Lutheranisme*, which he presently began to do. But the hand of God was upon him in an extraordinary manner: for beside the invincible *Armado* here defeated, to his great heart-break (for his pretended patience was but as the fever called *Epialis* wherein men are cold without, but hot as fire within) he fell into that most lothsome lowsy disease, called *Phthiriasis*, whereof at length he dyed.

*and a Beare met him*] A Beare robbed of her whelpes (which she licketh into forme, and loveth above measure) is a very fierce and fell creature. To meet her in such a rage is to meet death in the very face: and yet that danger may be sooner shifted and shunned, then the heavy wrath of God avoyded or averted, without true and timely repentance: there is no way to run from him but by running penitently to him: as in a tempest at Sea, it is very dangerous to strike to the shore: the safest way is to have sea-room, and to keep in the *Maine* still.

*or went into the house*] To shelter himself from the Beare: as every creature in danger runneth to its harbour *Prov. 30. 26. Psal. 104. 18.*

*and leaned his hand on the walles*] As being breathlesse in running, and glad to stay himself on what he can next lay hold on. Man, like the vine, must have some-what to leane on: if it be but a broken reed, or bulging wall *Psal. 62. 3.* he shifts and shanks in every by-corner for comfort, as the Papists (stung by the Friers sermons) do by pardons and pennances, which are but palliate cures.

*Prov. 23. 32.*

*for a serpent bites them*] the guilt of sin abiding, biteth like a serpent, and stingeth like an adder.

*Verse 20. Shall not the day of the Lord be darknesse &c.*] q. d. How say ye now: when thus beset with mischief on all hands, such as ye can neither avoyd nor abide, must ye not needes subscribe to the truth of what I said *verse 18.* and do here againe repeate (that you may the better observe it) with greater emphasis, and earnestnesse: you shall not have the least glimmering of comfort, ease, direction or good counsel. To what end then should you desire this dreadfull day of the Lord? Are you in hast to be undone.

*Verse 21. I hate, I despise your feast-dayes*] wherewith ye think to stop my mouth, and to make me your debter: saying as that *Romane Emperour* when his enemy came against him, *Non sic Deos colimus ut ille nos vinceret*, we have not so

*Alfred. Chronol. pag. 480.*

*Jac. Revius de vit. Pontif. 312.*

*Hist. of Counc. of Trent. 417.*

*Carof. Scribon. de infir. Princ. cap. 20.*

so served the Gods, that they should serve us no better, then to give the enemy the better of us. The feast-dayes, and solemne assemblies you so much bind upon are *yours* and not mine: *I never commanded them* (viz as you now use them) *neither came they ever into my mind*. So far am I therefore from accepting your sacrifices, as that *I hate, I despise, I will not smell*: an elegant *Asyndeton*, importing Gods utter distaste of what they did (The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind? *Prov. 21. 27.*) and assuring a sudden vengeance, as in that quick and smart passage, *Go, preach, baptise, He that beleeveeth not shall be damned, Mark. 16. 16.* Will worship and out-sidenesse in religion is very odious to the Almighty: and stinks worse in his nostrils, then any ill vapour from the vilest dunghill doth in ours: or as those poisonous smells that ascended up once from the five cities of the plaine, and brought down from him a counterpoison of fire and brimstone. *Rome* also (that spirituall *Sodom*) shall be destroyed in like sort, with a terrible fire *Rev. 17. 16.* and *18. 8. 9.* for her detestable will-worships, superstitions and Idolatries, which no other nitre can possibly purge. *Rev. 13. 18.* the whole number of the *Beast*, whatsoever is numbred to belong unto him, is but the number of a man, humane inventions and will-wisdome; men will have it so: and this is the summ of all Popish religion. When the wit of man will be over-pleasing God with better devises then his own, will needs despite him with seeming honours, it turnes to madnesse, and ends in mischief.

*Verse 22. Though ye offer me burnt offerings &c.*] So long as ye stick in the bark, please your selves in the externall performance, rest in the work done, think to expiate your sins by your duties, and to sett off with God for your bad deedes by your good, and to get a license thereby to live as you list: though ye offer me burnt-offerings (which were wholly burnt in sacrifice to God, and so were ordinarily most acceptable.)

*I will not accept them*] Nor shall you be a button the better for them, but the worse. *Esay. 66. 3.* yea though ye added wine, oyle, and incense, that there might be a favour of rest in it. The very Heathens could say, that Gods favour is not to be gained by multitude of sacrifices, but by the integrity of those that offer them.

*neither will I regard (or look at) the peace-offerings of your fat beasts*] whether sheep or oxen, or another distinct creature, bigger then an ox called in the Arabick dialect *gamus*, as *Aben-Ezra* affirmeth, the French call it *Buffe*, and we the *Buffe* or *wild-Oxe*: All would not do; God would neither see nor heare, as it followeth.

*Verse 23. Take thou away from me the noise of thy songs*] No more pleasing to me then the grunting of an hog, or the braying of an asse, because hatelesse, heartlesse: for as every sound is not musick, so neither is ever musickall sound melodious to God. The voice which is made in the mouth is nothing so sweet to our eares, as that which comes from the depth of the brest. *Sing with grace in your hearts*, is the best tune to all the Psalmes: which are therefore called *spirituall songs Col. 3. 16.* both because they are indited by the Spirit, that are to be sung with the Spirit, *1 Cor. 14. 15.* and because they being so sung, do mak us more spirituall in the use of them: whilst we sing Davids Psalmes with Davids heart.

*for I will not heare the melody of thy viol*] Or of thine *organe, harp, citterne, lute, bag-pipe*, for so some render it, with respect to the Etymologie of the word *Nebel*. The Greek rendereth it *Of the Psalteries*: what need we trouble our selves much about those things whereof we can neither have proof nor profit: at least not profit enough to pay for the paines? God will not heare either their voyce or instrument-musick, because the heart was wanting. *Non vox sed votum, non Musica chordula, sed Cor.* The deeper and hollower the belly of the lute or viol is, the pleasanter is the sound: the fleeter, the more grating and harsh in our eares: think the same of God: and see how exceeding offensive to all his senses, yea to his very soule hypocrisy is *Esay. 1. 11, 12, 13. &c.*

*Verse 24. But let judgement run down*] Heb. *roule down freely*, plentifully, and plainly, *ut devolutus monte precipitiis torrens*, as the great billowes of the sea, or as waves rowling over rocks, so let judgement and equity be constantly and vigorously administred and executed.

Antonin. Philosoph. refer. Vulcat. Gallie, in Avidio Cassio.

Jer. 32. 35.

Liuvius. Columella.

and



and righteousness as a mighty streame] that comes with a force, and beares down all before it. *Fiat justitia, ruat orbis*, Let justice be done what ever come of it. The Sun might as soon be turned out of his course, as *Fabricius* out of the track of Truth and Justice, saith the Historian. How much better might this have been said of *Job*, *Moses*, *Phineas*, *Nehemias*, &c. famous in their generations for brandishing the sword of justice against the friends of *Baal*, *Balaam*, and *Bacchus*, for turning the wheel over all such roaring monsters, such lewd and lawlesse Belialists, as, hardened with impunity, dare oppose with crest and brest whosoever or whatsoever standeth in the way of their wicked lusts and practises. Oh this was better then burnt-offerings without this: this was that Actuall, Magisteriall, and Majesticall kind of devotion, that pleased God farr better then an *axe that hath horns and hooves*.

ἐστε πορβ-  
ρητοι.

*Verse 25. Have ye offered unto me sacrifices &c.* ] i. e. To me only, and not to other Gods also? did ye not begin betime to play the idolaters? and do ye not fill up the measure of your fathers? *Mat.* 23. 32. They sojourned in Egypt, and brought thence a golden calfe: *Jeroboam* sojourned there, and brought home two; which were no sooner up but you were down upon your knees, where still you continue at your mawmet-worship. *Is it not even so, o house of Israel?* And was it not even so in the wilderness, where and when I bore with your *evill manners about the time of forty yeares* *Act.* 13. 18. (for full forty it was not, but 38. onely and some few moneths) and was provoked by you ten times *Num.* 14. 22. when I had but newly brought you out of Egypt *chap.* 3. 1, 2. So that your Idolatry is hereditary; and therefore the more ingrained and to be abhorred. God alone is to be worshipped *Exod.* 20. 2, 3. 1 *King.* 18. 31. *truely* that there be no halting, and *truly* that there be no halving. Be the Gods of the heathen good-fellowes, saith One: the true God is a jealous God, and will not share his glory with another. For indeed he is the One *Deut.* 6. 4. and Onely God, *Psal.* 86. 10. *besides whom* *Psal.* 18. 32. *without whom* 1 *Sam.* 2. 2. and *beyond whom* 1 *King* 8. 6. *there is none other* *Deut.* 4. 39. *nor any like him* 2 *Sam.* 7. 22. *nor any with him* *Esay.* 44. 24. he is the onely Lord, and besides Him there is none other *Joel.* 2. 27.

Rom. 1. 23.  
2 Theff. 2.  
10, 11.

*Verse 26. But ye have burn the tabernacle of your Moloch*] That Idols were wont to be carried upon mens shoulders we may see *Esay.* 46. 7. *Baruc.* 6. 3. and 2. 5. That *Moloch* or *Malcom* was the abomination of the Ammonites, (who called him their king, as the Israelites called the true God *El.* 44. 6. and 33. 22.) See 1 *King.* 11. 5. that the Israelites should do thus in the wilderness (where they had Gods tabernacle erected) carrying about them privily some portable chapels or pictures of these Idols (as some hold they did, and *Josephus* seemes to say as much) was monstrous wickednesse, and the guise of men given up to a reprobate sense.

and *Chinn your images*] that is, your notable image, the plurall for the singular, as oft; especially in names of dignity. *Hierom* here for *Chinn* hath *Rephan*; confer *Act.* 7. 43. and the Commentatours thereon. *Aben-Ezra* thinks that by *Chinn* is meant the planet *Saturn*, called *chivan* in the Arabick. And other Hebrews by the *starr of your God* (that is, the starr which is your God. See *Esay.* 21. 9.) understand *Mercury*.

*Verse 17. Therefore will cause you*] Idolatry is a land-defolating sin. *beyond Damascus*] and not only so, but also *beyond Babylon* *Act.* 7. by the way of *Damascus*, by *Tiglath Pileser*, sent for by *Ahaz*, for that purpose *Ez.* 8. 4. *King.* 15. 29.

## CHAP. VI.

In utramvis  
autem dorm.

*Verse 1. W*Oe to them that are at ease in Zion] that lye sleeping on both sides, and slighting the former menaces, as *Leviathan* doth the iron-weapons *Iob.* 41. 27. that live as if ye were out of the reach of Gods rod: and as for all your enemies, ye puff at them, saying: We shall not be moved, we shall never

never be in adversity, *Psal.* 10. 5, 6. To these sleepers in Zion, God here sends forth his *summons* (the word *Hoi* signifieth as well *Hens* as *Ye*, *Ho*, as *Wo*, *Esay* 55. 1. *Zach.* 2. 6. *Ho, ho, come forth*) that were quiet and still, *Zach.* 1. 11. lulled asleep by Satan, or rather cast into a dead lethargy: *Sampson*-like their enemies are upon them, and they fast-asleep the while: *Isbosheth*-like they stretch themselves upon their beds of ivory, till they lose, not their precious lives onely, but their immortall souls. Security ushereth in destruction: those that are at ease in Zion, shall be raised by a dreadfull Woe rung in their ears, that shall make their hearts fall down, and their hairs stand upright. In the froth of carnall security and sensuall delights is bred that worm of conscience that never dieth, *Mar.* 9. and here begins to grub and gnaw: like as while the Crocodile sleepeth with open mouth, the *Ichneumon*, or *Indian Rat* shoots himself into his bowels: after which he never is at ease, as having his entrails daily devoured: so that one while he will be in the water, and anon after on the land, till life fails him.

and trust in the mountain of Samaria, ] Are carnally confident and secure, as good David also was, when gotten upon his strong mountain, *Psal.* 30. 6, 7. but was soon confuted: *Thou didst hide thy face and I was troubled*. The best are apt by rest, to contract rust: and being full-fed to wax wanton, *Deut.* 32. 15. To affect more *mundi delicias quam Christi divitiis*, as One saith, the worlds dainties then Christs comforts: to trust in uncertain riches, then to rely upon the living God, who giveth them all things richly to enjoy. This must be lookt to: for it hath a woe hanging at the heels of it, *Jer.* 17. 5, 6. *Psal.* 52. 7, 9.

πεποιθότες.  
Septuag.

1 Tim. 6. 17.

Which are named chief of the Nations, ] Heb. expressly named, declared, notified, celebrated, chief, ] the head, or first fruits; the head and height, *Principium*, id est, *præcipuum gentium*: So *Amalec* is called the first of the Nations, *Numb.* 24. 20. haply they held themselves so: as the Egyptians afterwards boasted much of their Antiquity, and the Chinois at this day do of their excellency, and perspicuity above other Nations. Many wicked ones are of great renown in this world, *Psal.* 73. 4, 6. and stand much upon their titles and termes of honour: who yet in the next generation shall be utterly forgotten, *Psal.* 109. 13. for that their names are not written in heaven, *Rev.* 17. 8. and look how much they have glorified themselves, and lived deliciously, so much torment and ignominy shall be given them, *Rev.* 18. 7.

Justin, lib. 2.

To whom the house of Israel came. ] The whole house of Israel, viz. the two tribes to Zion, the ten to Samaria, *Vel sacrorum causæ, vel judiciorum*, saith *Dru-sius*, as to places of worship, and besides, courts of justice. Others fence it thus, *The house of Israel came unto them*, that is, the Israelites invaded those nations, that once held Zion and Samaria, and succeeded them therein: not by any strength of their own, but by Gods mighty hand and out-stretched arm, which they (ungratefull wretches) acknowledge not: but came in for themselves, so *Ribba* rendreth it, *Quasi sibi tantum nati, se solos esse aliquid*, as if they were the onely proprietaries, the sole owners of all; and owed no service to any chief-Lord. Such insolency grows from security. See *Jeb.* 21. 23.

Onb

Versa 2. *Passé ye unto Calneh and see*, ] Take a voyage to, and a view of those most famous bordering cities, *Calneh*, or *Selencia* in *Mesopotamia* on the East, (whereof see *Gen.* 10. 10. the beginning of *Nimrod's* Kingdom) *Hamaah* the great, or *Antiochia*, (now *Aleppo*, a famous Mart-town) on the North. Then go down Southward to *Gath* of the *Philistines*, which was of all the five satrapies *potissima & potentissima*, and is therefore called *Methog-Ammah*, 2 *Sam.* 8. 1. with 1 *Chron.* 18. 1. because, being a town of great strength, it was, as it were, the bridle, whereby the whole countrey about was kept in awe: It was afterwards known by the name of *Diocæsarea*. Away to these neighbouring cities, and see in them, as in so many *Oprick-glasses*, how much more God hath done for you then for them in every respect; the greater is your guilt, and the deeper will be your judgement in the end, for abuse of these rich mercies (of a fertile soil, a large Empire, &c.) to security, oppression, and other detestable vices and villanies.

be they better then these kingdoms? ] *sc.* of *Judah*, and *Israel*? which were certainly *multis nominibus laudatissima*, very fruitfull and pleasant countreies, *Deut.* 8. 7, 8, 9. *Numb.* 14. 7, 8. whatsoever *Serabo* spitefully reporteth to the contrary, being therein worse then *Rabshakeh*, *Esay* 36. 17.

Lib. 7.

Or

Or their border greater then your border, ? ] sc. till the *Babylonians, Syrians, and Assyrians* took part of your countrey from you, and coop'd you up, cut you short. And now that you are so straitned for room, doth not the Lord recompense you in multitudes of people? *Judea* was not above 200. miles long, and 50. miles broad, say Geographers: and yet what huge armies brought they into the field? Observe then saith the Prophet, the great things that God hath done for you above other Nations, and walk accordingly: or else take lessons out of their losses, and damages, and know that the case will be your own, *Aliorum perditio vestra sit cautio*: Learn by other mens harms, to beware.

*Verse 3. Ye that put farre away the evil day, ]* Wo to you that would do so, if you could; that fondly perswade your selves there is no such danger in evil-doing, as the Prophets pretend: but that all shall be hail and well with you, though yet walk in the imagination of your hearts, to adde drunkenness to thirst, *Deut. 29. 19.* and to heap up sin as high as heaven, *Rev. 18. 5.* This cursed security and hope of impunity, is the source of much wickedness in the world. See *Prov. 7. 19, 20. Matth. 24. 48.* with the Notes. It is a sad thing when men shall say, as *Ezek. 12. 27.* The vision that he seeth is for many dayes to come: and he prophesieth of the times that are farre off. This Atheisticall conceit accelerates the judgement, *vers. 28.* Therefore say unto them, Thus saith the Lord God, there shall none of my words be prolonged any more: but the word which I have spoken shall be done, saith the Lord God. *Tarditatemque supplicij, gravitate compensabo.*

*Quæ longinquæ  
sunt, non metu-  
untur. Arist.  
Rhet. 1.2.c.5.*

*Val. Max.*

*2 Pet. 2.3.*

and cause the seat of violence to come near. ] *Amor à Justitia sellà*: setting aside the care of justice, together with the fear of God, for whom yee ought to have reserved the chief room in all your publike meetings, as the *Ethiopian* Judges are said to do. *Atque vi an geritur res*, might overcomes right: and robberies are daily done by authority. See *Psal. 94. 20.* The throne of iniquity shall not have fellowship with God: neither will he take the wicked by the hand, whatever those corrupt *Vice-gods* do, (as we may in the worst sence, best terme them) whose judgement now of a long-time lingreth not, and their damnation slumbrereth not. The evil day that they put farre away, will suddenly surprize them, and then what will they do when God riseth up? and when he visiteth, what will they answer him? *Job 31. 14.*

*Claudian. 1.2.  
in Eutrop.*

*Sed quam cæcus inest visus amor? omne futurum,  
Despicitur, suadentque brevem presentia fructum, &c.*

*Verse 4. That lie upon beds of ivory, ]* which was a commodity far fet (even out of *India*) and dear bought; precious, and sumptuous. The wealthier sort used to deck their houses with such kind of beds deckt with ivory (*lectis eburatis*, as *Plinius* phraseth it) as *Ezek. 1. 6.* with gold and silver: hence their houses are called houses of ivory, *chap. 3. 15.* and *1 King. 22. 39.* See *Plin. lib. 33. cap. 11. Horat. 1. 2. Sat. 6.* Here then is condemned their luxury, and abuse of Gods good gifts, with neglect of the weal-publike, and contempt of judgements threatned.

*Κατακατα-  
λύτης.*

*Lascivientes.  
Delicantes.*

and stretch themselves upon their couches, ] *Pandulantur in suis cubilibus*, so *Rabbi Solomon*. Others render it, *redundantibus ac diffuentibus*. Wo to them that delight in over-long and large coverlets, curtains, &c. superfluously hanging down on all sides upon the very ground; so *Kimchi*. The *Seventy* and *Vulgar* render it, *Wo to those that wantonize upon their couches*, melting in sensuall pleasures. Compare *1 Tim. 5. 6. Jam. 5. 5.* God grudgeth not his people an honest affluence, *Psal. 23. 4.* but granteth them all things richly to enjoy, *1 Tim. 6. 17.* Howbeit he requireth them to be sober and watch: not making provision for the flesh, to live after the lusts thereof, but walking decently as in the day; not in rioting and drunkenness, not in chambering and wantonness, &c. *Rom. 13. 13, 14.*

*Yeux de  
haute graisse.*

and eat the lambs out of the flock, ] *E grege, id est, egregios ac optimos*, the very best and fattest morsels, pampering their paunches; swinish belly-gods. and the calves out of the midst of the stall. ] The French call them high-grasse-veals. Nothing would down with them but tid bits, *κίμας καὶ λαμπρὰς*, dainty and goodly, *Rev. 18. 9.* Those *Abbey-lubbers* of the Romish Synagogue are compared to fed horses, pampered in their cloysters (as war-horses in their stalls or stables) and





Theat. of Gods  
judgments  
part. 2. pag.  
110. 111.

second part of the *Theatre* of Gods judgments: who to please all his five senses at once, allowed to the delight of every severall sense a severall hundred pound. For which end 1. He bespake a curious faire room richly hangd, and furnished with the most exquisite pictures, to please the eye. 2. He had all the choyest Musick that could be heard of, to give content to the eare. 3. He had all the Aromatickes and odoriferous perfumes, to delight his cent in smelling. 4. All the Candies, Preserves, Junkets, even to the stretching of the Apothecaries or Confectionaries art, to please his tast. 5. And lastly, a beautifull and faire strumpet lodg'd with him in a soft bed, and the daintiest linnen that could be compassed to accommodate his touch: and all these this Epicure (more then ever *Sardanapalus* did) enjoy'd at one instant: He spent thirty thousand pounds in three yeares, and swore after all, that if he had ten times more then ever he had, he would spend it all to live one week like a God, though he were sure to be damn'd in hell the next day after.

Aug. de doct.  
Christian. lib.  
4. cap. 6.

they are not grieved for the affliction of Joseph] i. e. of the Israelites *Psal.* 80. 2. and 77. 16. *Amos.* 5. 6. Joseph is mentioned and put for all the rest, because he was famous amongst his brethren, *vel ob mala quae pendit, vel ob bona quae rependit*, both for the evils that he suffered, and for the good turns that he returned. Time was when poor Joseph was ill handled by his mercilesse brethren; and could not be heard, though he used many intreaties, *Gen.* 37. 23, any 42, 21. They when they had cast him into the pit, there to pine and perish with hunger, sat down to eat, and so to ease themselves of any remorse of conscience, that might be wrought in them. They should have been sick at heart (as the word here signifieth) for the affliction (the constriktion, the breaking to shivers) of Joseph: poor *Reuben* was so, as farr as he durst shew it: and Joseph forgat not his kindnesse, when he came to his greatnesse. God (who is all bowels) will never forget those that forget not his afflicted; but commiserate and relieve them, as they have opportunity and ability.

See 1 Sam.  
22. 8.

שבר

Magdeburg.  
Esa. 50. 11.

Verse 7. Therefore now shall they go captive with the first] Heb. in the head of those that go captive: as they have been first in the degrees of honour, and of sin, so shall they be now of punishment, according to that saying of the Centurist, *Ingentia beneficia, ingentia flagitia, ingentia supplicia*. This they shall have of Gods hand, they shall lie down in sorrow: yea many sorrowes shall be to these wicked ones, *Psal.* 32. 10. these mercilesse men shall not have the least mercy shewed them, *Iam.* 2. 13. God will surely set off all hearts from such (as he did from *Haman*, for whom in his misery not one man openeth his mouth once to intercede) and he will punish *magnum luxum magno luctu*, as One saith, great luxury with great necessity.

Sebeca

Living

and the banquet of them that stretched themselves] They shall neither have mind nor mony to make feasts, that were wont to lay on in all sorts of superfluities. That prodigall above-mentioned was by a just hand of God reduced to extreme penury, and cast off by all his former acquaintance. That luxurious Roman *Apicius* (the expences of whose kitchen amounted to more then two millions of gold,) having eaten up his estate, and fearing poverty poysoned himself: leaving behind him ten bookes, of direction how to furnish and set forth a feast with all manner of varieties, which now he could sooner talk of then take of. The word here rendred banquet is taken for a funerall feast *Jer.* 16. 5. and so some think the sense here is; they shall be carried captive into a farr country, and there be deprived of the honour of burials; which is a judgement elsewhere threatened *Jer.* 22. 18, 19. *Ahen-Ezra* rendreth it, *faceffer canticum* the song of the wanton shall be set packing: and for this he alledgeth, that in the *Arabick* dialect, the root-word here used, signifieth to lift up the voyce, either for joy or grief: The Seventy render it, the neighing of horses: as noting their immoderate lust according to *Jer.* 5. 8. And this sense *Ribera* commendeth.

Verse 8. The Lord God hath sworn by himself] Heb. by his soul, which is himself: sith whatsoever is in God, is God. So chap. 4. 2. *Gen.* 22. 16. *Heb.* 6. 16, 17. Or, He hath sworn by his soule, that is *Serie & ex animo* Seriously and heartily. Among the Heathens *ex animi sui sententia* was instead of an oath.

saith the Lord God of hosts] who hath power enough in his hand to performe what he hath so solemnly assured.

I abhorre the excellency (or, the pomp and pride) of Jacob] So Basil speaking of the Western Church, *Odi fastum istius Ecclesie* saith He, I hate their pride. This he elsewhere calleth *oppor* *durind* the Western brow (from the fore-head, that seat of pride and arrogance) which at length occasioned that lamentable separation of the Easterne or Greek church from communion with the Latine: the other foure Patriarks dividing themselves from the bishop of Rome. Pride is an odious evill; fitly compared by One to a great swelling in the body, which unfits it for any good service: and is apt to putrify, and break, and run with loathsome and foule matter: so doth Pride disable the soule from doing duty, and at last breaks forth into odious deeds, abominable to God and Man. There are that by *Excellency* or *Glory* here understand their glorious Temple, and other priviledges, wherein they so much gloried. See *Psal.* 47. 5. But Mercer thinks it rather meant of the ten tribes then of the two, whose crown of pride is elsewhere taxed *Esay.* 28. 1. *Hof.* 7. 10. The pride of Israel testifieth to his face, it breaketh out in his forehead, as a great master-pock,

Field. Gerson,  
Carlton

therefore will I deliver up the city with all that is therein] Heb. with the fulnesse thereof: both persons and things are all forfeited, and shall be seized by the enemy; be the city of Samaria never so rich a *Cargazon*, so full a *Magazine* of Men and meanes, I will shut them up (so the word signifieth) after a strait siege, into the enemies hand, who shall make a spoyle of them.

Verse 9. And it shall come to passe, if there remaine, ten men &c.] that is many, as *Zech.* 8. 23. *Levit.* 26. 26. because *ten* is the utmost of single number q. d. Though a considerable company escape the enemy, yet pestilence or some other destruction shall put an end to them.

they shall dye] See this fulfilled 2 *King.* 17. 5. In which common calamity what an happyaesse had they, that belonging to the election of grace could confidently say as *Hab.* 1. 12. Art not thou from everlasting, O Lord my God; mine holy One? We shall not dye (or if we do, death may kill us but cannot hurt us) O Lord thou hast ordained them for judgement, and O mighty God thou hast established them for correction. The wicked are killed with death *Rev.* 2. 23. undone by it: to them it is no other but a trap-dore to hell; as to the Saints it is as the valley of *Achor*, a doore of hope, the very day-break of eternall brightnesse.

Occidere potest,  
non ledere.

Hof. 2. 15;

Verse 10. And a mans uncle shall take him up] Him, that is every one of the ten a fore-mentioned, being now dead of the plague, shall his uncle or dearest friend take up on his own shoulders, for want of the ordinary mercenary officers (called by the Latines *Vespillones*, *Libitinarii*, *Pollinctores*) their best friends shall be forced to bury or burn their dead corpses. So *Seneca* in *Oedipo*.

portat hunc ager parens  
Supremum ad ignem, mater hunc amens gerit,  
Properatque ut alium regeat in eundem regnum.

To bring out the bones out of the house] for buriall as 1 *Sam.* 31. 15. the flesh being first burnt. Bones are a part of a mans body, and therefore to be committed to the earth, or laid up in a safe place as *Ioseph* were *Exod.* 13. 19. *Iosh.* 24. 32. and with his, the rest of the Patriarks doubtlesse *Act.* 7. 16 This is one of the dues of the dead 1. In honour of God who made mans body with admirable art *Psal.* 139. 5. and as it were by the book *verse* 14. 15, 16. 2. Next because the dead body was sometime a Temple of the Holy Ghost, and an instrument of many holy actions 1 *Cor.* 3. 16, 17. and 2 *Cor.* 6. 16. 3. because it shall be raised one day and conformed to Christs glorious body the Standard *Philip.* 2. 21. We know, saith the same Apostle, that when *Christ, our life, shall appeare; We shall appeare with him in glory*: like as in the transfiguration, that body of *Moses* which was hid in the valley of *Moab*, appeared with *Christ* in the hill of *Tabor*.

τα νεκρὰ ζοῦν  
va.

and shall say unto him that is by the sides of the house] To him that burneth the dead, as afore, that assisteth a mans uncle to inter him. The Jewes did not usually burn but bury: yet sometimes they did *Jer.* 34. and 1 *Kings.* 34. and at this time they were forced by the raging pestilence to do it (as *Hierome* here noteth) for the preventing of stench and further infection.



*Is there yet any with thee? ]* sc. left alive: or hath death made a clean rid-  
dance? Or thus: Are there yet any more dead corpses, which I may carry forth  
for the buriall?

*and he shall say No: ]* Or, And he shall say *An end*, a totall consumption: they  
are all dead, and gone. A sad verdict.

Has, St.

*then shall he say, Hold thy tongue ]* sc. beare it patiently, fret not, murmure not,  
'tis Gods doing *Psal. 39. 9.* Hold thy peace at the presence of the Lord God  
*Zeph. 1. 7.*

*for we may not make mention of the Name of the Lord ]* This is *vox desperantis* the  
voice of despaire and despondency: and it is as if he had said: it is bootlesse to  
pray; for God is set to plague us, and will not be pacified; Surely there is no  
hope: but we are all *Free among the dead, like the slaine that lie in the grave whom*  
*God remembreth no more, Psal. 88. 5.* neither helpeth it us to remember or mention  
him any more. Men under sharp afflictions are apt to think that there is left them  
neither hope of better nor place of worse, as the Church in the Lamentations. Others  
sense it otherwise: but to me this seemeth the likeliest.

*Verse 11. For behold the Lord commandeth ]* Calamities, and they come: the  
*Chaldeans*, and they are at hand with their battel-axes, but it is he that gives them  
their commission, and biddeth them *Fall on*.

aquo pulsat  
pede &c.

*and he will smite the great house with breaches &c ]* i. e. he will destroy rich and  
poor together; pale death will knock at both their houses with an even foot, as in  
time of plague, earthquake or the like Epidemicall evill. The grave is the *Congre-*  
*gation house of all living Iob. 30. 23.* whereinto men chop oft before they think:  
as a man that walks in the snow may into a marle-pit. The mortall scyth is master of  
the royall scepter: and it mowes down the lillies of the crown, as well as the gras  
of the field. Death is the onely king against whom there is no rising up, as *Augur*  
phraseth the most absolute predominance *Prov. 30. 31.* it levelleth *Lords* and  
*Lofels*, and layes all wast: breaking down the greater houses and cleaving  
the lesser, with an utter extermination of all. Search you therefore, search you,  
O nation not desired; before the decree come forth &c. *Zeph. 2. 1, 2.* After-wit  
here helps not: repentance, though true may come too late in respect of temporall  
judgements, as in *Moses Deut. 1. 37.* and *David 2 Sam. 12. 10.*

*Verse 12. Shall horses runne upon the rock? ]* Is it possible they should do so, and  
not first break their hoofs, and then their necks? will the rider therefore venture  
there? were it not matchlesse madnesse in him?

*Will one plow there with oxen? ]* Sure he will conceive it too hard a tug, and too  
vain a labour. *Hierom* rendreth it *Bubalus*, with wild-oxen: which, not accusto-  
med to the yoke, are like to make but wilde work where-ever they are plowed  
with. Now as there is no good horse-racing upon a rock, nor fit plowing there:  
so neither must you ever hope to escape unpunished, or to keep up your Common-  
wealth unshattered, so long as ye deal thus preposterously, perversly, and absurdly,  
*Prov. 14. 14.* That of *Virgil* is not much unlike:

Eclog. 3.

*Atque idem jungat vulpes, & mulgeat hircos.*

*for ye have turned judgement into gall, &c. ]* Or, into poyson: the Chaldee ren-  
dreth it, *into the head of hurtfull serpents*. The word seemeth to signifie the *poyson*  
of *serpents*, which is in the head. See *Hof. 10. 4.* with the Note.

Revel. 8. 11.  
Bellarm lib. 4.  
de Pontif.  
Roman.

*and the fruit of righteousness into hemlock. ]* Or, *Wormwood*, as if ye were a kin  
to that Starre in the *Revelation* that is stiled *Wormwood*, that great Antichrist, who  
would make the world beleeve, that he hath power *de injustitia facere justitiam*,  
*ex nihilo aliquid, ex virtute vitium*, that is, of injustice to make justice, of nothing  
to make something, of vertue vice, to dispence with any of the ten Commande-  
ments, to make new articles of the Creed, to dispose of all kingdoms at his pleasure,  
and what not? Pope *John 23* saith, that he may grant a dispensation against the  
law of Nature and of Nations, against *St. Paul*, and *St. Peter*, against the four  
Gospels, &c. The Councel of *Constance* comes in with a *Non-obstante* against Christs  
own institution, with-holding the cup from the Sacrament: and the like for priests  
marriages, prayers in a known tongue, singing of Psalms, &c. When the Car-  
dinalls

In Extrav.

Caranza Sum.  
Conc: sess: 13.

dinalls meet to chuse a Pope, they make a vow, whosoever is chosen, he shall swear to such Articles as they make. And *Sleydan* telleth us, that the Pope is no sooner chosen, but he breaks them all, and checks their insolencies, as if they went about to limit his power, to whom all power is given both in heaven and earth, both in spirituals and temporals. And indeed, he is called the *Beast*, in respect of his civil power, and the *false-prophet* in respect of his spiritual: and the *Starre, Wormwood*, because being himself in the gall of bitterness, and bond of perdition, he turneth all judgement into gall, and the fruit of righteousness into wormwood. See Chap. 5. 7.

*Verse 13. Te which rejoyce in a thing of nought* ] In the creature, saith à *Lapide*, which is a meer Nothing: in your wealth and strength (called *horns* in the next clause) which are an uncertainty, an obscurity, as the Apostle deemed them 1 *Tim.* 6. 17. and have no solid subsistence, saith *Solomon*, *Prov.* 23. 5. though the foolish world call them *substance*, and good: Indeed it is onely opinion that sets the price upon them, as when gold is raised from twenty shillings to two and twenty, the gold is the same: estimation only raiseth it. It is said of the people of the East-Indies in the Isle *Zeylon* that having an apes tooth got from them, which was a consecrated thing by them, they offered an incredible masse of treasure to recover it. Such things of nought, are highly prized and pursued by the worlds *ἐπίδουλοι* by worthless persons, such as *Antiochus* was in all his state *Dan.* 11. 21. and *Agrippa* in all his pomp (or as the Greek hath it, in all his phantasy or vaine shew) and as these voluptuaries in the text, who had their wine and their musick, fat calves, and choicest oyntments wherein they held themselves happy *verse.* 4. 5. 6. but the Prophet telleth them that in rejoycing in these low things, they rejoyced in a thing of nought: they fed altogether upon ashes, a deceived heart had turned them aside, so that they could not deliver themselves from these empty vanities, nor say (as wise men would have done, ) Is there not a lie in my right hand. *Esay* 44. 20.

Ἀδωλφους.

Μετὰ πολλῆς  
φαντασίας.  
Αἱ. 25. 23.

*Which say, Have we not taken to us horns,* ] yet, no doubt: but such as God by his *Carpenters* can soon cut off, *Zech.* 1. 20, 21, or without them, by his own bare hand, *Psal.* 75. 11. But what an arrogant brag is here? Have we not taken? and to us? and horns? and by our own strength? *Hic Deus nihil fecit*, Here God did nothing; they were all the doers: so small a winde blowes up a bubble,

*Sic leve sic parvum est, animum quod laudis avarum  
Submisit, aut respicit.*

It is a notable witty expression of *Luther*; By mens boasting of what they have done, saith He, *Hac ego feci, hac ego feci*, This and that I have done, they become nothing else but *faces*, that is *idregs*: if themselves were any thing, they would not thus rejoyce in a thing of nothing: they would not crack in this sort.

*Luth. in Psal.*  
127.

*Verse 14. But behold, I will raise up against you a nation, &c.* ] which shall be a cooler to your courage, a rebater to your swelth, a meanes to take you a link lower, and to stain the glory of your pride. I tell you not what a nation it is, that you may imagine the worst: but you will finde their quiver is an open sepulchre, they are all mighty men, and no lesse mercilesse, *Jer.* 5. 16, 17.

*and they shall afflict you (or crush you) from the entering in of Hamath unto the river of the wilderness* ] from one end of your land to the other; that as ye have filled it from corner to corner with your uncleanneses *Ezra.* 9. 11. so there may passe over it an overflowing scourge to wash the foul face of it, as once the old world. *Hamath* was before noted to be *Antiochia*, which was one of the bounds of the land of Israel to the North-East.

*the river of the wilderness* ] is else where called the *river of Egypt*, as some will have it, See *Num.* 34. 5, 8. *Deut.* 3. 17. *Iosh.* 13. 3. and 15. 47. 1 *Chron.* 13. 35. where the wilderness was *Joel.* 1. 20. I cannot but concur with *Kimchi*, who by the *river of the valleys* here, understandeth the *dead sea*, comparing this text with 2 *King.* 14. 25. & *Deut.* 3. 17. It being common in Scripture to call lakes and great rivers by the name of Seas, *Luke* 5. 1. with *Num.* 34. 11. The *dead sea* also is in Humane Authours called the *lake Asphaltites* the lake of *Palestina*, of *Sodom*, &c. It lieth to the South-west: and is elsewhere made the bound of the Promised land, *Num.* 34. 3. *Iosh.* 15. 2.

*Josephus.*  
*Galems.*

## CHAP. VII.

*Verse 1.* **T**Hus hath the Lord God shewed unto me, ] *sc.* in a Prophetical vision : this being the first of those five that follow, to the end of the Prophe-  
 sic: all foretelling the evils that should befall this people, to whom *Amos* is again  
 sent, as *Abijah* was to *Jeroboams* wife with heave tidings, and as *Ezekiel* was  
 afterwards to his rebellious countrymen, with a *roll written full of lamentations,*  
*Ezech. 2. 10.* and mourning, and we.

and behold he formed grasshoppers, ] Or, locusts, fore-runners of famine, *Joel*  
 1. 4. ( See the Note there ) or, ( as some will ) of the *Assyrians*, whom the divine  
 justice made a scorpion to Israel, as Israel had been a scourge to Judah. When the  
 Israelites were in their flourish, as the grasse or wheat is in the beginning of the  
 shooting up of the latter groweth, they had been first mowed by *Benhadad*, king of  
*Syria* : but, growing up again under *Jeroboam* their king, they were devoured by  
*Pul* and his Army, as by so many greedy locusts.

In the beginning of the shooting up of the latter growth, ] For in those fat and  
 fertile countreys they used

*Virg. Georg. 1.*

*Luxuriam segetum tener à depascere in herba.*

Now if the latter growth were eaten up too, what else could follow but extreme  
 famine ?

It was the latter growth after the kings mowings. ] Or, sheep-shearings, as some  
 read it : but the former is better : and *Diodate* here noteth, that it is thought that  
 the kings did take the first crop, in *esum & usum iumentorum*, to keep their warre  
 horses, and for other services : leaving the latter mowings for other cattle, who  
 were taught to say, *After your Majestie, is good manners.*

*Verse 2.* When they had made an end of eating, ] Not the corn onely, but the  
 grasse, to the very roots ; besides a pestilent stench left behinde them ; when, I say,  
 they had done their worst. Prayer is the best lever at a dead list : as is to be seen,  
*Jam. 5. 18.* upon the prayer of *Elias* the heaven gave rain, and the earth brought  
 forth her fruit, after three years and a halfe drought ; when it might well have  
 been thought that root, and fruits, and all had been dried up, and that prayer had  
 come too late. But that's seldome seen : as all Gods people can say experimentally.  
*Lib. 5. cap. 27.* But what shall we think of *Jamblicus*, a Heathen Authour, who hath such a com-  
 mendation of prayer, which might well beseem an experienced Christian ? He cal-  
 leth it, *Rerum divinarum ducem & lucem, copulam, qua homines cum Deo conjun-*  
*guntur*, the guide and light of divine duties : the band whereby men are united to  
 God. Nay he proceedeth and saith, that prayer is *clavis instar, qua Dei penetra-*  
*lia aperiuntur*, instead of a key, wherewith Gods cabinet is opened : and much more  
 to the same purpose : All this the Prophet knew full well, and therefore sets to work  
 in good earnest : and as when a cart is in a quagmire, if the horses feel it coming,  
 they'll pull the harder, till they have it out : so He.

Then I said, O Lord God forgive, I beseech thee, ] Sin, he knew, was their grea-  
 test enemy ; the mother of all their misery. Of that therefore hee prayes for par-  
 don, and then hee knew all should be well : as when the sore is healed, the plaister  
 falleth off. Of Christ it is said, that He shall save his people from their sinnes, *Mat.*  
*1. 21.* as the greatest of evils : and the Church in *Hosea* chap. 14. 2. cries, Take  
 away all iniquity. *Feri Domine, feri*, saith *Luther*, *nam à peccatis absolutus sum.*  
 Smite me as much as thou pleasest, now that thou hast forgiven my sins.

By whom shall Jacob arise ? for he is small. ] Here is much in few. It is *Jacob*,  
 thy confederate : and he is down upon all four : and he is but small, low and little,  
 and ( as some render it ) *Quis stabit Jacobo ?* Behold, He whom thou lovest is sick,  
*Ioh. 11. 3.* They that are thine by covenant, are at a very great under : trodden on  
 by the buls of *Basan*, as a poor shrub of the wilderness, so the *Psalmists* word  
 imports, *Psal. 102. 17.* Why shouldest thou be as a man astonished, ( that knowes not  
 whether



whether he had best help or not ? ) or as a mighty man that cannot save ? Yet then, O Jer. 14. 9.  
 Lord, art in the midst of us ; and we are called by thy Name : leave us not. Thus  
 the Prophets indeed prayed for their unkind countrey-men : so did Paul, Athana-  
 sius, Luther. I have obtained of God, said He, that never whilst I live shall the  
 Pope prevail against my countrey : when I am gone, let those pray that can pray.  
 And indeed, he was no sooner gone, but all Germany was on a flame : as when  
 Austins head was laid, Hippo was soon surprized by the enemy ; and when Parents,  
 Heidelberg.

AR. &amp; Mon.

Verse 3. *The Lord repented for this : it shall not be, saith the Lord.* ] Here was  
*mutatio rei, non Dei : facti, non consilij* : a change not of Gods will, but of his  
 work ; therefore ( by way of explication ) it followeth, *it shall not be saith the*  
*Lord.* To speak properly, there can be no repentance in God, 1 Sam. 15. 20. but  
 this is spoken after the manner of men ; and it notably setteth forth the power of  
 faithfull prayer, able after a sort, to alter Gods minde, and to transfuse a dead Palsie  
 into the hands of Omnipotence, Exod. 32. 10. where God is said to be-speak his  
 own freedom : and Moses is represented as the great Chancellor of heaven.

Verse 4. *And behold the Lord God,* ] whose Asterisk, or starry Note this behold  
 is, saith Tarnovius, stirring up to attention. Another compareth it to an hand in  
 the margin of a book, pointing to some notable thing. Another to the sounding  
 of a trumpet before some proclamation : or to the ringing of a bell before the ser-  
 mon of some famous Preacher.

*the Lord God called to contend by fire,* ] that is, by parching heat and drought,  
 causing dearth, as Joel 1. 19. For which purpose, God called his Angels, those mi-  
 nistring spirits that execute his judgements upon the wicked ( as they did once upon  
 Sodom ) to contend for him ( a metaphor from civil courts ) to plead for him by  
 fire, to destroy the perverse Israelites by fire and brimstone, as they had done So-  
 dom and Gomorrah ( so some interpret it according to the letter ) or by the woe  
 of warre, compared to fire, 2 King. 14. 26. *Esay 26. 11.* as being a misery  
 which all words ( how wide soever ) want compasse to expresse ; Or, by im-  
 moderate heat and drought, as afore : so great, that it devoured the great deep, ]  
 as that fire of the Lord in Eliah's time licked up the water that was in the trench,  
 1 King. 18. 38. See *Esay 51. 10.*

Esay 66. 16.  
Ezech. 33. 22.

*and did eat up a part.* ] Or, it devoured also the field : Not onely the waters, in  
 and under the earth, that serve to make it fruitfull, but a part of the earth it self ;  
 which was altogether above and against the common course of nature. Some render  
 it, *and did eat up that part, or that field, sc.* that mentioned verse 1. the Kings  
 field ; that as the King had chiefly offended, so he should be principally punished.  
 Other, interpret it by chap. 4. 7. One piece was rained upon, and the piece where-  
 on it rained not, withered.

Kimchi.

Drusius.

Verse 5. *Then said I, O Lord God, cease I beseech thee.* ] See verse 2. and perse-  
 vering in prayer for the publike, remember to plead, not merit but misery, *Psal. 79.*  
*8, 9.* and with all humility to acknowledge that it is of the Lords mercies that we are  
 not consumed : because his compassions fail not, *Lam. 3. 22.*

Verse 6. *The Lord repented for this,* ] As he is gracious, *Exod. 22. 27.* and  
 quickly repenteth him of the evil, *Joel 2. 13.* *Redire nos, non perire desiderat.* I said,  
 I would scatter them into corners, &c. *Deut. 32. 26, 27.* Mercy could not behold  
 such strange wrath and cruelty, and not weep her self even sick, as it were.

Chrysostom.

*this also shall not be, saith the Lord.* ] So ready is he to yeeld himself overcome  
 by the suits of his servants.

*Flectitur iratus voce rogante Deus.*

See verse 3.

Verse 7. *This he shewed me, and behold,* ] See verse 4.

*The Lord stood upon a wall made by a plumb-line, &c.* ] Here he was set, or stood  
 firme, ( as the word signifieth ) as not to be removed from his purpose, by any in-  
 treaties : he was fully resolved upon their ruine, and it should be done exactly, ad  
 amissim, by line and by rule, as it were, and with so much justice, and most exqui-  
 site diligence, that against it should lie no manner of exception. It is said of the

Arcopagites

*Areopagites in Athens*, that their sentence was so upright, that none could ever say he was unjustly condemned of them. How much more true is this of the righteous judgement of God, who must needs therefore be justified and every mouth stopped? *Mat. 22. 12.* And he was speechlesse, because *self-condemned Tit. 3. 11.* and had not what to request.

*With a plumb-line in his hand*] To shew that he would accurately examine their actions, and punish their pravitie. (See *Lam. 2. 8.* and *2 King. 21. 13.*) nor sparing them as heretofore. A heavy sentence surely *Psal. 130. 3.*

*Verse 8. Behold I will set a plumb-line*] I will call them to a strict account and shew them no favour *Jer. 16. 13.* I will now actually execute my justice which I have hitherto suspended; and pay them home for the new and the old; bringing upon them an evill, an onely evill, without mixture of mercy *Ezech. 7. 5.*

*Psal. 103.*

*I will not againe passe by them any more*] A metaphor from men that passe by such things as they slight and count inconsiderable: winking at small faults as not worthy to be reckoned upon. Hence *Mic. 7. 18.* God is said to *pardon iniquity and passe by transgression*: as elsewhere he is said to *bind them up in a bundle, to seale them up in a bag, to cast them behind his back, to remove them as far as the East is from the West*, so that he beholdeth no sin in *Jacob*, nor perverseness in *Israel Num. 23. 21.* The Church, privy to her own infirmities, calleth her self *black Cant. 1. 5.* but Christ calleth her *faire all over chap. 4. 7.* She saith, God hath punished us lesse then our sins, *Ezra 9. 13.* He saith, She hath received double for her sins *Isa. 40. 1.* *Too much* saith God; *too little*, saith She. O beautifull contention? But this is a priviledge proper to the communion of Saints, with whom God will not deale according to the rigour of his law (as he doth with the wicked) but according to his prerogative.

*Verse 9. And the high places of Isaac shall be desolate*] The *Edomites* also came of *Isaac*: but by a *Synechdoche* the *Israelites* only are here and *ver. 16.* to be understood. Like as elsewhere *Heber* is put for the *Israelites* only *Num. 24. 24.* and *Ioseph*, for *Ephraims Rev. 7. 8.* Some think that the *high places of Isaac* are here mentioned, to shew that they were erected by the people in an apish imitation either of *Beersheba* where *Isaac* worshipped, or of mount *Moriah* where *Isaac* should have been offered: And that *Isaac* is here written with *Sin* and not *Isadi* to shew that God held himself not adored, but derided by those *high-places of irrisiōn*, or those ridiculous altars, which therefore he threatneth to desolate, and lay wast.

*Aug. Mat. 6. 30.*

*Grand Sig. Setag.*

*and I will rise against the house of Jeroboam with the sword*] as a prelude to the utter extermination of all by the *Assyrians*. See this fulfilled *2 King. 15. 10.* and *chap. 17.* *Jeroboam* was very prosperous and victorious: yet determined to destruction. It is said of wicked men, that *scena quadam felicitate temporaliter florent, they flourish to day as grasse, and to morrow are cast into the oven*: and as the mettle wherewith men make glasse is nearest melting when it shineth brightest, so are gracelesse persons nearest destruction, when at greatest lustre. The *Turks* observing that few of their *Visiers* die in their beds, have this proverb amongst them, *that the greatest man is but as a statue of glasse.*

*Lipsw.*

*3 Serm. bef. K. Ed. 6.*

*Verse 10. Then Amaziah the Priest of Beth-el*] Observing that the prophet had foretold a desolation, and not prayed as before that it might be averted: because he saw God was fully resolved, and their destruction determined.

*Amos hath conspired against thee in the land*] Thus *Eliab* was the *Troubler of Israel*, *Jeremy* a seedsmā of sedition, *Christ* an enemy to *Cesar*, *Luther* a trumpet of rebellion, all *Contra-remonstrants*, antimagistraticall. As *Atbaliah* cryed *Treason, Treason*, when her self was the greatest traytour: and as in *Nero's* dayes Sedition was *unicum crimen eorum qui crimine vacabant*, laid ordinarily to the charge of those that were most free from it, so was it here. *Amos* hath conspired &c. "whereas *Amos* might well have said as *Latimer* did, As for sedition, for ought "that I know, methinks I should not need *Christ*, if I might so say. Religion is an utter enemy to rebellion: and as there are few conscionable Christians, (Prophets especially) that have not passed under this calumination: so he cannot be rightly esteemed such an one, that deserveth it. But *Amazias* honour and incomes were now at stake: as he well perceived when he heard *Amos* say, *Go not*

up to *Bethe-el* &c. the high-places of *Isaac* shall be destroyed: and hence, his zeale against the Prophet, like as *Erasmus* told the Electour of Saxony, that the Pope and his shavelings were therefore so sharp set against *Luther*, because he lifted at the triple crown; and sought to bring down the monks fat paunches.

*the land is not able to beare all his words*] his burdensome prophesies (See *Mat.* 1. 1. with the Note) much lesse can I endure them, or any faithfull servant of thine, true to his trust. Such a lying accusation we read of *Esth.* 3. 8. made by haughty *Haman* against the innocent Jewes, that they kept not the kings lawes, and that therefore it were good policy to weed them out, as not to be longer endured. So *Francis* King of France, desiring to excuse to the Protestant-Princes of Germany his cruell persecution of the Lutherans in his Kingdome, wrot to them that he looked upon them all as *Anabaptists*, and as enemies to civil government: and therefore used such severity against them. This gave occasion to *Calvin* to write his admirable *Institutions*, to vindicate our religion from that foule aspersion: The like diabolish policy was afterwards used to blanch over that horrid French massacre. For it was given out, that the Protestants had conspired against the King, the Queen-mother, the kings brethren, the king of *Navarre*, and the Princes of the blood. There was also coynes stamped in memory of the matter, in the forepart whereof with the kings picture was this inscription, *Virtus in rebelles*: and on the other side, *Pietas excitavit justitiam*: Piety hath stirred up justice. Here was a faire glove drawn upon a foule hand: and this they learned of the devill, who was first a slanderer and then a murtheter: as those that have a mind to kill another mans dog, make the world beleeve he was mad first, that they may do it with the better pretext.

Saulter. An.  
nql. 454.

Cambd. Eli.  
fab. 163.

*Verse 11.* For thus *Amos* saith, *Jereboam* shall die by the sword &c.] When did *Amos* say so? he said indeed that the house of *Jereboam* should be smitten with the sword *ver.* 9. and this *Amaziah* maliciously transferreth to the person of *Jereboam*, the more to enrage him against the Prophet: whom therefore he nameth once and againe, to create him the more displeasure. That *Jereboam* died by the sword, we read not, but that his son *Zechary* was slaine, and his house destroyed in the next generation we find *2 King.* 15. according to *Amos* his Prophecy. But to colour this calumny, some truth shall be admingled.

and *Israel* shall surely be led away captive] This indeed the Prophet had oft affirmed, (though not in any of those three last visions) and it proved too true: but because *Amos* saith so, he must passe for a traytour against the majesty both of the king and of the people. What an impudent sycophant was this? The king and people are pretended: and what good subject can endure it? but that which irked him was, that his own authority was by this plain-dealing Prophet impaired, and his gaine like to be lessened, if the superstition of *Bethel* were thus decried. It is said of *Phlugius* and *Sidonius* (authours of the *Interim* in Germany) that among other points of Popery therein defended, they spake much for *Chrisme* and extreame unction, *ut ipsi discederent unctores*, that thereby they might hold fat bishopricks. Such arguments prevailed much with all self-seekers, whose covetousnesse and ambition usually ride without reines, and over whose neck it mattereth not.

Melch. Adam.

*Verse 12.* Also *Amaziah* said unto *Amos*] After he had maliciously misinformed the king, but prevailed not; so God would have it, in whose heart is the kings hand, & who rebuketh even kings for their sakes, saying, *Doe my Prophets no harme.* O thou Seer] Faire words; the better to insinuate.

*Mel in ore, verba lactis:*  
*Fel in corde, fraus in factis.*

Some think he calleth the Prophet thus by way of jeare, *quasi fatidicum aut fanaticum*, as a fortune-teller or distracted. Others, that he giveth the Prophet good words, and seemeth to give him good counsel, as fearing the people, with whom *Amos* was in some credit: and therefore the king was told of a conspiracy against him in the midst of the house of *Israel*, *verse.* 10.

707  
ligam fecit.

*Flee thee away into the land of Judah*] Age. *fuge*: as a friend wrote to *Brenius*, when



Melch. Adam.  
in vita Brent.

when he was in danger to be surprized by the Emperours Agent, *Fuge, fuge Brenti citò, citius, citissime*, Flie for thy life, hast, hast, hast. So the Pharisees (for no great love, be sure, but only to be fairely rid of him) came and said to Christ, *Get thee out and depart hence: for Herod will kill thee Luk. 13. 31.*

into the land of Judah] This he speaketh scornfully, q. d. we are not good enough for you? you are so strict &c.

Mercer.

and there eat bread, and prophesie there] *Invidiosè omnia & contemptim dicir*: If you stay heere, you may hap to starve for it. Away therefore into your own country: and there make thee a living by prophesying. He seemes to measure Amos by himself: as if he were of those that prophesied, for an handfull of barley, and a morsell of bread, *Ezek. 13. 19. Mic. 3. 11.* and as a certaine Popish Priest confessed concerning himself and his symmists, We preach the gospell said he, *tantum ut nos pascat & vestiat*, only to pick a living out of it.

Verse 13. But prophesie not any more at Bethel] Take heed of that: lest, by diffusing too much light amongst us, thou marre our markets, and hinder the sale of our false wares. This was the naked truth of the businesse: though something else was pretended, and the kings interest pleaded.

for it is the kings chappell, and the kings court] Touch these mountaines and they will smoke, Truth is a good mistresse, but such of her servants as follow her too close at heeles, may hap to have their teeth struck out. Ahab hateth Michuiah: and Herod, Iohn Baptist, and the Pope Savanarola, for their plaine dealing, laying them fast enough for it. Great ones love it *ἡδιστὴν ἡ ἡσυχίαν* they must heare pleasing things: or, if told of their faults, it must be done with *silken words*, as She said. They are usually beset with their *Aiones* and *Negones* as One hath it, that will say as they say: & *mirifica est sympathia inter magnates & parasitos*, and there is a wonderfull sympathy betwixt kings and court-parasites, as was betwixt Ahab and the false prophets. Few *Vespasians* are to be found (of whom as it was said, that he was the only One who was made the better man by being made Emperour, so) *Quintilian* commendeth him for this, that he was *patientissimus veri* most patient of truth, though never so sharp. *Jeroboam* was none such: or at least *Amaziah* the Priest of Bethel would make the Prophet so beleeve, when he tells him it is the kings court, an ill ayre for truth to breath in. *Nihil veritate gravius, nihil assentatione suavius.*

ἀπορίᾳ ῥυδι-  
vois.

Bucloc.

So Ioh. 1. 19.  
21.

Verse 14. Then answered Amos and said to Amaziah] With no lesse courage, I suppose, then *Paul* and *Barnabas* used to the stubborn Jewes *Act. 13. 46.* or *Basil* to *Valent* the Emperour, or *Johannes Sarisburiensis* to the Pope Anno 154. or Bishop *Ridly*, when offering to preach before the Lady *Mary*, and receiving a repulse, he was brought by *Sr. Thomas Wharton* her servant to the dining place and desired to drink. Which after he had done, he paused a while looking very sadly: and foddainely brake out into these words. Surely I have done amisse: why so? quoth the knight: for I have drunk, said He, in that place where Gods word offered hath been refused: whereas if I had remembred my duty, I had departed immediately and shaken off the dust of my shooes; for a testimony against this house. These words were by the said Bishop spoken with such a vehemency, that some of the hearers afterwards confessed the haire to stand upright on their heades.

Act. & Mon.  
fol: 1270.

I was no Prophet, neither was I a Prophets son] Neither born, nor bred a Prophet: neither have I rashly or ambitiously put my self upon this tremend employment: my call thereto was extraordinary. The Prophets scholars were called *their sons* *2 King. 2. 3, 5, 7, 15. Esa. 8. 18. Mar. 10. 24. 1 Cor. 4. 14, 17.*

but I was an beardman, and a gatherer of *Sicomore* fruit] Of meane condition, and hardly bred; so that I could live with a little, and needed not to turn Prophet *ventris causa*, for food sake. When one said to the Philosopher, If you will but please *Dionysius*, you need not feed upon green herbes, he presently replied, And if you can feed upon green herbes, you need not please *Dionysius*. Nature is content with a little, grace with lesse. It is not for a servant of God to be a slave to his palate: *Luther* made many a meale of a herring.

Melch. Adam.

Verse 15. And the Lord took me, as I followed the flock] As he took *Elisba* from the plow-taile, the Apostles from casting and mending their nets &c. *Afinos elegit Christus*

*Christus & idiotas, sed oculorum in prudentes: simulque dona dedit, & ministeria,* he called them to the office, and withall he gifted them. He called also learned *Nathaneel*, and *Nicodemus*, a Master in Israel: left, if he had called none but such as were simple, (*saith Job. de Turresemata*) it should have been thought, they had been deceived, through their simplicity. But it is Gods way to chuse the foolish things of the world, to confound the wise; and things that are not, to bring to nought things that are, that no flesh should glory in his presence, *1 Cor. 1. 27, 28, 29.*

*and the Lord said unto me,* ] He often inculcates the Name of the Lord, to shew that there was a necessity of his prophesying: for who can safely disobey such a commander. See *chap. 3. 8. Ans faciendum, ans patiendum.* The Philosopher could tell the Emperour, who challenged him to dispute, that there was no contesting with Him that had twenty Legions at his command.

*Go prophesie unto my people Israel.* ] Keep within my precincts, and thou shalt be sure of my protection: be true to thy trust, and I will see to thy safety. If thou have not fine manchet (as *Bucer* said to *Bradford*, encouraging him to bestow his talent in preaching) yet give the poor people barley-bread, or what ever else the Lord hath committed unto thee. Having therefore such a call from heaven to this work, with what face canst thou hinder me therein? with what countenance will ye appear before the judgement-seat of Christ (*said Dr. Taylour Martyr to Stephen Gardiner*, Lord Chancellour, who had thus saluted him, Art thou come, thou villain? how darrest thou look me in the face for shame? knowest thou not who I am, &c?) How dare ye for shame look any Christian man in the face, seeing you have forsaken the truth, denied our Saviour Christ and his word, and done contrary to your own oath and writing. And, if I should be afraid of your Lordly looks, why fear you not God, the Lord of us all? who hath sent us on his errand, which we must deliver, and truth be spoken, however it be taken, *1 Cor. 9. 16.*

*Verse 16. Now therefore hear thou the word of the Lord,* ] Hear, thou despiser and wonder, and perish: for I work a work in thy dayes, a work which thou wilt in no wise beleve, though a man declare it unto thee, *Acts 13. 41.* But whether thou wilt hear, or forbeare, beleve or otherwise, thy doom is determined, and shall be pronounced. Hear, therefore, and give ear: be not proud, for the Lord hath spoken it. Oh that thou wouldst give glory to the Lord, and confesse thy sinne! Oh that thou wouldst submit to Divine justice, implore his mercy, and putting thy mouth in the dust, say as once that good man did, *Veniat, veniat, verbum Domini, & submittemus: ei sexcenti sinobus essent colla.* Let the Lord speak, for his servant heareth! But because there is little hopes of that, stand forth and hear thy sentence, and the evil that shall befall thee, as sure as the coat is on thy back, or the heart in thy body. For hath the Lord spoken, and shall he not do it?

*Thou sayest prophesie not,* ] By a bold countermand to that of God in the former vers. *Go, prophesie, &c.* But woe to him that striveth with his maker: let the word strive with the postbards of the earth, let men meddle with their matches, and not with him that is mightier then they.

*and drop not thy word,* ] which is as sharp as vinegar, and nitre. Oh, thought it were as sweet as honey, yet it would cause pain to exulcerate parts, when dropped upon them.

*against the house of Isaac.* ] though commanded so to do *verse 9.* Toothlesse truths would be better digested.

*Verse 17. Therefore thus saith the Lord, Thy wife, &c.* ] Thou shalt be sure of thy share in the common calamity, which thou wilt not hear of; but thou shalt hear and be ashamed, &c. *Ez. 26. 11.* So little is gotten by thwarting with God, and seeking to frustrate his counsell. With these froward pieces, God will shew himself froward: and if they walk contrary to him, he will also walk as crosse to them: he will tame such sturdy rebels, as he did *Pharaoh*, and that way raise him a name: all they shall get by him is but more weight of punishment; as when *Jabob* had burnt *Jeremias* roul of curses, all that he gained, was that the roul was renewed, and there were added besides thereunto, many like words, *Jer. 36. 32.* See the like, *Jer. 20. 2. 1 King. 13. 4. and 22. 25. Acts 5. 38, 39.* The counsel of God (*saith Gregory*) whiles shunned, is executed: the wisdom of man may wriggle, but cannot escape.

*As. & Mon.*  
1454.

*Ibid.* 1387.

*Ezek.* 3. 27.

*Jer.* 13. 15, 16

*Mek. Ad.*

*Ezay* 45. 9.

*Eccles.* 6. 10.

*Psal.* 16.  
*Lev.* 24.

*Dum devita-*  
*tur impletur.*

*Thy*

Kimchi.

Rev. 2. 20.

Per vim flu-  
prabitur.

*Thy wife shall be an harlot in the city,* ] a common strumpet, for a punishment of thy spirituall harlotry; together with thy *seducing my servants to commit fornication, and to eat things sacrificed unto idols.*

Or, *thy wife shall be an harlot,* ] that is, she shall be ravished by the enemy before thy face; so *beodoret, Calvin, Mercer, &c.* See *Essay* 13. 16. *Lam.* 5. 11. The Irish rebels bound the husband to the bed-post, whiles they abused his wife before his face.

Peremptores  
potius quam  
parentes. Bern.

Virg. Eclog.

*And thy sonnes and thy daughters shall fall by the sword,* ] because thou hast taken my sonnes and my daughters, and these hast thou sacrificed unto devils to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and brought them forth to the murtherer? *Ezek.* 16. 20, 21. that thou hast sent so many souls to hell, and nuzled up thine own sons and daughters in ignorance and superstition, being therein, rather a *parricide* than a *parent*?

*Thy land shall be divided by line,* ] thy purchases shall be parted among the enemies: thine ill-gotten riches shall be made a spoil to the souldier. *Impius hac, &c.* and thou shalt die in a polluted land, ] i. e. In *Affyria*, filled with the uncleanness of the inhabitants, from corner to corner, as *Canaan* was, *Ezra* 9. 11. *Lev.* 26. 38. Here thou shalt die for thine abominable idolatries, to thy great regret. Seldom do such escape the visible vengeance of God, as by virulent tongues, or violent hands persecute his true Prophets. Whether *Amos* for his boldnesse was first scourged by *Amaziah*, and then wounded to death by his son *Uzziah* (as some will) is uncertaine.

and *Israel shall surely,* ] though thou wouldst not beleieve it, *verse* 11.

## CHAP. VIII.

Hab. 2. 2.

Schindler.  
Pagnin.Rev. 14. 20.  
& 19. 15.

יִי קִי

*Verse 1.* **T**Hus hath the Lord God shewed unto me, ] viz. in this fourth vision, whereby (for better assurance, and to shake them out of their desperate security) *Israels* utter ruine is again foretold, by a lively type, which is here, 1. propounded; 2. expounded, *verse* 3, 5. that he may run that readeth it, and none may fall, but with open eyes.

And behold a basket ] made up haply in the form of a dog, as the word *Calub* seemeth to import.

of Summer-fruits, ] Heb. of *Summer*; that is, of that which the summer affordeth: toward the end of it especially, when fruits ripen, and even fall into the hand of the gatherer. The summer it self hath its denomination from a root that signifieth to awaken: because then the fruits and flowers, that seemed to be asleep all winter-long, do awake, as it were, and shew themselves.

*Verse 2.* *Amos, what seest thou?* ] This the Lord asketh, to stir up attention and affection in the Propther; who might haply need as much to be aroused, as *Zachary* in like case did, *chap.* 4. 1. with whom it fared as with a drowsie person, who though awaked and set to work, is ready to sleep at it.

and I said, *A basket of Summer-fruit,* ] Apples, saith *Jerome*, figs, say others: and why not as well grapes ripened in the Summer-sun-shine? Whereby the Holy Ghost in the *Revelation*, describeth such as are ready ripe for the wine-press of Gods wrath? *Nahum* compareth them to stubble, laid out in the Sun a-drying, that it may burn the better, *Nah.* 1. 10.

*The end is come upon my people,* ] An elegancy in the Originall beyond Englishing: the Latine Interpreters have (some of them) assayed the like, but they fall farre short of it. The Old Testament is full of such Agnominations; and God seemeth delighted with them. See *Jer.* 1. 11, 12. & 48. 2. & 47. 43, 44. *Lam.* 3. 47. *Amos* 5. 5. *Mic.* 1. 10, 14. *Zeph.* 2. 4. *Exod.* 2. 10. *Gen.* 3. 20. & 4. 1, 25. & 5. 29 & 17. 5. & 21. 5, 6, &c. There is a pedantique stile, and a *majestick*: an effeminate eloquence, and a *manly*. This latter is lawfull, and may very well become the man of God; who yet must not *wit-wanton* it in weightiest matters; but shun those more gay and lighter flashes, and flourishes, wherewith the emptiest Celles affect to become most



most fraught : as they, who for want of wares in their shops, set up painted blocks to fill up vacant shelves, as One well expresseth it.

*The end is come upon my people, ] Exitus & exitium.* As the summer is the end of the year, and the time of ripening fruits : so now that this people are ripe for ruine, *An end is come, is come, is come,* it watcheth for them, behold it is come, *Ezek.* 7. 6, 7. even the precise time and terme of their finall overthrow.

*I will not again passe by them any more. ]* See chap. 7. 8. God can *passe by*, that is, pardon his people better then any other, *Mic.* 7. 18. (like as they that are born Ephel. 6. of God; and partake of the Divine nature, can bear wrongs best of any : compell them to go a mile, they'l be content, if it may do good, to go two : yea as farre as the *shoes of the preparation of the Gospel of peace* will carry them.) But as the Saints of God may not be therefore injured (which was *Julians* jeering cruelty) because they are meek : so must not God be presumed upon and provoked; because he is mercifull. There is mercy with him, *that he may be feared*, saith the *Psalmist*: for abused mercy turneth into fury : and opportunities of grace are oft so headlong, that if once past, they are irrecoverable. Wo be to that people, or person, to whom God shall say, *I will not again passe by you any more.*

*Verse 3. And the songs of the temple shall be howlings, ]* Heb. *shall howle*, shall be turned into the *black-santis*, as they call it, (*cantus in planctum laticus in lachrymas*) such as I hate, *chap.* 5. 23. and 'feel it grating mine ears, as an *harmonia discors*.

*there shall bee many dead bodies in every place. ]* Either through pestilence, or sword. Others read it thus. *In every place it shall bee said, Proijce, fite, Out with them!* Make no words: an earnest *Aposiopesis* (See chap. 6. 10. with the Note.) *q. d.* Patiently acquiesce in the just judgement of so mighty a God. Or, throw these dead bodies into pits, and say nothing : lest we be sequestred as unclean by the law. It is no small misery to be under hard and heavy crosses, and yet to be forced to dissemble and suppress them : to bite in pain, and to digest grief, as horses do their choler, by biting on the bridle. *I was dumb with silence*, saith *David*, *I held my peace even from good*, that is, from just defence, *but my sorrow was stirred thereby* ; my sore was exulcerate, renewed, (as the Greek there saith) and increased, *Psal.* 39. 2. Give sorrow a vent, and it will wear away.

*Verse 4. Hear this, ye that swallow up the needy, ]* that *soop them up*, as drink, (our word *soop*, seems to come of the Hebrew *Shuaph*) that would make but a breakfast, nay but a bit of them : that would swallow them at once down their wide gullets, and do, for that purpose, pant and even faint, as well-nigh windlesse, after them, to devour them. Hence they are called, *Man-eaters*, Cannibals, *Psal.* 14. 4. See chap. 2. 7. with the Note.

*even to make the poor of the land to fail. ]* Heb. *the meek of the land*. Poverty should meeken and tame mens spirits : howbeit some are *bumbled*, but not *humble* : low, but not *lowly*. Those that are both, are oft oppressed by the Great Ones of the earth : and even devoured, as the lesser fish are by the bigger. *Ye have condemned and killed the just*, saith *St. James* to the wicked rich men of his time, *and he doth not resist you*, chap. 5. 6. He onely committeth his cause to him that judgeth righteously, *1 Pet.* 2. 23. and indeed he need do no more then so : for God is the *poor-mans king*, as *James* the fifth of *Scotland* was termed for his charity : yea, he is the *worlds refuge*, *Adrian Penauigh*, as the great Turk vaingloriously stileteth himself, and would have the world to take notice, that such poor people as lament to him, shall be relieved by him, although his ministers fail them, or abuse them, through their injustice, *to make the poor of the land fail*. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord. I will set him in safety from him that puffeth at him, *Psal.* 12. 5. Neither doth God say it onely, (though that were sufficient) but swear it too in this chapter, yea in this text (the two next following verses are put in as by a parenthesis) and these *Cormorants* are called upon to hear it, and not to passe it by with a deaf ear, *tanquam monstra marina*, as such kind of creatures use to do.

*Verse 5. Saying, when will the New-moon be gone, &c. ]* O, what a wearinesse it is ! and ye have snuffed at it, *Mal.* 1. 13. See the Note there. This ye have said, or thought at least : and God knoweth the language of your hearts. He presseth upon

The sabbath  
they call Desi-  
derium die-  
rum.

Cant. 2.

1 Cor. 2.

Buxtorf.  
Synag. Jud.

Ab. & Mon.

O rus, quando  
te aspiciam?  
Horat.

Exod. 20. 8. &  
34. 21. Lev.  
23. 3. Neh.  
10. 32. & 13.  
15. &c. Num.  
10. 1. 2 Sam.  
20. 5.

Epist. 3. ad  
Magneſ.

no man; neither will he accept of that service that is pressed, out of people, as verjuice out of a crab. All his saints are free-hearted *Psal. 110. 3.* all his souldiers volunteers: they welcome the sabbath, as that holy man did, who went forth to meet and salute it with *Veni sponsa mea*, Come my sweet sponse, I have dearly longed for thee. They also passe it over with singular delight, *Esa. 58. 13.* walking into Christs garden of spirituall duties, whereof there is so great variety for the good soule to breath it self in and not be sated: and then are taken into Christs wine-cellar, and (after an holy manner) inebriated with divine consolations: such as the cock on the dunghil knowes not, such as pass all carnall mens understanding. They find no more relish in holy dayes and duties, then they do in the white of an egge or in a dry chip: the work they do at such times, for fashion-sake or feare of law &c. is dead work, as the Apostle calleth it: they sit in the stocks when they are at prayers, and come out of the Church when the tedious sermon runs somewhat beyond the houre, as prisoners do out of a jayle &c. they cannot tell how to weare out the sabbath, which therefore they wish over, and constantly violate either by corporall labour, or else (which is as bad, or worse) by spirituall idleness. Full ill would these men *addere de profano ad sacrum*, (as the Jewes say we should do,) pronouncing those happy, that begin the sabbath with those of *Tiberias*, and end it with those of *Tsepphore* (the former began it sooner then others, the later continued it longer. Full ill would they have liked our King *Edgars* law, that Sunday should be solemnized from Saturday nine of the clock till Monday morning. Full loth would these men be to beg *Dauids* office out of his hand, of being a doore-keeper in Gods house: that is, to be first in and last out. And what would they do to keep an everlasting sabbath in heaven, that are so troubled, and even tired out with so short an attendance on the Lords-day: not without a world of wilfull distractions, such as spoyle and fly-blow their performances, so that they sink in the nostrils of the Almighty.

and the sabbath] Not the sabbath of the seventh year (called *Shemittah* Remission *Levit. 25.*) as some would have it meant: but the weekly sabbath, which the unrighteous Mammonists here cry out of, as if on that day the Sun proceeded a slower pace then on others: and they greatly grutch *lucellum suum Dei cultui cedere* that God should be served, to their disadvantage. Their fingers therefore itch to be setting out corn: and they as dearly desire it as *David* did once to come and appeare before the Lord. As He had his, *when shall I come*, by way of wish *Psal. 42. 3.* so they had their *When shall we sell corn? when shall we set forth wheat?* Surely as *Dauids* soule longed sore to go forth unto *Abisalom* *2 Sam. 13. 39.* so that he could have found in his heart, but for stark shame, to have gone himself and fetched him home: so was it with these gripple corn-masters, these *frumenti corraſores & voluti corraſores* *Prov. 11. 26.* They had a good mind to have been doing on the New-moons and sabbaths; but that they were flatly forbidden by the law, made on purpose for these lawlesse and disobedient, *1 Tim. 1. 9.* these masterles monsters, these yokeles Belialists, to be to them as chaines and shackles, to confine them (as *Solomons* command did *Shimei*, that they may not leape over the pale after profit and pleasure, or if they do, they may dye for it,) *Esa. 66. 23.* it is prophesied that, in the restitution of the church from one new-moon to another, and from one sabbath to another (as oft as they come) without tire-someneſſe, all flesh shall come to worship before the Lord, they shall call the sabbath a delight, the holy of the Lord, honourable, *Esa. 58. 13.* be rapt and ravished in spirit *Rev. 1. 10.* be in the feare of the Lord and in the comfort of the holy Ghost all the day long, *Πνευματικῶς οὐρανοῦ χαίροντας*, as *Ignatius* hath it. Sabbatize spirituallly, rejoycing in divine meditations. This well practised would take men off from the worlds tastelesse fooleries (as his mouth will not water after homely provisions, that hath lately tasted of delicate sustenance) It would also blessedly free them from those many foolish and hurtfull lusts *1 Tim. 6. 9.* those heavy sorrowes and self-created miseries, wherewith coverops caytiffes pierce them selves thorough, gall and gore their own hearts and trouble their own houses *verse. 10.* taking no more rest, then if upon a rack, or bed of thornes.

making the Ephah small and the shekel great] Selling by small measures, but for great

great rates: which was directly against the law *Deut.* 25. 13, 14. and that golden Rule of right, the standard of equity, the royall law of liberty *Mat.* 7. 12. *Whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets:* this is the sum of what they have said, for duties of the second table.

and falsifying the balances by deceit] Heb. *preverting the ballances of deceit*, that is (by a metonymic as *Job.* 22. 6.) making those that were right, deceitfull. See *Prov.* 20. 10, 23. with the Notes there. Such falsifiers are counted no better then *Canaanites* *Hos.* 12. 7. and shall have small joy of their cursed hoards of evil gotten goods.

Verse 6. *That we may buy the poore for silver &c.*] Thus the poore alwayes pay for it: the modest and mild poore, especially as *ver.* 4. Hence *Poore and afflicted* are put for one and the same *Zeph.* 3. 12. and to *want*, and to *be abased* *Philip.* 4. 12. they that want shall be sure to be abased and abused by the wretched rich, who will ever go over the hedge where it is lowest, and catch the poore by drawing him into the nets *Psal.* 10. 9. that is into their debts, bonds, and mortgages, and at length making such their bondmen, by abuse of that permission *Lev.* 25. 39. See *chap.* 2. 3.

yea and sell the refuse of the wheat] *Quisquilias*, the husks, more fit for pigs or poultry; hardly mans meate, and yet held good enough for the poore: although their flesh was as the flesh of their brethren, and their children, as their children *Neh.* 5. 5. however they used them. How farr were these rich wretches from considering the poore as *Dauids* blessed man *Psal.* 41. 1. and as *Dr. Taylor* the Martyr did; whose custome was once in a fortnight at least to go to poore mens houses, look into their cupboards, see how they fared, and what they lacked: that he might either make or procure them a supply from such as were better able?

Verse 7. *The Lord hath sworn by the excellency of Jacob*] i. e. by himself the matter of *Jacobs* chief boasting, there being no God like unto their God (their enemies themselves being judges *Deut.* 32. 31.) neither any nation so great as to have God so nigh unto them as *Israel* had, in all things that they called upon him for, *Deut.* 4. 7. So that this oath of God grates upon their Ingratitude for such imparalllel priviledges, and it is uttered in great wrath, as appeareth by the following angry *Apostrophe* (wherein the *Apodosis* is not set down but understood.)

If I ever forget any of their works] forget to punish them. These oaths *cum reticentia* are very dreadfull. Take heed lest by stubbornesse we provoke God to swear in his wrath that we shall not enter into his rest. Take heed lest a promise of entering being left us, and a profer made us, we should seem to come short of it, to come lag or late, a day after the faire, an houre after the feast. God is now more quick and peremptory then ever in rejecting men that neglect so great salvation *Heb.* 2. 3. the time is shorter, he will not wait so long as he was wont to do. He that beleeveeth and is baptized shall be saved: he that beleeveeth not, shall be damned. Surely God will finish the work, and cut it short in righteousness: because a short work will he make in the earth. The time is short, saith the Apostle *1 Cor.* 7. 29. a metaphor (say some) from a piece of cloth rolled up, only a little left at the end. Let us therefore feare (as the same Apostle inferreth upon the consideration of Gods oath *Heb.* 3. 18. with 4. 1.) and let our feare not weaken but waken our diligence in well-doing, lest he sweare and repent not, lest he come to a resolution and decree (Gods oath is nothing else but his inviolable and invariable decree) to cast us off, as he did *Saul*, for his wilfull disobedience *1 Sam.* 15. *Saul* lived long after his utter rejection, and men could see no alteration in his outward condition: but God had sworn, as here, never to forget any of his works. Now saith *Samuel* to him (and it is fearefull) the Eternity of *Israel* (the Excellency of *Jacob*) will not lie, nor repent: for he is not a man, that he should repent. Do not think this a case that seldome comes: it is done every day upon some or other, saith a great Divine: but woe be to that man upon whom it is done: it had been much better for him that he had not been born, *Mat.* 26. 24. Oh consider this all ye that forget God, lest he swear by his excellency, *Surely I will never forget any of your works.*

*decidium paragamenta, the offall.*

*Ab. & Mo.*

*Psal.* 93.

*Heb.* 4. 1.  
*υστερησαι*

*Mar.* 16. 16.

*Rom.* 9. 28.

*ουτεσκαυω*

*1 Sam.* 15. 29.



Called there-  
fore  
Οπιδίς.

Verse 8. *Shall not the land tremble for this?* ] q. d. So great are the oppressions here exercised, that the very axletree of the earth is even ready to crack under them. *Amaziah*, that hedge-priest of *Bezebel*, had said of our Prophet, that the land was not able to beare all his words, chap. 7. 10. but *Amos* more truly affirmeth, that the land trembled under their many and mighty sins, and could beare them no longer: the earth-quake fell out about this time *Am. 1. 1.* and it was a just wonder, that the earth had not opened her wide mouth, and swallowed them all up quick into hell as *Numb. 16. 31, 32.* and as it did a great part of the city of *Antioch Anno. 527.* for their horrible heresies and blasphemies there held and broached by her bishops.

and every one mourn ] i. e. smart, till they mourn. Nationall sins bring nationall plagues. The *Hebrewes* hold that there is not a worse sin then Oppression: *St. James* saith, that it cries to heaven, and entreth into the eares of the Lord of sabbath *Jam. 5. 4.* who will not faile to heare, for he is gracious *Exod. 22.*

and it shall rise up wholly as a flood ] i. e. The land shall rise up, shall seem to do so, when it is floated and over-covered with water: as the sluggards field is said to rise up or ascend with thornes, that is to be overgrown therewith. Here then is threatened an overflowing scourge, an universall destruction covering the face of the country, as *Nilus* doth a great part of the land of *Egypt* every yeare, leaving much mud behind it: whereof see *Pliny* and other Authours. *Mercer* thinks the words would be best read by interrogation, as the former, thus, and shall it not rise up wholly as a flood? q. d. shall it not be turned into a large lake, as once *Sodom* and her sisters were for like cruelties to the poore? *Ezech. 16.*

Lively.

Verse 9. *And it shall come to passe in that day &c.* ] Here the Lord threateneth (saith *Mr. Diodate*) to encumber the land with horrible and mournfull calamities, when it shall be least thought of. Earthquakes, inundations, suddaine and dreadfull darkneses are sure effects and signes of Gods heavy displeasure against mens sins *Psal. 18. 8, 12. Mat. 24. Luk. 21. Joel. 2. 10.* as Another noteth. See a like text, *Jer. 15. 8, 9.* and promise contrary to this threat *Job. 18. 5, 6.*

In vit. Agricol.

Polyhistor.

*I will cause the sun to go down at noon* ] A suddaine change, as was at *Sodom*: the Sun was faire risen upon it that very day that it was destroyed in, *Gen. 19. 23, 24.* as at *Babylon*, when surprized by *Cyrus*, they could not at first beleieve their own calamity: as it was with *Jerusalem* often, and shall be with *Rome Rev. 18. 7, 8.* She saith in her heart, *I shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine &c.* to confute their fond conceit of an eternall Empire. For when they shall say *Peace and safety*, then shall sudden destruction come upon them, as travaile upon a woman with child, and they shall not escape, *1 Thes. 5. 3.* Philosophers say, that before a snow, the weather will be warmish: when the wind lies, the great raine falls: and the ayre is most quiet when suddainly there will be an earthquake. *Pharaoh* had all faire weather made before him, till the instant that he was drowned in the sea. *Nebuchadnezzar, Herod,* and other tyrants were smitten in the height of their pride, and ruffe of their iollity. *Jerusalem* had three yeares great plenty before her last destruction, of which some interpret this Text. Those seven once flourishing Churches of *Asia*, how glorious and resplendent were they till they had sinned away their light? The same might be said of many others: and who knowes how soon it may be said also of us? who knowes whether we be not even now, upon the very *Tropikes* and turning-points of time? Surely Gods patience towards us *quò diuturnior èò minacior*, the longer it lasteth the more evill is toward us, if we abuse it. If in a land of light we love darknesse better then light, we may soon have enough of it. *Solem in Britannia non occidere nec resurgere retulit Tacitus.* Tacitus telleth us that at some time of the yeare, the Sun seemeth neither to rise nor fall in this country: but so lightly to pass from us in the night, that you can scarce discern day from night. Of England for this many yeares it may be said, as *Solinus* doth of the *Rhodes*, that it is *semper in Sole sita* ever in the Sun. How long it shall be so, He alone knowes that knowes all. Walk whiles ye have the light: and pray that God would discloud these gloomy dayes with the beames of his mercy, and not cause our Sun to go down at noon, nor our land to be darkened in the clear day. Oh stop this Sun of righteousnesse posting (as it may seem) from us (when the blind

blind man cried lustily, Jesus though journeying stood still ) stay him by your importunities, as those two did at Emaus and say,

*Vespera jam venit ; nobiscum, Christe maneto,  
Extingui lucem nec patiare tuam.*

*Verse 10. And I will turn your feasts into mourning* ] Whether your idolatrous feasts and temple-musick whereby you vainly conceit to be secured from danger, saying, *Is not the Lord amongst us ? what evil can come unto us.* Or your common feasts, whereat you have songs to cheer you up, and so to put sorrow from your hearts, and evil from your flesh, nourishing your selves as in a day of slaughter, or good cheer *Jam. 5. 5.* All shall be turned into mourning, funerall mourning, see *ver. 3.*

*and I will bring up sack-cloth upon all loynes* ] for a token of your great grief, as the custome then was, and is still for mourning-weedes. The Hebrew word sack is the same in almost all languages : which sheweth that the Hebrew is the mother of all the rest, faith *Mercer.*

*and baldnesse upon every head* ] you shall pull off your haire for grief ; Or, because they had learned of the Heathens their neighbours, in token of lamentation, to shave their heades *Ezech. 7. 18. Jer. 48. 37.* and beards too *Isa. 15. 2.* which yet was forbidden them to do, *Lev. 19. 27.* and *21. 9.* unless it were to shew their sorrow for sin *Esa. 22. 12.*

*and I will make it as the mourning of an only son* ] which was very bitter *Jer. 6. 26. Zech. 12. 10.* The losse of a loving yokefellow is more grievous then that of a son : but to father and mother together nothing more bitter then *luttuosa facunditas* ( *Lata's* case in *Hierome* ) to bury many children, and especially to bury all in One.

*and the end thereof as a bitter day* ] Thereof, that is, either of that land, or of that lamentation, there shall be bitterness in the end. So the Poet

*Nunc & amara dies, & noctis amarior umbra est ;  
Omnia jam tristi tempora felle madent.*

*Tibul. lib. 2,*

How could it be otherwise then extream bitter with this people, when heaven and earth conspired to punish them ? neither had they the good word of God ( called the word of his patience, written on purpose that we through patience and comfort of the scriptures might have hope *Rom. 15. 4.* that out of those breasts of consolation we might suck and be satisfied, *Esa. 66. 11.* ) to succour them and keep from swooning *Psal. 119. 92.* And this was the greatest plague of all the rest : and is therefore reserved to the last place, *deterrima tanquam colophon*, as a most sad catastrophe.

*Rev. 3. 10:*

*Verse 11. Behold the dayes come* ] Behold it ; for it is a just wonder : the Lord createth a new thing in the earth, when *Israel* should want the word ; *Israel* to whom were committed the oracles of God, *Israel* to whom God had spoken by the mouth of his holy Prophets, which had been since the world began, in a sweet succession : See my *True treasure* pag. 3. 4. He made known his wayes to *Moses*, his acts and monuments to the children of *Israel*. Yet even these who had the cornucopia of Gods word shall now suffer a famine of it : they shall have cause to cry out, *We see not our signes, there is no more any Prophet, neither is there amongst us any that knoweth how long,* *Psal. 74. 9.* the word of God shall be precious, and they shall be hard put to't to come by it ; *Amaziah* and his complices shall not need to pack away the Prophets, as *chap. 7. 12.* and to bid them go preach elsewhere : for God will, for a singular plague to an unworthy people, withdraw them : the law shall be no more, the Prophets also shall find no vision from the Lord *Lam. 2. 9.*

*Luc. 1. 70.*

*Psal. 103. 7;*

*1 Sam. 3.*

*that I will send a famine in the land* ] Heb. I will let it out ( sc. out of my treasury ) of plagues where I have it ready, and desirous to be a broad ) and turn it loose, which before I kept up, as a wild beast, that it might not hurt nor destroy in all mine holy mountaine : now it shall out amongst you, and the devill with it, *Rev. 12. 12.* with hell at the heeles of it.

*εξαποσενω  
Septuag.*

A a 3

not

not a famine of bread] though that's very grievous, *Lam.* 1. 11, 19. and 2. 12, 20. and 4. 4, 9. and 5. 16. and puts people to many hard straits and extremities (as were easie to instance) even to the eating of one another.

nor a thirst for water] a torment more intolerable then the former. *Lysimachus* to save his life parted with his kingdom for a draught of water.

But of hearing the word of the Lord,] which is *pabulum anime* the souls proper food, such as she cannot live without: but when God seeth his oracles vilipended and lying under the table, 'tis just with him to call to the enemy to take away. It was so with those seven churches of *Asia* among many others; as also with those of *Africa* that vast Continent (thrice as large as *Europe*) in all which there is not any region intirely possessed by Christians, but the kingdom of *Habassia*: for as for the large region of *Nubia*, which had from the Apostles time (as 'tis thought) professed the Christian faith, it hath again above an hundred yeers since forsaken it, and embraced instead of it, partly *Mahumetanism*, and partly Idolatry; and that by the most miserable occasion that might be, viz. famine of the word of God, for lack of Ministers. For, as *Alvarez* hath recorded, at his being at the king of *Habassia's* court, there were Ambassadors out of *Nubia*, to intreat him for a supply of ministers to instruct their nation, and to repair Christianity, gone to ruine amongst them; but they were rejected.

Hist. Ethiop.  
cap. 37.

Verse 12. And they shall wander from sea to sea,] Trouble themselves to no purpose, take pains (as *Esau* did for venison, but lost his labour) run to all coasts and quarters to seek the word of the Lord.

and shall not find it] And why, they despised it when it was in their power; they rejected the counfel of God against themselves with those Lawyers, *Luk.* 7. 30. He would have gathered them, but they would not be gathered; he would have purged them, but they would not be purged; *Ezek.* 24. 13, 14. they are therefore miserable by their own election: as *Saul* was, who slighted *Samuel* whiles he was alive, and would have been full glad of his counfel when he was dead. He that would not once worship God in *Samuel*, worships at length *Samuel* in Satan; and no marvel. Satan was now become his refuge, and preacheth his funeral: his *Urim* now was darknesse, his Prophet a ghost: O woful condition. But what should a parent do when the child loaths and spils his victuals? snatch it from him, and lay it out of his reach. *Samaria* felt this worser famine, when carried captive especially: so did *Jerusalem*, after *Malachi*, whose prophecy the Jews fitly call *Chathimath Chazon* the sealing up of vision. *Bath Chol*, or the Eccho from heaven they had now and then after this time, *Mat.* 2. 17. *Joh.* 12. 28 they had also the writings of *Moses*, and the Prophets interpreted after a fort by the Scribes and Pharisees, whom (whiles they sat close in *Moses* chair, and kept it warm) men were bound to hear, *Mat.* 23. 2, 3. which because *Dives* did not, he suffered hunger and thirst in hell for ever, *Luk.* 16. 24. And had he been granted the liberty of hearing again upon earth but one more sermon, how farre would not he gladly have gone for it? and how, as for life, would he have listned to it? But this could not possibly be, for out of hell there is no redemption, *Psal.* 49. 8, 9. and when the night of death once comes, men can work no more. Night is a time not of doing work, but of receiving wages; up therefore and be doing, whiles it is yet day, *Joh.* 12. 35, 36. seek ye the Lord while he may be found, *Esay* 55. 6. seek him seasonably, seek him seriously: Then shall ye seek me and find me, when ye shall search for me with all your heart, *Jer.* 29. 13. That was a dismall doom that our Saviour passed upon those stiffe-necked Jewes and uncircumcised in heart and ears, (as Saint *Steven* rightly stiles them, *Act.* 7. 51.) that were as good at resisting the Holy-Ghost as ever their fathers had been before them. Ye shall seek me, and yet shall die in your sinnes: whither I go ye cannot come, *Joh.* 8. 21. Ye shall wander up and down for meat, making a noise like an hungry dog, and grudge that ye be not satisfied, *Psal.* 59. 14, 15. Do not the miserable Jewes do so all the world over to this day, expecting their Messias? *quem tantis ululatibus exposcunt*, throwing open their windows to behold him, and praying for the rebuilding of their Temple thus, *Templum tuum brevi, valde citò, valde citò, in diebus nostris citissime, nunc adifica templum tuum brevi, &c.* Merciful God, great God, bountiful God, beautiful God, sweet God, mighty God, thou God of the Jewes, now build thy Temple, do it shortly, suddenly, quickly, ve-

Buxtorf.  
Synag. Ind.  
cap. 13.



ry quickly, very quickly, very quickly, even in our dayes, now, this day before the next, &c. Ah poor creatures ! they would not, when time was, know in that their day the things which belonged to their peace ; therefore to this day they are hid from their eyes, and wrath is come upon them to the utmost. *Alterius perditio tua sit cautio*, Let their harmes be our warning, not to stand out the day of grace, not to surfeit of the word, lest we suffer a famine of it ; not to retain the snuffes of our finnes, lest they dim our candlestick : a removal whereof, except we repent, may be as certainly foreseen and foretold, as if visions and letters were sent us from heaven, as once to *Ephesus* telling them so, *Rev. 2. 5*. And indeed it hath been the opinion, and is still the fear of some not unconsiderable Divines, that Antichrist, before his abolition, shall once again overflow the whole face of the West, and suppress the whole protestant Churches. Now if ever this come to passe, (as justly we may fear it will) what may we thank but our detestable lukewarmnesse and loathing of the heavenly Manna, our not receiving the love of the truth, that we might be saved ? for which cause if God shall send us strong delusions, even the efficacy of error, that we should believe a lie, that being infatuated we should be seduced, and being seduced be damned, as *Austin* glosseth that text, whom can we blame for it ?

*Verse 13. In that day shall the fair virgins and young men faint for thirst.*] When God depriveth a people of his Ordinances, and so withdraweth his gracious presence from them, what wonder though temporal judgements come rushing in as by a sluice ? Persecute and take him, (saith *Dauids* enemies) for God hath forsaken him, and there is none to deliver him, *Psal. 71. 11*. The Philistins are upon me, saith *Saul*, for God hath forsaken me. Behold, I am cast out from thy presence, saith *Cain* (that is, from my fathers house where thine ordinances are administered) and therefore every one that findeth me shall slay me, *Gen. 4. 14*. In that day of the want of the word, in the day of spiritual famine and thirst, behold aliud ex alio malum, another thirst shall seise upon the choycest and fairest ; as flies settle upon the sweetest perfumes, when they are cold, and corrupt them.

*Shall the fair virgins*] whom all men favour for their comelineffe, ὀττι καλὸν εἶεν ὦν, beauty is of it self lovely and attractive, it needeth no letters of commendations : but God is no respecter of persons, and beauty abused is like a fair house with an ill inhabitant, saith *Diogenes* : like a jewel of gold in a swines snout, saith *Solomon*, *Prov. 11. 22*. Some are *Helena's* without, but *Hecuba's* within, painted sepulchres, Egyptian temples ; like *Aurelia Orestilla*, of whom *Salust* saith, that she had nothing in her praise-worthy but her beauty: Fair she was and foolish, not καλὴ καὶ σοφὴ, beautiful and wise, as it is reported of *Aspasia Cyrus* his concubine. Now these fair maids, together with the choice young men, best able to endure thirst a long season,

*shall faint for thirst,*] *Heb. shall be over-covered with grief*, shall be troubled and perplexed, shall faint and swoon, shall find by experience that all flesh is grasse, and the glory thereof as the flower of the field, that even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint. *Esa. 40. 30, 31*.

*Verse 14. They that swear by the sin of Samaria*] i. e. by the calfe set up at *Bethel*, not farre from *Samaria*. This calfe is called the sin or guilt of *Samaria*, to shew the abomination of it ; for which cause also *Paul* calls it *sinful sin*, *Rom. 7. 13*. as not finding for it a worse Epithite : and Antichrist for like cause he calleth *That man of sin*, 2 *Thess. 2. 3*, to note him *Merum scelus*, saith *Beza*, meerly made up of sin. Now to swear by this of *Samaria*, was to deifie it : to swear by any thing besides the true God, is to forsake him, *Jer. 5. 7*. which is an hateful wickednesse, *Jer. 2. 12, 13*, as in Papists who familiarly swear by their *Hee-Saints*, and *She-Saints*; and so sacrilegiously transerre upon the creature that which pertaineth to God alone.

*and say, Thy god, O Dan, liveth,*] God onely liveth, to speak properly, 1 *Tim. 6. 17*. but to say that *Dan's Deumulus* lived, (being no better then a dumb and dead idol) and to swear by the life of it, (as the Spaniards do now in the pride of their Monarchy, by the life of their king) this is horrible impiety. As for that of *Abigail* to *David*, 1 *Sam. 25. 26*. Now therefore my Lord, as the Lord liveth, and as thy

- soul

Luk. 19. 42.

33

33

2 Thess.  
2. 10, 11.

Athenais.

Esa. 40. 6, 7.

Spec. Europ.

soul liveth, the former was an oath, the latter was not an oath, but an asseveration or obtestation onely, conjoynd with an oath.

and the manner of *Beersheba liveth*] that is, the formes and rites of worshipping in *Beersheba* (another nest of idolatry, *Chap. 5. 5.* and *Hos. 10. 13.*) as the *Chalde* paraphraseth it. *Durandus* hath written the *Romish Ritual*, the way of worship used in that Synagogue of Satan: *Mercer* rendreth it, *Vivere peregrinatio Beersheba*, the way or passage of *Beersheba liveth*. *Beersheba* had an idol, and was the way to *Dan* and *Bethel*: hence this superstitious oath drawn out to the full length, *By the fin of Samaria*, by the god of *Dan*, and by the manner of *Beersheba*: like as the great Turk *Mahomet* promising his souldiers the spoyle of *Constantinople* for three dayes together, if they could win it, for confirmation of his oath solemnly swore by the immortal God, and by the four hundred Prophets, by *Mahomet*, by his fathers soul, by his own children, and by the sword wherewith he was girt, faithfully to perform whatsoever he had to them in his proclamation promised.

Turk. hist.  
345.

even they shall fall and never rise up again] Fall, fatally, ferially, irrecoverably, as old *Eli* did when his neck was broken, but first his heart. The ten tribes for their idolatry and contempt of the word never returned out of captivity. From the famine foretold what could follow but irreparable ruine, though for a time they might flourish, See *Prov. 29. 1.* with the note. Of that spiritual famine let us be most impatient, and say as *Luther* did, I would not live in *Paradise* without the word: but with it I could make a shift to live in hell it self.

#### CHAP. IX.

*Verse 1.* *I saw the Lord*] This *Seer, Chap. 7. 12.* saw the Lord in a vision; for otherwise God is too subtile for sinew or sight to seize upon him. We cannot look upon the body of the Sun, neither can we see at all without the beams of it: so here,

standing upon the Altar] Or, firmly set so: to do execution upon that Altar, sc: that idolatrous Altar at *Bethel* fore-mentioned, and formerly threatned by another Prophet, *1 Kin. 13. 1. 2.* The *Rabbines* say, God was seen standing upon that Altar, as ready to sacrifice and slay the men of that age, whose idolatries and other impieties he could no longer bear with. And hence it is haply, that he is brought in standing; like as *Aët. 7. 55.* *Iesus* at *Stevens* death was seen standing at the right hand of God, where he is usually said to sit. *Stat ut vindex, sedet ut iudex.*

And he said] sc: to the Angel that stood by, *Zeck. 3. 7.* or to the enemy commisionated by him, or to some other creature, for they are all his servants, *Psal. 119. 91.* neither can he want a weapon to tame his rebels with.

Smite the lintel of the door, that the posts may shake] Smite with a courage, as *Ezeck. 9.* Angels give no light blowes. Behold, the Lord, the Lord of Hosts shall lop the bough with terrour: and the high ones of stature shall be hewen down, and the haughty shall be humbled: And he shall cut down the thickest of the forrests with iron, and *Lebanon* shall fall by a Mighty one: that is, by an Angel shall he smite to the ground that mighty army which was like a thick wood, see *Esaï. 37. 36. Psal. 78. 25.* and *89. 6.* So at our Saviours Resurrection, an Angel, in despite of the souldiers set to watch, rolled away the grave-stone, and sat upon it. And as a mighty man, when he sitteth down, shaketh the bench under him, so did He shake the earth: and for fear of him the Keepers did shake, and became as dead men, *Mat. 28. 2, 4.* Down with this Idol-Temple, down with it, saith God here, even to the ground.

and cut them in the head, al of them] cleave them down the middle, so that every post may be sure to fall, being divided from the top to the bottom: and let this act be a signe to them all of what I intend to do to their persons; as many of them as by this gate have entred into this Idol-Temple and Altar. A deep cut in the head is dangerous and deadly, *Gen. 3. 15. Psal. 68. 22.*

and I wil slay the last of them] I, by mine agents and instruments, as afore: for it is but one hand and many executioners, that God slayes men with. *Job* could discern Gods arrowes in Satans hand, and Gods hand on the armes of the *Sabaean* robbers. The sword is bathed in heaven, before it is embrewed in mens blood, *Esaï. 34. 5.* The Lord killeth and maketh alive, saith holy *Hannah*, *1 Sam. 2. 6.*

H:

Esa. 10.  
33, 34.

*He that fleeth of them shall not flee away.* ] See chap. 2. 14. with the Note, and say, Behold the severity of God. Rom. 11. 12.

*Verse 2. Though they dig into hell, &c.* ] No starting-hole shall secure them from the wrath of God, and rage of the creature, set a work by him. Hell and destruction are before the Lord, Prov. 15. 11. yea hell is naked before him, and destruction hath no covering, Job 25. 6. He hath a sharp eye, and a long hand, to pull men out of their lurking-holes; as he did Adam out of the thicket, Manasseh from among the thornes, Jonah from the sides of the ship, the Duke of Buckingham in Rich. the thirds time, &c. Be sure, saith Moses, your sinne will finde you out, Num. 32. 23. and Gods hand will hale you to punishment. 2 Chro. 33. 11 Speed.

*Though they climb up to heaven,* ] That is, (by an hyperbole) to high and strong places: as the Babel-builders, the Benjamites that fled to the Rock Rimmon, and there abode four moneths, Judg. 20. 47. the gibing Jebusites, that were so confident of their strong-hold of Zion, that they flouted David and his forces, 2 Sam. 5. 8. the proud Prince of Tyre, and others.

*thence will I bring them down* ] From their loftiest tops of Pride and creature-confidence which God loves to confute and defeat: as I might instance in Nebuchadnezzars, Xerxes, Haman, Sejanus, Bajazet, that terroure of the world, and (as he thought) superior to fortune, yet in an instant, with his state, in one battle overthrowen into the bottome of misery and despaire: and that in the midst of his great strength. The same end awaits the Pope and his hierarchy-rues also à culmine Roma, that Jupiter Capitolinus shall be one day unroofed by him, who casteth the wicked down to the ground Psal. 147. 6. Turke. hist. 287.

*Verse 3. And though they hide themselves in the top of Carmel* ] In densis sylvis, inter spelæa ferarum, Lawfull enough it is in some cases to hides David did oft, and Elias, and Christ, and Paul, 2 Cor. 11. 32. and Athanasius, and diverse other Saints. Tertullian was too rigid in condemning all kind of hiding in evill times. But to hide from God, who searcheth Jerusalem with lights, and to whom the darknesse and the light are both alike, Psal. 139. 12. to whom obscura clarent, muta respondent, silentium confitetur, this is base, and bootlesse. Carmel shall not cover them, nor any other starting-hole secure them from divine justice. The poore Jewes were pulled by the Romanes out of privyes and other under-ground places, where they had hid themselvss, as Josephus writeth: and so were those Samaritans served by the Assyrians, who ferreted them out, and slaughtered them. Lib. de fuga on persecution.

*and though they be hid from my sight,* ] as they think; but that cannot be: for He (like the Optick vertue in the eye) sees all, and is seen of none.

*in the bottome of the sea,* ] which, how deep and troublesome soever, is to God a Sea of glasse like unto Chrystal: corpus diaphanum, a pervious, clear, transparent body, such as he sees thorow, and hath the sole command of, Rev. 4.

*thence will I command the serpent.* For there is that crooked serpent Leviathan, there are also creeping things innumerable, to arrest wicked men as rebels and traitors to the highest Majestie, and to drag them down to the bottom of hell. All elements, and creatures, shall draw upon them, as servants will do upon such as assault their Lord. Rebells quoque facta est, quia homo numini, creatura homini, as Austin truly and trimly avoucheth. Esay 27. 1. Psal. 104. 26.

*Verse 4. And though they goe into captivity, &c.* ] And so may hope the worst is over, (Surely the bitterness of death is past) yet it shall prove otherwise: The hypocrites hope is as the giving up the ghost, saith Job, and that's but cold comfort: Or, as the spiders web, spun out of her own bowels; and, when the beesome comes, swept to the muck-hill. 1 Sam. 15. 32.

*before their enemies,* ] whose custome was to drive their captives before them, Lam. 1. 5. young and old, naked and barefoot, even with their buttocks uncovered, Esay 20. 4. Or, before their enemies, that is, before they are taken captive by the enemies, by a voluntary yeeldance, in hope of quarter for their lives. The Jewes indeed had a promise from the Prophet Jeremy, chap. 21. 9. That if they went out and fell to the Chaldeans that besieged them, they should have their lives for a prey, but the ten tribes had no such promise made them: They were strangers from the covenants, Ephes. 2. 12. and therefore could look for no mercy. Loammi, and therefore Lo-ruhamah, Hos. 1. the Ark and the Mercy-seat were never fundred.

thence



thence will I command the sword ] See *Esay* 13. 15, 16. *Jer.* 9. 10. and 43. 11. *Ezek.* 14. 17.

Emphaticte-  
ron est quam si  
dixisset Oculos  
pluraliter.  
mercer.

Turk. hist.  
211. 236.

and I will set mine eyes upon them, ] Heb. eye, viz. the eye of my providence, that *oculus irretortus*, whereby I will look them to death, and take course that nothing shall go well with them: see a little below, *vers.* 8. *Jer.* 21. 10. *Psal.* 34. 16. In *Tamerlanes* eyes sat such a Majesty, as a man could hardly endure to behold: and many in talking with him became dumb. He held the *East* in such awe, as that he was commonly called, *The wrath of God*, and terror of the world. *Augustus Cesar* frowned to death, *Cornelius Gallus*: and so did *Queen Elizabeth*, *Sir Christopher Hatton*, Lord Chancellour. Gods enemies are sure to perish at the rebuke of his countenance, *Psal.* 80. 16. and, if he but set his eyes upon them for evil, and not for good, all occurrences shall certainly work together for the worst unto them.

*Verse 5. And the Lord God of Hosts is he, &c.* ] Here the Prophet proveth what he had said in the foregoing verses, by an argument drawn from the wonderfull power of God, which profane persons are apt to question, that they may harden their hearts against his fear. Consider saith He, first, that He is the *Lord God of Hosts*, and (as the *Rabbines* well observe) he hath the upper and lower troops ready prest, as his horse and foot, to march against his enemies. Next, that he toucheth the land, as it were with his little finger, and it shall melt, like the fat of lambs before the fire: it shall crumble to crattle, moulder away, and be moved, because he is wroth, *Psal.* 18. 7. and shall men be unmoved? shall they be more insensible then the senselesse earth? The people of *Antioch*, though many of them gave their hands for *Chrysostoms* banishment, yet terrified by an earthquake (which wrought in them an heart-quake, as it had done in the *Gauler*, *Acts* 16.) they immediately sent for him again. But thirdly, the tremend power of God appears in this, that

*Jer.* 5. 22.

*Lib. de mirabil.*

*The land shall rise up wholly like a flood, and it shall be drowned, as by the flood of Egypt.* ] God can flote it, and flood it at his pleasure. See *chap.* 8. 8. Water is naturally above the earth, as the garment above the body saith *David*: and would (but for the power and providence of God) prove as the shirt made for the murdering of *Agamemnon*, where the head had no issue out. Let God be seen herein, and mens hearts possessed with his holy fear: who can so easily pull up the sluices, let in the Sea upon them, and bury them all in one universall grave of waters, *Fear ye not me, saith the Lord? will ye not tremble at my presence, which have placed the sand for the bound of the Sea, by a perpetuall decree, that it cannot passe it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not passe over it?* This *Aristotle* admires, and *David* celebrates in his *Physicks*, (as One calleth that 104 *Psalme*) *verse* 6. 9. and all men should improve, to affright their consciences from provoking to anger so great a God.

Amuſy 20.

*Verse 6. It is he that buildeth his stories (or spheres) in the heaven,* ] *Surgit hic oratio.* The Prophet here riseth in his discourse: and as *Chrysostom* said of *St. Paul*, *Tricubitalis est, & celos transcendit*; Low, though he were, and little, yet he gat up into the third heaven: so may we of *Amos*, though but a plain-spoken and illiterate heardsman, yet in setting forth the power of God, hee mounts from earth to heaven, and shews himself to bee *Virum bonum, dicendi peritum*, an exquisite Oratour, according to *Quintilians* character. God this Great Architect, and publike-workman, (as the Apostle after *Plato*, whom he seemeth to have read, calleth Him, *Heb.* 11. 10) hath without tool or toil, *Esay* 40. 28. builded his stories in the heaven (which is three stories high, 2 *Cor.* 12. 2.) wherein (as in a theatre, or molten looking-glasse, *Job* 37. 18.) his Majesty most clearly shineth, *chap.* 4. 13. and 5. 8. See *Psal.* 104. 3. every sphere and starre twinkling at us, and as it were, beekning to us, to remember his omnipotency (whereof that rare Fabrick is a notable work and witnesse) and not to think to escape his judgements, if we go on in sinne. For although he be higher then the heavens, *Job.* 8. 11. yet his eyes behold, his eye-lids try the children of men, *Psal.* 11. 4. and *verse* 6. Upon the wicked He shall rain down snares, fire and brimstone, &c.

and hath founded his troop (or bundle) in the earth, ] that is, the other three elements say some: the Sea, which together with the earth maketh one Globe, say others: the Universe (saith *Mr. Diodate*) which is like the fabrick of a building:

of

of which the earth being the lower part, and onely unmoveable, hath some resemblance of a foundation.

*He that calleth for the waters of the Sea, and poureth them out, &c.* ] See the Note on chap. 5. 8.

*Verse 7. Are ye not as children of the Ethiopians unto me,* ] The emphasis lieth in this last word, *Unto me*, who am no respecter of persons, *but in every nation, he that feareth God, and worketh righteousness, is accepted with him.* ) Unto your selves indeed you seem some great businessse, because Israelites; to whom pertaineth the Adoption, and the glory, and the covenants, &c. *Rom. 9. 4.* To others also you seem a great nation, yea a wife and understanding people, as having God so nigh unto you, and so set for you, *Deut. 4. 6, 7. and 33. 29.* But tell me, *Quis te discrevit?* Who made you to differ? and what have ye more then others, that ye have not me to thank for? You look upon the *Ethiopians* with scorn, as an ignoble and servile people: as likewise upon the uncircumcised *Philistines*, and unhal- lowed *Syrians*. But wherein are you beyond them, if you look back to your Original, and consider my dealings with them and you? It is nothing else but self-love that maketh you thus insolent; and teacheth you to turn the glasse to see your selves bigger, Others lesser then they are. You foolishly set up your Counter for a thou- sand pound; and are in some sence like those *Ethiopians*, or *Negroes*, so much slighted by you; of whom it is said that they paint the devill white, as being a co- lour contrary to their own. But much more to blame are you, that being Gods peculiar people, and partakers of so great priviledges, you do no more change your evil manners, then the *Ethiopians* do their black-hue *Jer. 13. 23.* you are no where white but in your teeth, as they: good a little from the teeth outward. I am near in your mouths, but farr from your reines, *Jer. 12. 2.* Such an one was that stigmaticall *Cass* the son of *Iemini* mentioned in the title of the seventh *Psalme*, (perhaps *Saul* the son of *Kish* the *Beniamite* is intended) *non tam cute quam corde Ethiopius*, of black and ill conditions: and therefore to God no better then an *Ethiopian*, or any other Pagan people.

Act. 10. 3. 4.

Hyl. Georg.

*have not I brought up Israel out of the land of Egypt?* ] q. d. I grant I have; and you glory very much in it: whereas you should rather glorify me much for it, and walk worthy of such a deliverance; for every blessing is a binder, and every new deliverance a new tie to obedience. But what singular thing have I herein done for you more then for *Philistines* and *Syrians*, whom yet you look upon as dogs and out- casts?

*have not I also brought up the Philistines from Caphtor,* ] i. e. from *Cappadocia* (called an Island *Ier. 47.* because it bordered upon the sea) or, as some will have it from *Cyprus*, a rich Island, called therefore *Macarish*, that is, *Blessed*.

Turk. hist. 843.

*and the Syrians from Kir* ] *Syros* è *Kire*, from *Cyrene* a countrey of *Asia*, as *Beroaldus* thinketh. It is mentioned *Esa. 22. 6.* as subject to the king of *Assyria*: and thither the Syrians were translated by *Tiglath-Pileser* 2 *King. 16. 9.* but when either these or the *Philistines* were brought back againe to their own coun- treys, we read not in scripture, or elsewhere at this day. These are ancient things, (as it is said in another case) and are here alledged as well known to the *Israelites*, who are nipt on the crown as they say, and pulled from that perilous pinnacle of self-exaltation, whereupon they had unhappily peirked themselves.

Chron. lib. 4. cap. 6.

1 Chron 4. 22.

*Verse 8. Behold the eyes of the Lord God are upon the sinfull kingdom* ] Be it *Ethiopia*, *Palestina*, *Syria*, or *Israel*, but especially *Israel* *Amos 3. 2.* nor his eye only his *ὀφθαλμὸς* his jealous eye (as *ver. 4.* for evil, and not for good: but both his eyes, yea his seven eyes, for he is *ὀφθαλμοὶ* Alle eye, to look through and through the sinfull kingdom, to judge and punish, to inflict tribulation and ang- uish upon every soul of man that doth evil, of the Jew first, because of his privi- leges, and also of the Gentile *Rom. 2. 9.* The sin of *Judah* is written with a pen of iron, with the point of a diamond *Jer. 17. 1.* and *Israel* is therefore worse then others because he ought to have been better. His whole kingdom is a kingdom of sin, a *merum scelus*, a very *Pontropolis*, as that place in *Thracia* was called, whither *Philip* had assembled all the infamous persons and men of evil demeanour. What is the transgression of *Jacob*? Is it not *Samaria*? *Mic. 1. 5.* their capitall sins were most in their capitall cities; and thence overflowed the whole kingdom: called

Theopomp.

vateidow. G.

called therefore here a *sinfull kingdome*, wholly given to Idolatry (as Athens was *Att.* 17. 16.) which is that sin with an *accent*, that wickednesse with a witnesse, *Exod.* 32. 21. 1 *King.* 12. 30. and 15, 3, 30. that land-desolating sin. *Jer.* 22. 7, 8, 9. *Psal.* 78. 58, 59, 62.

and I will destroy it] See here the venomous nature of sin, and shun it, else we shall prove traytours to the state, and have our hands if not upon the great cartropes, yet upon the lesser cords, that draw down vengeance upon the land. And here some one sinner may destroy much good *Eccle.* 9. 17. how much more a rabble of rebbels, conspiring to provoke the eyes of Gods glory?

See Jer. 30.  
11.

saying that I will not utterly destroy the house of Jacob] A remnant shall be left for royall use, *reliquas faciam reliquias*, and so make a manifest difference, remembering my promise *Lev.* 26. 40. which is a speciall text touching the rejection and conversion of the Jewes, as is also this in some mens judgments. For here (say they) is a threatening of extream desolation with some comfort enterlaced of a remnant to be reserved: amongst whom it is further promised 1. that the kingdome of David thorough Christ shall be set up as glorious as ever it was before, in the most flourishing times of David or Solomon *ver.* 11. 2. Next, other nations shall joyne with them and be made partakers of one common inheritance *ver.* 12. So doth James *Att.* 15. 16, 17. expound it. 3. Thirdly there is promised the fruitfulness of their land *ver.* 13. the inhabiting in their own cuntry, *ver.* 14. and the perpetuity of their abode there, *ver.* 15. But all this others think to be, *optabile magis quam opinabile*, little better then a golden dreame.

Rom. 16. 20.

Verse 9. For so I will command, and I will sift the house of Israel] It is not without Gods command and good leave that evil spirits and men can sift the saints, as Satan desired to have done Peter. He desired it, as a challenger desireth one of the other side to combat with: so he beg'd leave to sift Job, and so he tempted David to number the people, but it was by Gods permission. Up therefore and pray that ye enter not into temptation *Luk.* 22. 31, 46, or that ye may come cleer out of it, and more then conquerours, even *Triumphers*: the enemy is skinted: yea Christ will tread him under your feet shortly.

Aug. in Psal.  
38.

and I will sift the house of Israel among all nations] The ten tribes among the *Assyrians* (who were Emperours of the whole East) and whither since they are scattered, whether into *Shina*, *Tartary*, *West-Indies*, or other countries, is not known. The whole twelve-tribes (those also that once instantly served God day and night *Act.* 26. 7.) are now wofully disiected and dissipated: being cast out of the world, as it were, by a common consent of Nations, and generally slighted and hated. The *Romanes* permitted other nations to call themselves *Romanes*, after they had conquered them: but so they would not suffer the Jewes upon any termes to do: lest there should besome blot stick to the glory of the *Romanes* by that odious and fordid people. The Pope useth them as sponges, the *Turk* as slaves, &c.

Jer. 23. 28.

Augustin.  
Mat. 3. 12.

like as corne is sifted in a sieve] Or, by a fann; to the same sense as that *Zach.* 13. 9. for as here a sieve, so there fire serveth to denote Affliction with the use of it: so to purge Gods people, specially of those two troublesome choke-weeds, *High-mindednesse* and *Earthly mindednesse*, *Cribratione Dei non perdisitur sed purgatur frumentum*, saith *Zanchy*, Gods good corne is not lost, but made cleane by the sifting they suffer.

Deut. 29. 19.

yet shall not the least grain (Heb: stone) fall upon the earth] As the chaf and dust shall: for what is the chaf to the wheate? saith the lord, *Improbi nobiscum esse possunt in horreo, sed non in area*. Christ hath his fan in his hand, and will surely discriminate: he will rake out the pretious from the vile, he will drive the chaffe one way and the wheate another: and take care that not the least grain of weighty wheat, that had good tack in it, (as a stone hath, though but a little stone) shall be lost. He will turn his hand upon the little ones, and secure them *Zech.* 13. 7.

Verse 10. All the sinners of my people shall die by the sword] The flagitious, presumptuous persons, that blesse themselves when I curse them, saying, *We shall have peace though we walk every man in the imagination of his heart*, and take his full swinge in sin. Such sinners in Zion *Esa.* 33. 14. such sacrificing Sodomites *Esa.* 1. 10. such profligate Professours shall die by the sword: either by the hand

of



of the enemy, or which is worse, *gladio spiritali* saith Mercer, by the spiritual sword, being blinded and reſected by God; ſo that their preſervation is but a reſervation to a greater miſchief. Whereas, on the other ſide, ſome of Gods elect might in a common calamity periſh by the ſword, but then (Joſiah-like) they died in peace, though they fell in battle: their death was right pretious in the ſight of the Lord, and a plentifull amends made them in heaven.

which ſay, the evil ſhall not overtake nor prevent us] Or, for our ſakes, by our default. If affliction do find us out, yet we have not deſerved it: common occurrences we cannot be againſt. Thus the wicked man flattereth himſelf in his own eyes, untill his iniquity be found to be hatefull *Pſa. 36. 2. In all my labours they ſhall find none iniquity in me: that were ſin Hoſ. 12. 8.* Yet thou ſayſt, *Becauſe I am innocent, ſurely his anger ſhall turn from me: behold I wil plead with thee, becauſe thou ſayeſt, I have not ſinned Jer. 2. 35.*

Begnadenn  
propter nos.

*Ver. 11. In that day wil I raiſe up the Tabernacle of David]* A moſt ſweet con- cluſion of the Propheſie by ſundry Evangelicall promiſes after ſo many very ſevere and ſharp menaces: the Sun of righteouſneſſe liketh not to ſet in a cloud. In that day, that happy day whenſoever it ſhall dawn, that Chriſt ſhall come: for the Prophets knew not the certaine time when, but made diligent enquiry as far as they might with ſobriety *1 Pet. 1. 11.* and well knew that the Law, which they preached and explained, was an introduction to a better hope *Heb. 7. 19.* which they ſaw afar off and ſaluted *Heb. 11. 13.*

*Wil I raiſe up the Tabernacle of David]* that is, the kingdome of the houſe of David ſaith the Chaldee Paraphraſt: meaning, of the Meſſiah, whom the ſounder ſort of Rabbines from this text call *Ben Nipblei*, the repairer of the breach, the reſtore of pathes to dwell in: Now the Church is here called the *Tabernacle of David*, becauſe that once ſtately Palace of David was by many deſolations reduced to a tent, as it were, and that ready to drop too. The *Branch* grew out of the root of Jeſſe, when that goodly family was ſunk ſo low, as from David the king to Joſeph the carpenter. Beſides, all was out of order both in Church and State, when Chriſt came.

Galatin.

*and cloſe up the breaches thereof]* Heb. *Wall up:* by unwalling (as the Hebrew hath it *Num. 24. 17.*) all the children of *Seth*: by ſubduing the ſons of men, the godly ſeed to the obedience of faith: by bringing into captivity every haughty thought &c. *2 Cor. 10. 4, 5.* (that at the name of Jeſus every knee may bow *Philip. 2. 10.*) and getting a full conqueſt by the preaching of the goſpell, which ſhall quickly cloſe up all ruptures, and raiſe up all ruines, by chaſing away terrours and falſe-worſhips, doctrines of devils, and traditions of men, whereby the Scribes and Pharifees had made the commandement of God of none effect.

*and I will build it as in the dayes of old]* in thoſe purer times of David and the other holy Patriarches, who made up but one and the ſame Church with us, and were ſaved by the ſame faith in Chriſt Jeſus, that Lamb of God ſlain from the foundation of the world, *Rev. 13. 8.* Mine antiquity is Jeſus Chriſt ſaid Ignatius the Martyr. As we prefer the neweſt Philoſophy, ſo the ancient'ſt Divinity, ſaith Another.

*Verſe 12. That they may poſſeſſe the remnant of Edom,]* That they which are called by my name, which are called Chriſtians, viz. the Apoſtles and their ſucceſſours to the end of the world, may poſſeſſe together with Chriſt (to whom the Father hath given the Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion) the remnant of Edom; thoſe few of them that receive the faith, who are but as a remnant to the whole peece, an handful to a houſeful. And not of the Edomites onely, thoſe inveterate and hereditary enemies to the Iſrael of God; but of all the heathen which are called by name, who beſeech and are baptized into Chriſts name, being content to receive his mark, and to profeſſe his Religion, which formerly they were perfect ſtrangers to. Theſe and thoſe firſt Preachers of the Goſpel, and Planters of Churches (being Iſraelites by birth) are ſaid to poſſeſſe by inheritance, becauſe Chriſt was pleaſed to make uſe of their miniſtery; and upon theſe his white horſes to ride abroad the world, conquering, and to conquer, *Rev. 6. 1, 2.* In a like ſenſe it is promiſed, *Eſa. 14. 2.* that the houſe of Iſrael ſhall poſſeſſe their proſelytes in the land of the Lord for ſervants and for handmaids, and

Pſal. 2. 8.

take them captives whose captives they were, and rule over their oppressours. Such a change shall the Gospel make.

[saith the Lord that doth this] For indeed none else could have done it. Effectual conversion is his work alone, God persuade *Sapher*, &c. *Noah* may speak *persuasive-ly*, but God onely can persuade. *Rebecca* may cook the venison, but *Isaac* onely can give the blessing. *Paul* may plant, &c. *Deus potest facere, nec solet fallere.*

Verse 13. Behold, the dayes come, saith the Lord, that the plowman, &c.] The Gospel of peace brings with it the peace of the Gospel, and with peace, plenty, with the horn of salvation the horn of plenty, a confluence of outward comforts and contentments, as in *Solomons* dayes, and *Constantines*, (whom God prospered and blessed beyond all that he could have wished, saith *Austin*) and *Q. Elizabeths*, whom, for her care to propagate the Gospel, He made to be the happiest woman that ever swayed scepter, as her very enemies were forced to acknowledge: so liberal a paymaster is the Lord, that all his retributions are more then bountiful; and this his servants have not *ex largitate*, sed *ex promisso*, out of his general providences, but by vertue of a promise, which is farre sweeter. The *Masorites* have observed, that in this verse are found all the letters of the Hebrew Alphabet (as also in 26 more verses of the Old Testament) to note, say the *Calvinists*, that in the kingdom of the *Messiah*, there shall be great abundance of all things, & *plenum copie cornu*: or, if that should fail, yet plenty of all spiritual benedictions in heavenly things, *Eph. 1. 3.* and contented godlinesse, *1 Tim. 6. 6.* which hath an *antarkie*, a self-sufficiency; so that having nothing a man possesseth all things, *2 Cor. 6. 10.* This the Prophet expresseth in the following words by many excellent *hyperbole's* though (to say sooth) *Christus & regnum ejus non patiuntur hyperbolen*. All words are too weak to set forth the worth of Christ and his kingdom.

[the plowman shall overtake the reaper] In signis *hyperbole*, saith *Mercer*: no sooner shall harvest be ended, but seeding shall succeed, and that promise fulfilled, *Levit. 26. 5.* all busineses belonging to the tillage of the ground, and the inning of the fruit, shall have their fit and suitable seasons; where, under the name of corporal blessings spiritual also are to be understood: and indeed those blessings out of *Zion* are farre beyond any other that come out of heaven and earth, *Pf. 134. 3.*

[and the treader of grapes, him that soweth seed] precious seed, *Pf. 126. 5.* sowing-seed (as one englisheth it) drawn out of the seed basket, and cast all along upon the land: the meaning is, that the vintage shall last so long, that the seeds-man shall scarce have time to do his businesse, for waiting upon the wine-press.

[and the mountains shall drop sweet wine] Or juice of pomegranates, more delicious liquor then that which the Italians profanely call *Lachryma Christi*, or that which at *Paris* and *Lovaine* is called *Vinum Theologicum*, or *Vinum Cos*, that is, *coloris, odoris, saporis optimi*, the best in the countrey for colour, savour and taste, to please the palate.

[and at the hills shal melt] sc. with milk, honey, oyl, as *Joel. 3. 18.* the same almost with this. And the heathen Poet hath the like,

——— *Subitis messor gaudebit arvis:*  
*Rorabunt querceta favi stagnantia passim*  
*Vina fluent oleique lacus.*———

Ver. 14. And I will bring againe the captivity of my people] There is an elegancy in the original that cannot be englished, and God seemes delighted with such *Ag-nominations*, as hath been before observed: to shew the lawfull use of Rhetorike in divine discourses, so it be not affected, abused, Idolized. This promise is fulfilled when beleivers are by the gospel brought from darknesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sins, and be set free from the tyranny of corruption, and terrour of death *Heb. 2. 14. 15. Colos. 1. 13. Luk. 1. 74. Zach. 9. 11. Psa. 68. 19.*

[and they shall build the wast cities] Restore the sincere service of God, as those noble Reformers did in all ages; fetching the Church, as it were, out of the wilderness, where she had long laine hid *Rev. 12. 6.* and whence she is said at length to come leaning upon her Beloved Cant. 8. 5.

And

Bonus Deus  
Conspici, tantis  
terrent: imple-  
vit numeribus  
quanta opere  
nullus auderet  
Dr. C. D. l. 5. 25  
Elizabetha glo-  
ri-fissima &  
foelicif femina  
Thuan. Hist.  
lib. 124.

In iustitiatione  
casula Da-  
vidica colapsa  
Merc. Amama.

Claudian. lib.  
1. in Rufin.]

Act. 26. 18.

*and they shall plant vineyards*] That is, particular churches.  
*and drink the wine thereof*] Have the fruit and comfort of their labours in the Lord, which they shall see not to be in vaine 1 Cor. 15.

*they shall also make gardens, and eat of the fruit*] while they shall see their people to be neither barren nor unfruitful in the knowledge of Jesus Christ, 2 Pet. 1. 8. but far off flourishing, *Psal. 92. 13. altissimi & fructuosi Esa. 51. 3.* The Popish Commentatours (as it is the manner of many of them to marre and bemire the text with their absurd glosses) by cities here would have men to understand the state of married people, by vineyards their Prelates, and by gardens Monkes. Is not this to wrest the scriptures, and so to set them on the rack, as to make them speak more then ever they intended? Is it not to compel them to go two miles when they are willing to go but one? Is it not to taw them, and gnaw them, as *Tertullian* saith that *Marcion* the heretick (that *Mus Ponticus* as he therefore calls him) did, to make them serviceable to his vile purposes?

*Vers. 15. And I wil plant them upon their land*] as trees of righteousness, the planting of the Lord, that he might be glorified, *Esay. 61. 3, 11.* being well rooted and no worse fruited, *Philip. 1. 6.*

*and they shall no more be pulled up*] None shall pull them out of Christs hand; for he and the Father are one. None shall separate them from the love of God in Christ Jesus, *Rom. 8.* they shall be sure of continual supplies of sap and safety, being kept by the power of God thorow faith unto salvation, 2 Pet. 1. 3. The paradise of God was so planted, that it was watered on all sides with most noble rivers, to keep it flourishing: how much more will the Lord do this in his heavenly garden the Church? See *Psal. 92. 13, 14.* when it comes to be transplanted especially.

*saith the Lord thy God*] Thy God, O Prophet, who will ratifie and verifie what promises soever thou hast uttered in his name. Or thy God, O people, now reconciled unto thee in Christ, *Ioh. 26. 17.* and therefore ready to heap upon thee all things needful for life and godlinesse.

Bb1

A com.





A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Of the Propheſie of  
O B A D I A H.

Verſe 1.



*THE viſion of Obadiah,* ] The ſame, ſay ſome, that hid the Lords Prophets, and fed them by fifty in a cave, when ſought for to the ſlaughter, by wicked Jezebel, 1 King. 18. 4. whereupon himſelf alſo received a Prophets reward. That is ( ſaith *Lyra* ) was endued with the ſpirit of propheſie. *Hierom* addeth, that he was buried at *Samarita*, ( called afterwards *Sebaſte* by *Herod*, in honour of *Augustus* ) and that there his Sepulchre was yet to be ſeen. The *Rabbines* ſay, that this *Obadiah* was that widows husband, whom *Eliſha* relieved, by multiplying her oyl, 2 King. 4. Others ( with more ſhew of reaſon ) conjecture that this was ~~that~~ *Obadiah* mentioned 2 Chron. 34. 12. a faithfull Levite, ſet by *Joſiah* to overſee the Artificers, who repaired the Temple in the eighteenth yeere of his reigne: and ſo was contemporary to *Ezechiel* and *Jeremy*, with whom alſo he conſenteth in many paſſages: and beſides, he maketh mention of the *Babylonish* captivity, and the *Edomites* cruelty to the Jews at that time. But let him be who he will, ( for where the Scripture hath no tongue, we need not finde ears: but may well content our ſelves with a learned ignorance ) his doctrine he entitleth not a *Burden*, becauſe he concludeth it comfortably, but a *Viſion* which is more generall: it being his ſcope to comfort the people of God, that were under great affliction.

Jer. 49.  
Ezech. 25.  
Pſal. 137. 7.

*Thus ſaith the Lord God concerning Edom,* ] If *Obadiah* were himſelf an *Edomite*, but a Proſelyte to the Church ( as ſome *Rabbines* have reported him ) his viſion ſhould have taken the better with his cruell countrey-men, to bring them to repentance. But whether he were or not, they ſhould have obſerved his authority: and that his doctrine came *Cum privilegio*, and that it was the Lord God, the Tremend *Trinunus* that ſpake by him; and that hee was according to his name, a  
ſervant

servant of the most high-God, which shewed unto them the way of salvation, Acts 16. 17. *Sed surdo fabulam*: the Edomites were so fleshed in blood, and such inveterate enemies to the Church, that there was little good to be done upon them. Howsoever, to leave them without excuse, and, if possible, to rouse them out of their security, He saith,

*We have heard a rumour from the Lord,* ] We, that is, I and my fellow-Prophets (who are à secretis to the Lord, Amos 3. 7.) have heard for a certainty, that the Edomites are devoted to destruction. And that this was no vain rumour, but accordingly accomplished, see Jer. 25. 9, 21. Mal. 1. 3.

*and an Embassadour is sent among the heathen.* ] An herald at arms sent by Nebuchadnezzar, say some, to stir up his Chaldeans against the Edomites: Others, make this Embassadour to be Christ, or a created Angel, or a divine instinct, or, lastly, the Prophets. Whosoever he is, he doth his work very vigorously.

*Arise ye,* saith he, *and let us rise up against her in battell.* ] Let us joyn our forces, and do our utmost against Idumea. After this sort also shall Gods warriors stirre up themselves one day, and one another, against the Romish Edomites, those Pseudo-christians Antichristians, when God shall once put into their hearts, to hate that old withered whore of Babylon, to make her desolate and naked, to eat her flesh, and burn her with fire, Rev. 17. 16, 17. The Alarum was long since given them (not unlike this in the Text) by Francis Petrarch in these words. *Babylon altera, nempe propinquior atque recentior, adhuc stat: cito iidem casura; si essetis viri.* There yet standeth a nearer and newer Babylon then that of old: but it should not stand long, were you but Men. *Arise ye, and let us rise up against her in battell.* The Jews at this day call the Hierarchie of Rome, the wicked kingdome of Edom; and for Dumah, Esay 21. 11. they read Roma, by a very easie (but willing) mistake. See Dr. Taylours sermon, called *The Romish Edomite*.

De rem. utriusque sort. de al. 118.

*Verse 2. Behold, I have made thee small among the heathen.* ] That is, vile, despicable, and abject, as Psal. 119. 141. I am small and despised: nothing is more ordinary then to despise the day of small things, Zech. 4. 10. And whereas God is said to be *Magnus in magnis, nec parvus in minimis*, hee had alwayes kept down these profane Edomites, shutting them up in mount Seir, a craggy barren countrey (not unlike Ascre Hesiods countrey, or Landasse in Wales, which is said to be a place, neither pleasant, fertile, nor safe) and not suffering them to attain to any fame, or almost name among other Nations. Were it not that they are mentioned in the Bible (and never there for any goodnesse neither) it would hardly have been known that there ever had been such a people. Wherefore then should Edom be so intolerably insolent, as *verse 3*? swell to such an height of pride, play such bloody pranks, as he is here accused of? especially since God is taking a course to make him yet lesser and lower then yet he is, by those armies of his that are comming upon him, to stain the pride of all his glory.

Augustin. Ασκη χείμα κακή διεξερχλην, εδω πολ' εωλην. Hesiod. Godw. Catal.

Esay 23. 9.

*Verse 3. The pride of thine heart hath deceived thee,* ] so as to make thee think thy self some great businesse, when its no such matter; and that thou canst secure thy self in thy strong-holds from thy strongest enemies: but herein thy pride hath befooled thee, and put the same trick upon thee that the serpent did once upon the first woman, Gen. 3. 13. (the same word is there used as here) who complained, when she was in the transgression. *The serpent hath deceived me, &c.* He is still the King of all the children of pride; and thereby cheateth them, ravisheth them of their right reason, and rendreth them the direct objects of Gods hatred and heavy displeasure, Jam. 4. 6. hee setteth himself in battell array against them. *Though his excellency mount up to the heavens* (saith Zophar concerning the proud person, Job 20. 6.) *and his head reach unto the clouds: yet he shall perish for ever like his own dung; they which have seen him, shall say, Where is he?* There is a deceitfulness in sinne, Heb. 3. 13. a lie in all these outward vanities, Jon. 2. 8. they were never true to those that trusted in them. But the proud person feedeth upon asbes, he feedeth himself with false hopes: a deceived heart hath turned him aside, put him into a fools paradise, that he cannot deliver his soul, get out of his golden dreams, nor say, *Is there not a lie in my right hand?* His case is not unlike that mans, who lying fast asleep upon the edge of a steep rock, dreams merrily of much happinesse and safety: but upon the sudden starting for joy, breaks his neck, and

1 Tim. 2. 14.

αυτηνταρτην.

Esay 44. 20.

tumbles headlong into the bottome of the sea.

*thou that dwellest in the clefts of the rock*] In a rocky mountainous countrey (as the Highlander in Scotland, out of the reach of my rod, as thou fondly fanciest: in Arabia Petraea, where thine enemies cannot come at thee; and where thou thinkest thy self no lesse safe and out of harmes-way, then *Moses* was, when God had put him into the cleft of the rock, and covered him with his hand *Exod.* 33. 22. or *Elias* when he stood in the mouth of the cave *1 King.* 19. 13.

*whose habitation is high*] Heb: *his habitation is high*; by a change of the person out of an holy disdain of Edoms pride and creature-confidence, as if he were *extra jactum*, out of gun-shot, above danger.

*that saith in his heart, Who shall bring me down?*]

*Atrous in  
Thieste apud  
Senec.*

*Aequalis astris gradior, & cunctos super  
Altum superbo vertice attingens polum,  
Demitto superos, summa votorum attingi &c.*

*Ben: Jonf.*

My roof receives me not, tis ayre I tread:  
At every step I feele my advanced head  
Knock out a star in heaven——

*2 Pet. 2. 18.* Such great swelling words of vanity speakes the proud man, such big bubbles of words, *sesquipedalia verba*, Who shall bring me down? who is the Lord? who is lord over us? &c. Such haughty expressions such lofty language is a forerunner, a presage of imminent destruction, as here. A bulging wall is not farr from a downfall. While the word (*Is not this great Babel &c.*) was yet in *Nebuchadnezzars* mouth, he was deprived of his kingdome, and driven from men &c. *Dan.* 4. 31. *Megasthenes* the Persian (an ancient writer) reporteth that the Chaldeans relate, that *Nebuchadnezzar* returning home laden with victories, fell mad; and being in a fanatick veine, foretold the destruction of *Babel*, whether he foretold it or no tis sure he occasioned it, by confiding in it, and by robbing both God of his glory, and his ancessors (the first founders) of their honour: for he only enlarged it, and built the palace entirely: and now he saith? *Who shall bring me down?* &c. That will I, saith God, in the next words. *Aesop* being asked by *Chilo* (one of the seven wise men of Greece) what God was doing? answered, He bringeth down the proud, and lifteth up the lowly. See the like *Psal.* 147. 6.

*Psal. 129. 1.*

*Verse 4. Though thou exalt thy self as the Eagle*] Or, as the Arabick text hath it, *ad aquilam* hard by the Eagle; Couldst thou fly as high a pitch as that bird, which is said to fore out of sight, and build thy nest aloft, as He doth, on the highest mountaines, and tallest trees, that the serpent may not come at his young.

*Cicero. 1. de  
Oratore.*

*and though thou set thy nest among the starrs*] i. e. upon such high hills as reach to the upper region of the ayre. Of *Ithaca*, (*Ulysses* his country) the Oratour saith, that it was in *scopulis quasi nidus affixa*, set as a nest among the rocks. And *Pavlus Aemilius* the Romane Generall pulled down the castles at Athens, saying that they were *tyrannorum nidi*: and our *Henry 8.* commanded the Abbeyes here to be demolished, saying, that those crowes-nests were to be destroyed, *ne iterum ad cohabitandum convolent* that they might never breed againe amongst us. *Lucifer* and his Antitype *Nebuchadnezzar* spake of ascending into heaven, above the heights of the clouds, and of the setting their thrones above the starres of God *Esa.* 14. 13, 14. See the like language, or bigger from the prince of Tyre *Ezek.* 28. 2. with the issue, much like this that here followeth.

*thence will I bring thee down*] Down with a vengeance: as he did *Pharaoh*, *Nebuchadnezzar*, *Herod*, *Edom*, *Attilas*, *Genfericus*, *Bajazet* &c. The Philistines flouted *Jonathan* and his armour-bearer and said, *Come up to us, and wee will shew you a thing*: that is, we will give you your payment before we part with you: they held it impossible to get up that sharp steep craggy rock where they kept garrison. But *Jonathan* clambred over that rock on his hands, and feet; and put them to the rout *1 Sam.* 14. 13 An exploit of as great or rather of greater valour, then that of *Alexander* the great, for which he is so crowned and Chronicled by *Plutarch*, and *Curtius*: the story is this. *Arimazes* having garrisoned a very strong rock,

*Plut. in  
Alexand.  
Curt. 1. 7.*



rock, (held almost inaccessible, and to which there was but one only passage) in the *Sogdian* countrey, with thirty thousand men: and being sent unto by *Alexander* to yeeld up his hold, derided him and asked whether *Alexander* could flie? whereunto *Alexander* returned this answer, I will make thee know ere thou art a night elder, that the *Macedonians* can flie. Hereupon he pickt out three hundred of the boldest men he had: and by great promises prevailed with them the next night, to climbe up the backside of the rock to the top of it; which accordingly they did: and killing the guardes, took the garrison, letting in *Alexander*, who nailed *Arimazes* to a crosse.

[saith the Lord] who will surely do it: how improbable, or impossible soever you may judge it.

Verse 5. If theeves came to thee, if robbers by night] Or, what? have theeves come to thee? have robbers been here? O, sure 'tis worse then so with thee: they would never have made such clean work, as they say, but have left somewhat behind them, they would never have plaid the *Harpies* in this sort, and taken all before them, &c. Thus the neighbour nations stand wondring at this wofull desolation, and sarcastically insulting: Now to be mocked in misery is no small grief to the party. Thus the Prophet prickes them by a *Rhetorical Addubitation*, the better to affect their minds with an effectual feare of no ordinary or easy calamity, but such as will be wonderfull, and incredible: so that they that heare of it will say,

how art thou cut off? ] Or, how silent art thou? what? did thine enemies set upon thee *per amica silentia Luna*? did they take thee napping, that they shred thee thus? Have they dealt by thee, as *Sr. Francis Drake* (in his travels) did by the *Spaniard* whom he found sleeping on the bank of a river with many wedges of gold lying by him. He never waked the man, but eased him of his charge; Or rather as *Epaminondas* did by the watchman, whom he found fast asleep: he thrust him through with his sword; and being chid for so severe a fact, replied, *Talem cum reliqui, qualem inveni*, I left him but as I found him.

If the grape-gatherers came to thee, would they not leave some grapes: ] Surely they would: *Deut.* 24. 21. there would likely be a gleaning of grapes after the vintage is done *Isa.* 24. 13. two or three berries in the top of the uppermost bough; foure or five in the outmost fruitfull branches *Esa.* 17. 6. It is hard but some make escape out of the battle to bring the ill newes. Edoms ruine therefore and desolation was most deplorable and irreparable, sith none was left alone: but all both men and meanes raked and racemated.

Verse 6. How are the things of Esau searched out? ] Or (as *Drusius* reads it) How are the posterity of Esau searched out? the men to the slaughter, the wealth to the spoile? what cunning and daring souldiers were these to pry into every corner for prey, and to pull them out of every lurking hole, where they might have been circumvented and butchered, in those dark and strait places; This shewes surely that they were both armed and animated by God himself. Confer *Joel.* 2. 6, 7, 8, 9. but especially *Jer.* 49. 10, 11. where you have the full of that, which is here but abridged: and therefore this verse hath not so much as an *Athnach* in it, for distinction.

how are his hid things sought out? ] i. e. his treasures and Jewels which have their name in Hebrew from *hiding*: because men use to secret and secure them with utmost care and diligence, See *Mat.* 13. 44. hence they are called *treasures of darknesse* *Esa.* 45. 3. See *Iob* 3. 21. Abundance of this was found at *Constantinople*, taken by the *Turks*: so that the souldiers divided it among themselves by hat-fuls, wondring at their wealth, and deriding their folly, that possessing so much, they would bestow so little in defence of themselves and their countrey, lost by their tenacity and nigardice: And the same is reported of *Heidelberg*. This that is here threatened against *Edom*, was accordingly executed in the fift yeare after the destruction of *Jerusalem*, saith *Iosephus*; *Nebuchaduezzar* in the 23. yeare of his raigne invading and wasting *Idumea*. Ill-gotten goodes prosper not. Men rake together riches, and know not who shall gather them *Psa.* 39. 7. But, let no man goe beyond and defraud another: for God is the avenger of all such *1 Thes.* 4. 6. They do best that renounce with *St. Paul*, thote hidden things of dishonesty: Prov. 19.

*Turk. hist.*  
345. 347.

*Ioseph cont.*  
*Appron. l. 1.*  
*Aniq. l. 10. 6.*  
10.

*2 Cor.* 4. 2.  
*Prov.* 19.

not

not walking in craftinesse, nor making hast to be rich; for treasures of wickednesse profit not: and when God comes by his judgements to turn the bottome of the bag upwards, as Josephs steward once did, all our secret thefts will out. See *Eccle. 12. 16.*

*Verse 7. All the men of thy confederacy* ] which therefore should be true to thee, but prove trecherous: so vaine it is to trust to that broken reed of carnall combinations. Many friends are like deep ponds, cleare at the top, and all muddy at the bottom: the causes they will be, but not the companions of calamity. Like they are faith One, to crowes which flock to a dead carcasle, not to defend it but to devour it: and no sooner have they bared the bones, but they are gone. *David* complaineth of such *Psal. 55. 13, 14, 15.* and *Jeremy* of his unkind countrey men of *Anathoth chap. 11.* But for *Edom*, it was no great pittie, considering their perfidy both to God (because they had transgressed the lawes morall and municipall, changed the ordinances, that is, the law, of nations and broken the everlasting covenant, that is, the law of Nature, which is that light that lighteneth every man that commeth into the world *Iob. 1. 9.*) and also to their brethren the *Israelites* their extreme inhumanity, as it followeth *ver. 10. 11.* They had therefore but their own measure meted againe to them: as they had forgotten the brotherly covenant, *Am. 1. 9, 11.* so they met with those that paid them home in their own coyne: neither were they any more pittied, then *Haman* when the king frowned upon him, or *Sejanus* when he fell into the displeasure of *Tiberius*; his friends shewing themselves most passionate against him, saying that if *Cesar* had clemency, he ought to reserve it for men, and not cast it away upon monsters.

*al brought thee even to the border*] And there left thee at the worst: pretending to help thee, but betraying thee indeed to the enemy: and helping to cast thee out of thy countrey, under a shew of courtesy.

*the men that were at peace with thee*] *Heb. the men of thy peace*, the *Ammonites*, *Moabites* and other neighbour-nations from whom thou fearedst no hurt: these, to ingratiate with the king of the *Chaldeans*.

*have deceived thee*] *Tuta frequensque via est per amici fallere nomen.* This made a certaine Heathen cry out, *Friends, there is no friend to be found:* and Another, to pray God to deliver him from his friends; for, as for his enemies he could better beware of them.

*they that eat thy bread*] *Heb. thy bread-men*, thy fellow-commoners, *convictores & consalanei*, others *amici*, that are seldome either satisfied, or sure.

*have laid a wound under thee*] The Hebrew word signifieth both a wound and a plaister: they would secretly wound them, lay a wound under them; and yet seeme willing to bind up their wounds, and heale them, by applying a plaister: such dawbing there is in the world, *Fide, deside. Cavebis autem si pavebis.*

*there is none understanding in him*] that is, in *Edom*: and this seemeth spoken by way of *Apostrophe* to the *Israelites*, whose comfort is intended in this whole Prophesie. It is as if it had been said, *Edom* holds himself wise, but will shew himself a very sot, destitute of common sense: such as taketh not notice that these are the wounds with which he was wounded in the house of his friends: the wittall is either insensible of it: or else well content with it, till he hath bought his wit, and begins to open his eyes; but not till the paines of death are upon him, as it is said of the *Mole*.

*Verse 8. Shal I not in that day saith the Lord &c.*] *Edom* was famous for wisdom, as appeareth by *Eliphaz* the *Temanite*, and other of *Iob*s friends who were *Idumeans*: and *Rabshakeh* could say, that counsel and strength are for warre *Esa. 36. 5.* what a price did *Agamemnon* sat upon *Nestor*? and *Darius* upon *Zophirus*? *Scipio* did nothing without his *Polybius*, and ascribed most of his victories to his advise. *Every purpose is established by counsel; and with good advice make warre*, saith *Salomon. Romani sedendo vincunt* passed for a proverbe of old. The *Romanes* conquered by sitting in counsel: and *Cyreas* got more cities by his wisdom, then *Pyrebus* by his puissance. But where no counsel is the people fall *Prov. 11. 14.* and this was *Edom*s case in that day, that is, at that time when their confederates betrayed them to their enemy, and desolation was at next doore by. God destroyed their wise men: he either cut them off, or insatuated them. *Deus, quem destruit, dementat*

*Ovid.*  
*εἶλοι, ἰδὲ τις*  
*οἶδός. Socr.*

*Prov. 20. 18.*

dementat. When God intends to undo a man (say the Dutch) he first puts out his eye, and befools him, *Pliny* saith of the Eagle, that setting upon the *Hart*, hee lights upon his hornes, and there flutters up and down, filling his eyes with dust, born in her feathers: that at last he may cast himself from a rock, and become a prey. God blindeth the understanding, and expectorath the wisdom of those whom he designeth to destruction. Surely the Princes of *Zoan* are fools, the wise counsellours of *Pharaoh* are become brutish, they have also seduced *Egypt* ——— The Lord hath mingled a spirit of perversities in the midst thereof, &c. *Esay* 19. 11, 12, 13, 14.

Verse 9. And thy mighty men, O *Teman*, ] thy Gyants, thy Champions, that durst look death in the face upon great adventures in the field: these were now dismayed, and dispirited; their courage was quailed, and even broken with fear, as the word signifieth: so that as *Saul*, when the Devil had preached his funerall, made haste and fell with the fulnesse of his stature all along on the earth, as being fore afraid, 1 *Sam.* 28. 20, so shall it be with the mighties of *Teman*, that is, of *Edom*: for *Teman* was nephew to *Esau*, and sonne to *Eliphaz*, *Gen.* 36. and of him, some city, or part of the countrey took its denomination. The Chaldee and the Vulgar Latine take the word *Teman* appellatively, and render it thus. Thy mighty men shall perish from the South: or, those that dwell to the Southward of thy countrey, and so are more remote from the Northern Chaldees; yet they shall no sooner hear of their coming, but they shall tremble, and forget their prowess.

to the end that every one of the mount of *Esau* may be cut off by slaughter. ] Heb. every man, be he never so manly, and magnanimous. Of the mount of *Esau* ] of *Idumea*, which was mountaneous, and therefore fitly called *Seir*, that is, rough and rugged, may be cut off by slaughter. ] so that they shall live by fame onely, and hardly that.

Verse 10. For thy violence against thy brother *Jacob*, ] For thine open violence, thine iniquity, rapine, injury done by force, and in publike view, set upon the top of a rock, that all might behold it, *Ezek.* 24. 7.

against thy brother, ] thine own mothers sonne, *Psal.* 50. 20. This is no small aggravation of thy sinne, that it is in germanum *Jacob*, thy nearest Allies. *Edom* had other sinnes not a few: but this was the chief, and is therefore here and elsewhere chiefly alledged, as the cause of their utter ruine, *Ezech.* 25. and 35. *Amos* 1. *Mal.* 1. Nothing is more hatefull to God then unnaturalnesse. A brother is born for adversity, *Prov.* 17. 17. his birth bindes him to it: and hee must first offer violence to himself, that is unkind to his distressed brother: he must tear the dictates of nature out of his own heart. And however at other times brethren may jarre and jangle: yet at a strait, and in a stresse, good nature (if there be any remains of it) will work: and good blood will not belie it self: *Israel* was charged for this cause not to abhor an *Edomite*, because he was his brother, *Deut.* 23. 7. and yet the *Edomites* used them as discourteously in their passage to *Canaan*, as the *Moabites* and *Ammonites* did, *Num.* 20. 20, 21. they were also their perpetuall enemies, and of a devilish vindictive spirit toward them, to the very last: hence their ensuing doom.

Shame shall cover thee, ] for thy violence covering thee as a garment, and for thy pride compassing thee as a chain, *Psal.* 73. 6. The face of such as are ashamed is wont to be covered with blushing, the blood flushing to the outward parts to relieve them, and, as it were, to hide their shame. Hence the Hebrews say, that those that blush for shame, are covered with shame, *Mic.* 6. 10. *Psal.* 69. 8. and 35. 26. and 109. 17, 29. *Iob* 18. 22. Those that shame the counsel of the poor, because the Lord is his refuge, *Psal.* 14. 6. shall themselves be covered with confusion here, and be raised up at last day to shame and everlasting contempt, *Dan.* 12. 2.

And thou shalt be cut off for ever.

Æternum, ex ima decus stirpe, peribis.

*Esay* prophcieth the same irreparable ruine to *Edom*, chap. 34. 10. and so doth *Ezekiel*, chap. 35. 9. That which *Jeremy* speaketh of seventy years continuance only of their serving the king of *Babel*, chap. 25. 11. it is not meant of an end of their captivity, but of the *Babylonish* Monarchy.

Verse 11.

Hencetachmas,  
the culture,  
who liveth by  
rapine, *Levit.*  
11. 10.



*Verse 11. In the day that thou stoodest on the other side, ] Over-ant; curiously eying, and maliciously promoting, by thy virulent tongue, and violent hands, the downfall of Israel. Nemo curiosus quin malevolus, saith an Ancient. These Edomites fed their eyes with their brethrens miseries, as with a pleasant spectacle. At first perhaps, they were onely lookers on: but afterwards they stood against them in baitel (when they saw them worsted) and took part with their enemies. See Esth. 8. 2. Psal. 9. 6. Eph. 6. 11. The Samaritanes afterward served them in like sort, as Josephus reporteth: especially when Antiochus tormented the Jewes, they wrote to him to excuse themselves as no Jewes; and (offering him their service) basely fliled him, Antiochus the mighty God.*

*In the day that the strangers carried away captive, &c. ] Edoms malice is here aggravated by the circumstance of time they took to expresse it: viz. when Gods people were at worst, and when their extreme misery should have moved pity. This was a Dog-like, Devil-like practise, to fall upon those that are down before; to adde affliction to the afflicted, Psal. 69. 26. to push the wounded out of the Heard, as they say Deer do. Of such barbarous and savage usage David oft complaineth, and Job, and Jeremy, and Jesus, Psal. 22. such shall one day cry out at Gods barre, as Josephs brethren did, Gen. 42. 21. and finde no mercy, Jam. 2. 21. no more then cruell Haman did, Esth. 7. it being just with God to set off all hearts from him, who had been so unreasonably mercilesse. This Job well knew, and therefore so studiously purgeth himself of this hainous wickednesse, chap. 31. 29. Ansonius also out of Pitracus Myrelenaus affirmeth him to bee a beast and worse, that maketh himself merry in another mans misery. The beastliest among bruit creatures, even swine, seem to be affected with the out-cries of their kind. Men onely, more bruitish then they, triumph in the calamities each of other, and are not moved with their out-cries, albeit as bitter as that of Hezekiah, Esay 38. 14. O Lord, I am oppressed, help me. This Solomon calleth oppression of an high nature, Eccles. 4. 1. See Psal. 142. 4.*

*and forreiners entred into his gates, ] having taken the city: then did the Edomites set fire to the Temple, 2 Esdr. chap. 4. vers. 45. Citizens in a siege fortifie their gates, and defend them to the utmost; for if the gates bee gained, the city is lost: as it was at Jerusalem, and as it had like to have been at the city of Coccinum, in the Island of Lemnos, which the Turks had surprized on the sudden, but that they were happily prevented by the courage of one Marulla, a maiden of that city, who seeing her father slain in the gate, took up the weapons that lay by him: and, like a fierce Amazon, notably revenged his death, desperately fighting in defence of her cuntry, with those few that were in the gate at the first, and so kept the Turks out, untill the rest of the citizens, moved with the alarm, came to the gate.*

*and cast loss upon Jerusalem, ] i. e. upon the plunder of Jerusalem: according to the custome of old souldiers, Num. 26. 56. See this fulfilled, 2 King. 24. and 25. See also more of this practise, Nah. 3. 10. Joel 3. 3. and how grievous it is to the ingenious, hear Andromache,*

*Virg. Aeneid.  
Lib. 3.*

*O felix nna ante alias Priameia virge,  
Hostilem ad tumulum, Troia sub manibus altis  
Jussa mori, qua sortitus non pertulit ullos,  
Nec victoris heri tetigit captiva cubile.*

*Kal ou ten-  
rou Beuten.  
Dio Cass.*

*Even thou wast as one of them. ] The emphasis lieth in the word Thou: as in that of Julius Caesar, beholding Brutus among the Conspiratours that took away his life: What? Thou my sonne Brutus? Even Thou, brother Edom, whom we spared in our passage thorow the wilderness; when we destroyed other Nations, Dent. 2. Thou, who hast from David's dayes (for most part) been our vassall and tributary. Hierom applieth this to Heretikes; Mercer to that Arch-heretike Antichrist, an utter opposite to Christ, yet a pretended friend (as was Iudas) a servant of Gods servants (if you'le beleve him) but a most bloody persecutour of the Church, in whose ruines he yet revelleth, and will do, till Christ shall punish him, with his sore, and great, and strong sword, Esay 27. 1. and dung his vineyard with the flesh of that wild-bore.*

*Verse 13.*

*Verse 12. But thou shouldest not have looked on the day, ]* Unlesse it were with weeping eyes. *Iisdem quibus videmus oculis flemus.* Men have the same organ of seeing and of weeping : that when they behold a dolefull object, they might weep over it : not as the *Crocodile* doth over the dead body which she had slain before, and afterward devoureth : but with true tears of compassion, *weeping with those that weep.* God takes it ill here, that any should once look upon his afflicted people, unlesse it be to pity and relieve them. He observed *Cains* lowring upon his brother : and the *Jewes* wagging their heads, *Mat. 27. 39. Rabshakehs* lofty looks, *Esay 37. 23. Labans* change of countenance, &c. Men may not look at liberty, and as they list. *Vultu saepe ladirur charitas.* It was not for nothing therefore, that in *Queen Elizabeths* dayes, at a meeting of the borderers in the *Marches*, betwixt *England* and *Scotland*, about goods unjustly taken, security was given and confirmed on both sides by oath, ( according to custome ) and proclamation made, that no man should harme other, by word, deed, or look.

Gen. 4. 6.

Gen. 31. 2.

Cam Elisab.  
279.

*when he became a stranger, ]* and fell under a strange punishment, as *Iob* speaketh, chap. 31. 3. that is, a rare and unheard of misery, *monstruosum exilium, Tremellius* rendreth it. This was threatened, *2 Chron. 7. 21.* and accordingly fulfilled, *Lam. 1. 9.* *Israel* became the worlds wonderment, a famous instance of Gods severity against a people of his wrath, and of his curse. *Aben-Ezra* rendreth it, *In his strange day*, such as he had never seen the like before. Others, *when he was banished* his own borders, and became a stranger at home : when God seemed to look strange upon him, and to stand aloof, or as a man astonied, that knows not whether he had best help or no, as a mighty man that cannot save, *Jer. 14. 8, 9. Iohn Baptist* was beheaded in prison without any law, right, or reason, as though God had known nothing at all of him, said that *Martyr.*

Aben-Ezra  
1423.

*neither shouldest thou have rejoiced over the children, &c. ]* For this is to bee sick of the devils disease, *empharesia*, and such are assured, that they shall not go unpunished, *Prov. 17. 5.* God will soon see it, and be displeased, and turn the current of his wrath, upon such an offendour, *Prov. 24. 18.* as he did here upon *Edom*, for looking with liking on the calamity of his brother, for rejoicing at the downfall of his enemy.

*Neither shouldest thou have spoken proudly. ]* Heb. *Magnified thy mouth*, blustering and breathing out big threats, setting up thine horne on high and saying, *Rase it, rase it, even to the foundation thereof*, *Plal. 137. 7.*

*Diripite, ex imis evertite fundamentis.*

Buchanan.

Such a *Pyrgopolynicas* was *Nebuchadnezzar*, *Esay 10. 13.* and *Alexander* the great, and *Antiochus*, that little Antichrist, *Dan. 7. 8.* and that great Antichrist of *Rome*, bellowing with his bulls, and menacing hell to all that adhere not to him. See *Rev. 13. 5, 6.* and a like phrase to this, *Ezek. 35. 13.*

*Verse 13. Thou shouldest not have entered into the gate, &c. ]* But have looked upon them as my people, though under a cloud of calamity ; which will soon blow over. To enter therefore into their gates for prey, and spoil, is to burden your selves with that burdensome stone, that shall break you : to drink of that poisonous cup that shall bane you : to lay your hands upon that barth of fire, that will burn you, *Zech. 12. 2, 3, 6.* Look to it, hands off, keep you farre from so evil a matter, lest it prove as that gold of *Tholouse*, a michief to all that meddle with it.

Aurum Tholou.  
losum.

*thou shouldest not have looked, ]* See *Verse 12.* The repetition shews the hainousnesse of the sinne. The Holy Ghost doth not open his mouth in vain (whatever *Iob* did, chap. 36. 16. ) nor multiply words without reason.

*In the day of their calamity. ]* This is thrice mentioned : to shew how sensible God was of this savage dealing of theirs with his poor people, who now lay under the strokes and stripes of a displeased mercy. The Hebrew word here rendred calamitie, signifieth a fog, vapour, or mistie cloud, *Gen. 2. 6. Iob 36. 27.* and by a Metaphor, it is put for affliction and misery, as it is also in Latine.

Ovid.  
Aibanas.

*Tempora si fuerint nubila, solus eris,*  
*Nubecula est, cito transibit* said that Father.

*Verse 14.*

Verse 14. Neither shouldst thou have stood in the cross-way] To intercept those poore fugitives, who fought to save themselves by flight, sith they could not by fight. But alas,

Virg.

*Una salus victis, nullam sperare salutem.*

Seeking to shun the shelves, they ran upon a rock. Mischeivous Edomites way-laid them: and either slew them, or drew them back to prison, as in the next words.

neither shouldst thou have delivered up] Or shut up close prisoners the Residue, Heb: *Serido* (the same almost with the *English*, the letters only transposed) those poore few that were yet undevoured by the sword. This was greatest cruelty of all: And see the Edomites progresse in it, and what Proficients they prove. *Nemo repente fit deterrimus*. Sin proceeds by degrees: neither is any man at his worst at first. First they looked at the churches calamity, and then they laughed, and then they insulted and spoke big words, and then they plundered, and lastly they butchered some, and imprisoned other some. Did not Gods enemies do all this amongst us, in our late unnaturall commotions? wherein, besides the many massacres made every where, it was a like difficult thing, in those parts where they prevailed, to find a wicked man in their prisons, or a good man out of them.

Verse 15. For the day of the Lord is near &c.] The wicked plotteth against the just, and gnaweth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming *Psa.* 37. 12, 13. the particular day of his sore punishment, a type and pledge of the generall judgement, that great day of the Lord, as it is called *Rev.* 6. 17. and 16. 14. because the great God will on that day do great workes, and determine great matters, *Jud.* 19. But as some mens sins go before to judgement, (as it were, by a speciall sessions preceding and anteverting the great Assises) so should Edom, and his neighbour Nations tast all of *Nebuchadnezzars* cup and whip *Jer.* 25. and this day is said to be neere upon them, though it came not of above an hundred yeares after: so is the comming of Christ to judgement neere, though we presume not to set the time as some have done, deceiving and being deceived.

as thou hast done, it shall be done to thee] God loves to retaliate, and to oppose frowardnesse to frowardnesse *Psal.* 18. 26. contrariety to contrariety *Levit.* 26. 18. 21. severity to cruelty, as he did to *Adonibezek*, *Agag*, *Zeba* and *Zalmunna* *Jud.* 8. 19. and Edom here, and *Ezech.* 35. And the heathens held this but meet, as appeareth by their fables and stories of *Phineus*

Ovid.

*Quid fodiis immeritis natis sua lumen, Phineus?*  
*Pœna reversura est in caput ipsa tuum.*

*Iustum est ait*  
*Rhadaman-*  
*thus quod quis*  
*iniuste alius*  
*inulit idem*  
*subeat & pati-*  
*atur. Arist.*  
*hic.*

So of *Diomedes* king of *Thrace*, cast by *Hercules* to be devoured by his own dogs which he had so oft fed with mans flesh. The like might be said of *Perillus* and his brazen bull, whereof himself had the handsell. Herein they said no other thing, then what God had in the old law decreed *Levit.* 24. 19. and Christ in the New hath confirmed *Mat.* 7. 2. for a terrour to evill-doers, who shall have like for like returned unto them, and be filled with their own wayes *Prov.* 14. 14. See *Lam.* 4. 21. The Rabbines conceive all this to be spoken of the *Romanes* (whom they call *Edomites*) Sure we are God will be even with that *Romish* Antichrist, and render him his own in kind, when he once takes him in hand, as *Rev.* 18. 6. &c. *Rev.* 13: 10.

Verse 16. For as ye have drunk upon mine holy mountaine] As you O Edomites, have rejoyced and revelled in the ruines of *Zion*, carousing and carolling in her calamity, so shall many nations, and you among, yea above the rest (for your excessive perfidy and cruelty) drink deeply of the cup of Gods fury, which hath eternity to the bottom.

and they shall be as though they had not been] This clause makes against that other sense that some set upon the text, viz. The Heathen shall drink, feast, and triumph over thee, O Edom, whom they have subdued: yea they shall drink so stoutly that they shall swallow thee up, and all thy substance, leaving thee nothing *Præter calum & canum*, as that *Roman* prodigall boasted he had done to himself. Their exposition



exposition seemeth more probable, who here begins the Consolatory part of the Prophecies: and make this *verse* an *Apostrophe* to the afflicted Jews thus: Like as ye my people have drunk your part of the cup of affliction: (an ordinary Metaphor, not in Scripture onely, as *Ezek.* 23. 32. *Ier.* 49. 12. *Mat.* 20. 22. but also in Heathen Writers, in allusion perhaps to the cup of poyson given at Athens to Malfactours, or (as some think) to the manner of their feasts whereat the *Symposiarch*, or ruler of the feast (*Iob.* 3.) gave order what, and how much, every one should drink) so shall all the Heathen drink, and that continually: yea they shall not onely sip of the top, that which is sweetest and clearest; but the dregs and sediment too, they shall both drink and swallow down; till such time as it hath wholly swallowed them up, so that they shall be as though they had not been. See for confirmation of this sence, *Ier.* 25. 25. and 49. 12. And pray for the ruin of Rome, so long since foretold by *Sibylla*. *Tota eris in cineres, quasi nunquam Roma fuisset.* The Prophecies are fulfilled already in Edom; whose very name is lost, more then what the Scripture reporteth of them. The Chaldees cut off abundance of them, together with the Moabites, Ammonites, and other neighbour nations. After that, *Judas Macchabeus*, and his nephew *Hircanus* slew a great sort of them: and then, lastly, the Romans and other Princes rooted them utterly out. See *Ioseph. Lib.* 1. *Antiq. cap.* 10. 1 *Maccab.* 5. 65. 2 *Mac.* 10. 16, 32.

Aben-Ezra.  
Tremell.  
Mercer.  
Levins.  
Tatnu.

*Verse 17. But upon Mount Zion shall be deliverance,* ] God will turne againe their captivity as the streames in the South. He stirred up the spirit of *Cyrus* to send them home: he restored unto them both Religion and Liberty: he did all that could be done for them, by sending his Son amongst them in the fulnesse of time, made of a woman, &c. made also unto all his people, wisdom, righteousness, sanctification, and redemption, 1 *Cor.* 1. 30. Jesus hath delivered us from the wrath to come, 1 *Thess.* 1. 10. Neither is there any other Name, whereby heaven is to be had, but onely by the Name of Jesus.

and there shall be holiness, ] Holiness to the Lord, as *Zach.* 14. 20. See the Notes there. All the Lords people shall be an holy nation, 1 *Pet.* 2. 9. Every inhabitant of the city of God shall be partaker of holiness, both imputed and imparted; that, for justification, being inherent in Christ, imputed to us; this, for sanctification, imparted by Christ, inherent in us.

and the house of Jacob shall possess their possessions. ] They returning from Babylon shall not onely recover their own possessions, out of the hands of the *Edomites*, *Samaritans*, and *Syrians*; by virtue of an Edict from king *Darius*; but they shall also possess the *Edomites* themselves, and their territories: when converted to the faith of Christ, they shall bring their wealth unto the Church, and (as it is said of *Tyrus*, *Esay* 23. 18.) feed and clothe therewith the Saints of God.

*Verse 18. And the house of Jacob shall be a fire, &c.* ] The house of Jacob are the two tribes of Judah and Benjamin: the house of Joseph are the ten tribes of Israel, whereof *Ephraim* was the head. The sence is this, those two tribes, together with such of the ten as joyned themselves to them, either before, or after the captivity, shall invade *Idumea*, burn it, and subdue it, as fire doth stubble fully drie. This was done by *Hircanus*, and *Judas Macchabeus*, who compelled the *Edomites* to bee circumcised: and so wholly possessed those parts, that there were not any reliques of them remaining; no not so much as one *περὶος* (as the *Septuagint* render it) or, *περὶος* (as some read them,) any to carry corn after the camp, or fire before it, according to the custome of the *Greeks* and *Easterlings*; which torch-bearer might as little bee violated, as an *Embassadour*; but here, hee should bee cut off with the rest, and not so much as a messenger left to relate the overthrow. The *Edomites* were so utterly rooted out by *Hircanus*, that they thenceforth ceased to bee *Edomites*, and became Jews. Those of them that were converted, by the preaching of the Gospel, ceased to be either *Edomites* or *Jews*, and became Christians. The Apostles burning with the zeal of Gods glory, and love to mens souls, devoured and wasted the infidelity, idols, and vices of the Gentiles, where-ever they came preaching. Hence *Chrysostom* saith, Peter was a man made all of fire, walking among stubble: Paul was *insatiabilis Dei cultor*, an insatiable servant of Christ. And to the like purpose it was, that to one that desired to know what kind of man *Basil* was, it is said, there was presented in a dream a

*Ioseph. 13.  
Ant. 17.*

*Alex. ab Alex.  
15. c. 3.*

pillar of fire, with this Motto, *Talis est Basilis*, Such an one is *Basil*. And old *Latimer*, when he was demanded the reason why so little powerfull preaching? answered, *Deest ignis*, the spark of the Spirit is wanting. Howbeit this Prophecy, as it began to be fulfilled at first by the Apostles, and the Apostolical persons that came after them; so it is daily, and shall be continually to the worlds end fulfilled by the faithfull preachers of Gods holy word, who are clothed with a spirit of judgement and of burning, *Esay. 4. 4.* and out of whose mouth proceedeth fire, *Rev. 11. 5.* to purge the gold, and to consume the stubble.

*Verse 19. And they of the South shall possesse the mount of Esau, ] Those of the South,* that is, the tribe of Judah. For *Judea* was divided into five parts, *Josh. 15.* whereof one was Southward, toward the coast of Edom, *ver. 21.* Another was in the vale or plain, near unto the Philistines, *ver. 33.* Here then *Obadiah* sheweth, that the Jews shall not onely recover their ancient inheritances, but also much enlarge the same: whereby he signifieth, that the Church of Christ shall grow so very great, that Jewry shall be too narrow for them (see *Zach. 10. 10.*) the ancient bounders shall not receive them. See *Num. 24. 17.* *Esay 11. 14.* The Gospel was soon spread, not onely to the neighbour nations, but to all the ends of the earth: the *Edomites*, *Philistines*, &c. are onely mentioned, as being better known and more adverse to the Jews, then other nations were.

*and they of the plain, the Philistines, ] i. e.* those five Lordships, *Gath, Gaza, Ascalon, Ekron, and Azotus*, all which countrey (called *Sarona*, *Acts 9.*) *Augustus* gave to *Herod* the *Ascalonite*; and, after his death, to his sons; dividing it into *Tetrarchies*, *Luke 3. 1.*

*and they shall possesse the fields of Ephraim, and the fields of Samaria, ] All which Hircannus* subdued, and destroyed their Temple built in mount *Garizim*.

*and Benjamin shall possesse Gilead, ]* that is, shall propagate and extend his habitation beyond Jordan: and in respect of his exceeding great multitude, shall be compelled to hold and possesse *Gilead*, all the countrey betwixt Jordan and mount *Libanus*. Thus *Hierom* with the Hebrew Scholiasts, and many others: who do also note, that under these earthly felicities heavenly are described: and that all this is chiefly accomplished under Christ, when as the faithfull are made heirs and lords of all things by Him, who is their Head. See *Ezek. 37. 16, &c.*

*Verse 20. And the captivity of this host of the children of Israel, &c. ] i. e.* the multitude of the Jews carried captive to Babylon, returning at length into their own countrey, shall possesse all the places of the Canaanites, all the Maritime cities, all the tract of ground as farre as *Sarepta*, which is betwixt Tyre and Zidon, therefore called *Sarepta of Zidon*, *1 King. 17. 19.* Here dwelt the Canaanites, whom *Asher* could not expell, *Judg. 1. 31, 32.* See *Mat. 15. 22.*

*and the captivity of Jerusalem which is in Sepharad, ]* that is, either in some citie of *Assyria*, or in the utmost bounds of the Babylonish dominion, (as some interpret the word *Sepharad*, by taking it asunder) or as farre as *Apharad*, (so the Septuagint) that is, *Euphrates*. The Hebrew Doctors, as by Canaanites here, they understand the Dutch, and by *Zarephath*, France, so by *Sepharad* they will needs have Spain to be meant, subdued say they by *Nebuchadnezzar*, after other his great conquests, and by him planted with Jews, carried captive from Jerusalem. With such bold and frivolous fancies do these poor deluded creatures fondly feed themselves. They are generally light, aeriall, and fanaticall brains, faith One: apt to work themselves into the fools-paradise of a sublime dotage. They not onely expect a corporall restitution to their own countrey, but also a sovereignty over all other nations, and possession of their Provinces, faith Another: they beleave that the Messias is not yet come, because the Christian Empire is not yet destroyed: and therefore they pray daily for the overthrow of the Roman Empire. Out of the East it is that they expect their Messiah, whither the Spanish Jews fled, (when they were banished) and are exceedingly multiplied: for those do they hold to be this captivity of Jerusalem here mentioned, viz. of the tribe of Judah; and the other in Germany, and Italy, to be of the tribe of Benjamin: who in honour of the more noble tribe, and to correspond with them the better, do learn the Spanish Tongue: which those still retain, in hope, belike, to be one day Lords of that large and rich country.

Shall

Blounts voyage.

Buxtorf.  
synag. c. 5.

Spec. Europ.

Shall possesse the cities of the South.] i. e. shall return to their own Sontherly cities and provinces. And this Prophecie of recovering the holy land, is to be taken in a spirituall sence: and it importeth, that all those that are Israelites indeed, Jews inwardly, shall flee to the Church of Christ, Rom. 9.

Verse 21. And Saviours shall come up on mount Zion, ] Judas Machabeus, and Hircanus in the history: as in the mysterie, the Apostles and other of Christs Ministers, who are here and elsewhere called *Saviours* (a very high stile) because God maketh use of their Ministry (as he doth likewise of the Angels) for the good of them that are heirs of salvation, Heb. 1. 14. and by their help, the faithfull are saved. Hence those expressions, 1 Tim. 4. 16. thou shalt save thy self and those that hear thee, 1am. 5. 20. he shall save a soul from death, Job 33. 24. Deliver him from going down to the pit: I have received a ransom. See also Mic. 5. 6, Jude 23. 1 Cor. 3. 6, 7, 9. and 4. 1. and 9. 22. Let Ministers hence learn their *dignity*, and their *duty*. Christ hath communicated to them many of his own most honourable titles, as *Light of the world*, *Doctor*, *Pastour*, *Saviour*, *Redeemer*, &c. True it is, He alone is the principall *Saviour* (and therefore it followeth in the closure of this shortest, but most difficult Prophet, *the kingdom shall be the Lords*) He, to speak properly is the sole both Sovereign and Saviour of his body the Church. Sed *servatores dicuntur*, saith *Mercer*, but they are called *Saviours*, because they preach the word of this salvation, and are instrumentall to Christ in that great work, like as the Apothecary is to the skilfull Physician, in curing his patient of a deadly disease.

Brevissimus  
sed difficilissimus  
Propheta.  
Mercer.

to judge the mount of Esau, ] Antichrist with his adherents: all other Infidels also, and Atheists, condemned here by Christ and his faithfull Ministers, as rebels against God, and sinners against their own souls. Wilt thou judge them, sonne of man? wilt thou judge them? cause them to know their abomination, and to judge themselves worthy to bee destroyed; that judging themselves, they may not bee judged, 1 Cor. 11. 31. but of *Esauites* may become true *Iacobites*: as *Iether*, by nature an *Ismaelite*, 1 Chron. 7. 17. is, for his faith and piety, called an *Israelite*, 2 Sam. 17. 25. Lo thus to judge the mount of Esau, ought to bee the ambition of Christs Ministers, for to gain them to Christ, by convincing the world of sinne, of righteonsnesse, and of judgement, that is, of the mischief of sinne, the necessity of justification by Christs merit, and of sanctification by his Spirit. This is to be both *Judges* and *Saviours*; as those *Judges* of old were, whereunto the Prophet here seemeth to allude. This is to save people with fear, pulling them out of the fire, Jude 23. This is to proclaim Christ King, and to set the Crown upon his head, as Cant. 3. 11. with that glorious acclamation, *The Lord is our Judge, the Lord is our law-giver, the Lord is our King, and He will save us*, Esay 33. 22.

Ezek. 20. 41

Joh. 16. 8

The Kingdom shall be the Lords. ] Not onely the Kingdom of Power, over all creatures, 1 Chron. 29. 11. and of Grace in the hearts of his people here (called oft the kingdom of heaven in the Gospel) but also of Righteousnesse, and of Glory hereafter, to be chiefly exercised at that Great and dreadfull day.

Now to this King Eternal, Immortal, Invisible, the onely wise God, be honour and glory, for ever, and ever. Amen. 1 Tim. 1. 17





A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Upon the Propheſie of  
J O N A H.

C H A P. I.

Verſe I.



*Now the word of the Lord came* ] Heb. *And the word* ]

For with that particle *And*, the Hebrews ſometimes begin a diſcourſe, as *Ezek. 1. 1. Levit. 1. 1.* an elegancy proper to that tongue. Howbeit *Hugo Cardinalis* maketh this *And*, not an *inceptive* particle, but a *copulative* to many other things that were in the Prophets mind. Others conceive it to be *continuative* of ſome other hiſtory not now extant: or

2 King. 14. 25.

at leaſt *connexive* of this hiſtory with the courſe of his ordinary calling, and Prophetike employment among the ten tribes, to whom he prophieſied together with *Hoſea, Amos* and others, but with little good ſucceſſe, in the reign of *Jeroboam* the ſecond, a Prince more prosperous then pious. *Jonah* prophieſied of his proſperity, and victories: whereof when no good uſe was made by the houſe of *Iſrael*; their calamity and captivity was likewiſe foretold by *Hoſea, Amos*, and *Eſay*: and hence ſome conclude, that *Jonas* was the firſt of all the Prophets, whoſe writings are extant: For he lived, ſay they, before the battell of *Jonah* King of *Iſrael* with the Syrians, about the end of the life and prophieſie of *Eliſha*, 2 King. 13. 14, &c. and 14. 25.

Luther.  
D. Harris

unto *Jonah* the ſonne of *Amittai*, ] *Jonah* ſignifieth a Dove, but *Jonah* had too little of the dove in him: *plenus enim fuit effrenatis motibus*, ſaith One, as paſſionate a man of an honeſt man, as you have lightly heard of, ſaith Another. Whether he was that mad fellow (as thoſe much more mad Captains called him, 2 King. 9. 11.) that was ſent to anoint *Iehu*, or elſe the widow of *Sarepra*'s ſonne, raiſed by *Elijah*, (as the Hebrewes will have him to be) I have not to ſay. But that he was a ſervant of the Lord, we finde, 2 King. 14. 25. and a type of Chriſt, *Mat. 12. 40.* concerning whom he prophieſied, *non tam ſermone quam ſua quadam paſſione*, far more

Auguſtine.

more plainly, then if he had by voice foretold his death and resurrection. And whereas the Grandees and Potentates of the world get them a great name by the death and danger of many others; *Jonas his omnibus superior est*, saith an Interpreter, Jonah surpasseth them all in this, that by his sermon at Niniveh he preserved that great city, wherein were so many thousand persons, and so much cattle chap. 4. 11. That he was called and sent thither by God, it appeareth by this text, and *Oecolampadius* observeth it. He was not, saith he, of them that run before they are sent; but being sent, he refused to run, because of the hardnesse of the task laid upon him: as did likewise *Moses* and *Jeremy*, till better tutorred. There is lesse danger in refusing to run when sent, then in running unsent. But when God calleth a man to the ministry, let him not doubt or despond, though at first he find not so much encouragement. *Magna semper fecerint, qui Deo vocante docuerunt*, saith *Luther*. They have alwayes done great things that have followed Gods call, as did *Jonas* at *Niniveh*, and doth still in the Church of God: for among others, *Cyprian* that famous *Mariyr* confesseth, that he was converted from idolatry and Necromancy, by hearing the history of the Prophet *Jonas* read and expounded to him by *Cecilius*, whom he thenceforth called *nova vita parentem*, the father of his christian life.

Oecol. in loc.

Verse 2. *Arise, go to Niniveh*] *Hac est vocatio Propheta* saith *Oecolampadius*: This was the Prophets call, which he should have obeyed without hucking or shucking, delays or disputes, conferring, or consulting with flesh and blood Gal. 1. 16. True it is, that in humane governments, where reason is shut out, there tyranny is thrust in. As in the Papacy (where the whore sitteth upon them Rev. 17. 1. that is, useth them vilely and basely; sitteth upon their consciences, as *Rachel* did upon her fathers images) though their superiours command the Friars a voyage to *China* or *Pern*, without dispute or delay they must presently set forward: to detract or disobey in this case is held breach of vow, equall to sacrifice: This is intollerable tyranny. But where God calleth or commandeth (as here,) to ask a reason, is presumption; to oppose reason, is rebellion. *Paul* durst not but be obedient to the heavenly vision Act. 26. 19. *Jonah* declined his Apostleship (as a Father calleth it) but it had like to have cost him a choaking: whereof when in danger, he could confesse that *They that observe lying vanities* (as he had done to his cost) forsake their own mercy, are miserable by their own election. As for the expression here used, *Arise go*, it is *hortantis particula*, & *studium notat*: it is an encouraging and exciting particle. Up and be doing. Be fervent in spirit, serving the Lord, Rom. 12. 12.

Spec. Eutop.

† ὁ ἰσχυρὸς  
παρρησιάζοιτο.  
Jonah. 2. 8  
John. 2. 8.

*Surge, age, summe Pater*—

Said *Mantuan* to the Pope, exciting him to take up armes against the Turk. There is a curse to him that doeth the work of the Lord negligently Jer. 48. 10. and a Command to do it with all our might Eccles. 9. 10.

*Niniveh that great city*] Built by *Ninus*, and by him so named: as *Adrianople*, *Constantinople*, *Charles-town* &c. A great city it was indeed, never any so great: as consisting of three cities, and having more people within the walles, then are now in some one kingdom, saith an Author. It was sixty miles about, saith *Diodorus Siculus* (*Bunting* saith *Alcaire* at this day is no lesse: *Paulus Venetus* saith *Quinsay* in *Tartary* is an hundred miles in circuite, but we are not bound to believe him. It is enough that *Cambalu* the chief city there is 28. miles in compass) *Niniveh* was three dayes journey in *Jonah's* dayes, fortified with a wall of an 100. foot high: and that also beautified, and beset with 1500. towers, each of them crected to the height of 200. foot. Thus saith *Diodorus*: who also tells us that this great city received one ruine by the river *Tigris*, which at an inundation brake out upon the wall, and threw down twenty furlongs thereof. See *Nab. 1. 9.* Its last destruction was undertaken and ended by *Nebuchadnezzar*, as the Jewes in their Chronologie testify. *Herodotus* saith, by *Cyaxares*, not by *Astyages*, as *Hierome* mistaketh him. If *Sardanapalus* were king of *Niniveh*, when *Jonas* cried against it (as *Corn. à Lapide* contendeth) it was much that such an egregious voluptuary should so soon be wrought upon, as chap. 3. But He and his people

Turk. hist. fol. 75.

Herod in Clie.

soon relapsed to their former impiety; and were therefore destroyed, as *Nabum* had foretold: So that it may now be said of *Nineveh* as once it was of another great city in *Strabo*, *magna civitas, magna solitudo*. That great city is become a great desert. See *Zeph.* 2. 15, It is nothing now but a sepulcher of it self, a little town of small Trade, where *Nestorius* his sectaries have taken their shelter, at the devotion of the Turk. It is become like that other *Niniveh* mentioned by *Eusebius* *quæ est parvum quoddam in angulo Arabico oppidum*, which is a certain little town in a corner of *Arabia*.

Lib. de loc.  
Ebraic.

Iſa. 51. 1.

Hben. Ezra.

and cry against it] Cry aloud with open mouth, and full throat, sic clames, ut *Stentora vincere possis*. The voyce said Cry: but what should he cry? Cry that their wickedness is come up before me (so some) but that's not all: Cry, as *chap.* 3. 5. *Yes forty dayes and Niniveh shall be destroyed, for their wickedness is come &c.* their iniquity will be their ruine: tell them so from me *Eſa.* 31. 10. 11.

Am. 5. 12.

Jer. 3. 4, 5.

their wickedness is come up before me] Their pride, cruelty and other many and bony sins, as *Amos* hath it. Of their idolatry we read not, and yet we doubt not: they declared their sins as *Sodom* *Eſ.* 10. 9. they set them upon the cliffs of the rocks *Ezek.* 24. 7, 8. they did wickedly as they could, and filled not only the earth with their abominations, but the heaven also with the noise and stench thereof; to the annoying of Gods senses, and the vexing of his soule; more then any filthy drunkard doth those that are sober, with his hooting and spewing. See *Gen.* 4. 10, and 18, 20. *Rev.* 18. 5. with the Notes.

Verse 3. But *Jonah* rose up to flee &c.] i. e. He made hast (more hast then good speed) to disobey God. *Homo est inversus decalogus*. The naturall man standeth acrosse to the will of God: being abominable, disobedient, and to every good work reprobate *Tit.* 1. 16. *Jonas* was a spirituall man; and should have discerned all things *1 Cor.* 2. 15. But this spiritual man was mad *Hof.* 9. 7. (as they that are cured of a frensy, will yet have their freakes, and frantick tricks sometimes) he cast off the yoke, and turned, for the time, runagate from the Lord; who met him at half-turn, and brought him back againe, though by weeping-crosse. Of the black-birds dung is made the lime whereby he is taken: so here. They that would excuse *Jonas*, and say that he sinned not, *Dei scriptis injuriam faciunt*, saith *Luther*, they wrong the scriptures. The best have their infirmities: as the snow-like swan hath black legs: and as no pomegranate is without some rotten graines. *David* saw such volumes of corruptions, and so many Errata's in all that he did, that he cries out, *Who can understand his errors? Cleanse thou me from secret faults*, *Pſal.* 19. 12.

Joseph. Antiq.  
lib. 9. cap. 11.

to flee unto *Tarshish*] *Tarsus* in *Cilicia*, *St. Pauls* countrey *Act.* 21. 39. and 23. 3. rather then the city *Tunis* in *Afrika*, as *Vatablus* will have it, or the East-Indies, as others. *Tarshish* sometimes signifieth the maine Ocean, as *Pſal.* 48. 8. (whence some take it here for the sea) but that may be by a metonymie of the ad-junct: because *Tarsus* stood upon the Ocean-shore, and was a fit haven whence to hoise up saile into sundry countries.

from the presence of the Lord] *Ab ante Domini* from the speciall and spirituall presence of God wherein he had hitherto stood and ministred. For from Gods generall presence (whereby he filleth all places) and is not farr from any one of us *Act.* 17. 27. (not so farr surely, as the bark is from the tree, the skin from the flesh, or the flesh from the bones) *Jonas* knew he could not flee. Blind Nature saw and could say,

—quascunque acceſſeris oras,  
Sub Jove ſemper eris.—

God is a circle, said *Empedocles*, whose center is every where, whose circumference is no where. Why the Prophet fled, many causes are assigned by Interpreters: as *Amor patriæ*, *timor humanus* &c. his feare of the *Ninevites*, his love to his *Israelites*, his conceit that it would be to little purpose to preach to heathens, sith he had prevailed so little at home &c. The very cause was that which we find *chap.* 4. 2. *I fled to Tarshish: for I knew that thou art a gracious God &c.* and I feared,



feared, lest I should thereupon be counted a false Prophet. So much there is of Self found in the best: who when once they are got out of Gods way, they may run they know not whither, and return they know not when.

and went down to Ioppa] Heb. *Iapho*, a sea-town in the tribe of Dan. *Iosh. 19. 46.* distant about 50. miles from Geth-Hepher (Jonas his town 2 King. 14. 25.) which was in the tribe of Zabulon toward the lake of Tiberias. Sinners are no small paines-takers. There is the same Hebrew and Greek word for wickednesse and toilesomenesse. Would sinners be at the same paines for heaven, that they are at for hell, they could not lightly mis of it.

and he found a ship going to Tarshish] They that have a mind to commit sin, shall easily meet with an occasion: the Tempter, who feelth their pulses and knoweth which way they beat, will soon fit them a penniworth: He hath a wedge of gold to set before Achan, a Coxbi before Zimri. Indeed it is the just mans happinesse, that no evill shall happen to him Prov. 12. 21. that is (as Mercer interpreteth it) *non parabitur ei & dabitur occasio iniquitatis*, God shall cut off from him the occasions of sin, remove stumbling-blocks out of his way; either not lead him into temptation, or not leave him in it.

so he paid the fare thereof] *Forſan ut citius navie ſolveret*: perhaps to make the marriners hasten the more. *Jonas* might better have obeyed God and gone to Nineveh on free-coſt. But wit is best when 'tis bought, they say. How many be there, who periſh at their own charge; as Phocion the Athenian payd for the poyſon that diſpatched him.

to go with them to Tarshish from the preſence &c.] i. e. out of Gods bleſſing, into the worlds warme Sun. All wilfull ſinners are runnagates from the Lord; *ſatiſque ſunt à corde ſuo fugitivi*, ſaith Tertullian: ſaine they would alſo run (if they knew how, or whither) from their own conſciences. But if they belong to God, Conſcience ſhall be awakened to do its office: and they ſhall one day ſay with her, *I went out full, and the Lord hath brought me home againe empty, why then call ye me Naomi; call me Marah: for the Almighty hath dealt very bitterly with me Ruth 1. 20, 21.*

Verſe 4. But the Lord ſent out] Heb. *caſt forth*, ſc. out of his treaſuries *Pſal. 135. 7.* where-hence he ſendeth at his pleaſure mighty great winds which he (the only *Æolus*) holdeth in his fiſt, hideth in his repositories, checketh them as he ſeeth good, weighs them in his hand *Iob 28. 25.* ſends them out as his Poſts, makes them pace orderly, appoints them their motion, whether as meſſengers of mercy *Num. 11. 13. Gen. 8. 1. Exod. 14. 21.* or as executioners of juſtice *Exod. 10. 13. Iob 1. 29.* hurting mens houſes, cattle, corn, perſons: yea hurrying and hurling the wicked into hell *Iob 27. 21.*

a great wind into the ſea] whither they that go down in ſhips ſee Gods great wonders in the deep. For he commandeth and raiſeth the ſtormy wind, which liſteth up the waves thereof &c. *Pſa. 107. 23, 24, 25. &c.* Did it not ſo in a marvelous manner here in 88. and againe in that other 88. ſome few yeares ſince? Had not *Jehoſaphat* his ſhips broken at, *Ezion-geber* 1 King. 22. 48. and *Charles* the fifth at *Algeire* by two terrible tempeſts, which deſtroyed almoſt all that goodly Fleet? The very marriners acknowledged this wind to be an effect of Gods juſtice, and therefore thought fit to implore his mercy: for

there was a mighty tempeſt in the ſea] which is troubleſome of it ſelf and never ſtill; though ſometimes it ſeems ſo: but by bluſtering and big winds is made out of meaſure troubleſome, ſuch as was that *καλας* *Luk. 8. 23.* and that *Εν-ροχλυν* *Act. 27. 14.* which *Pliny* calleth *Navigantium, Peſtem*, the marriners miſery.

ſo that the ſhip was like to be broken] Heb. *thought to be broken*. Gr. *was in danger to be broken*: the marriners made no other reckoning: they looked upon all as loſt. God reſerveth his holy hand for a dead liſt uſually: and loveth to help thoſe that are forſaken of their hopes.

Verſe 5. Then the marriners were afraid, and cryed every man to his God] Forced by the preſent neceſſity, fiſt theſe ſtout fellowes were ſurprized with feare: neither could they looke pale death in the face with blood in their cheeks. Death is the king of terrors *Iob 18. 14.* *Natures ſlaughter-man*, Gods curſe and hels purveyour.

Next

עמר  
נורמה.

Non cauſabitur,  
aptabitur.

Mercer.

Val. Max.  
Chriſtian. p.  
132.

Inborruit unda  
Virg.

ἐκινδυνεύον.

הבולחים

Blunts voy.  
p. 76.Serr. in  
Georg. lib. 1.

Next they cryed every man to his God. This was a lesson of Dame Natures teaching, sc. that there is a God, and that this God is to be called upon, and especially in distresse. Thole fooles of the people that said there was no God, could not (when hardly bestead) but look up to heaven and cry out for help. All people will walk every one in the name of his God Mic. 4. 5. These mariners or salt-men (so called, either because they dealt in that commodity, or else because they rowed in the salt sea) had their severall gods, according to their severall countries, and these they now called upon, whom till now perhaps they little enough cared for; sea-men are not over-pious, for most part. And yet of the Turkish mariners I have read, that every morning they salute the Sun with their generall shouts; and a Priest saying a kind of Letany, every prayer ending with *Macree Kieboon* that is, be Angels present: the people answer in manner of a shout *Homin*, that is *Amen*. But it is remarkable, that these in the text, though they cryed every man to his God, yet, lest they might all mistake the true God, they awaken *Jonah* to call upon his God. This uncertainty, attending idolatry, caused the Heathens to close their petitions with that generall *Dijque Deaque omnes*. But (thirdly) as they cried to their gods, so (according to that rule *Ora & labora*.)

*they cast forth the wares that were in the ship* Not doubting to sacrifice their goods to the service of their lives. *Skin for skin, and all that a man hath &c.* so Act. 27. 18 19, 38. Let us lose any thing for eternal life Luk. 16. 8. and 9. 25. Mat. 18. 8. suffer any hardship for heaven: we cannot buy it too deare. A stone will fall down to come to its own place, though it break it self in peeces by the way: so we, that we may get to our center, which is upward &c.

*but Jonah was gone down into the sides of the ship* Into the bottom of it, hither he had betaken himself before the storm; not considering that God had long hands to pull him out of his lurking-holes, and bring him to judgement.

*and he lay and was fast asleep* It's likely, that he had not slept of many nights before (through care, feare and grief, those three *vultures* that had been gnawing upon his inwards) and therefore now sleeps the more soundly. Or rather it was carnall security: his heart being hardened by the deceitfulness of sin Heb. 3. 12. He had hardened his heart against Gods feare, and wilfully withdrawn from his obedience: hence this spirituall lethargy, this deep sleep in sin; not unlike that of the Smiths dog, whom neither the hammers above him, nor the sparks of fire falling round about him can awake: though the water-pot and speare be taken from the bolster, the secure person stirs not: though the house be on fire over his eares, he starts not. Their senselesnesse God will cure in his *Jonas's*, by sharp afflictions. Cold diseases must have hot and sharp remedies. The lethargy is best cured by a burning ague: God will let his presumptuous people see what it is to make wounds in their consciences, to trie the preciousnesse of his balm: such may go mourning to their graves. And though with much adoe they get assurance of pardon, yet their consciences will be still trembling as *Dauids Psa.* 51. till God speake further peace, even as the water of the sea after a storm is not presently still: but moves and trembles a good while after the storme is over.

Jer. 10. 24.

*Verse 6. So the ship-master came unto him* God might have come himself with his drawn sword, (as *Baannah* and *Rechab* did upon sleeping *Ishboseth*) and taken off his head: or have sent an evill Angel to arouse him in a fright: or have thrown him into the burning lake, as *Agrippa* did his dormouse into the boyling caldron. But such is not Gods manner of dealing with his people, though he be deeply displeased. Correct them he will, but with judgement not in his anger, lest they be burnt to nothing. Instruct them also he will (*Corrections of instruction are the way of life* Pro. 6. 23.) by one meanes or other; as he did here *Jonas* by a rude mariner: and as long before he had done *Abraham* and *Sarah* by *Abimelech* an Heathen Prince, to shame them

Gen. 20.

ἵππας πῶδες  
καυδονεομεν  
αὐτὸν πῶδες

*what meanest thou O sleeper* Heb. *what's come to thee?* what a senselesse stupidity hath seized thee. Are we all in danger, and dost thou sleep? as the Philosopher (in danger likewise of shipwrack) said to one that made light of it, Do we all stand upon our lives, and dost thou play the foole? The spirituall sleeper, in like sort, may he be but warme in his own feathers, regards not the danger of the house. He is, saith One, a mere mute and cipher, a nullity in the world, a superfluity

in the earth; *Jeremies* rotten girdle, good for nothing, or like the branches of a vine, *Ezech. 15. 3.*

*arise, call upon thy God*] For our gods will do nothing for us. The gods of the heathen are silver and gold, the work of mens hands: they have mouthes but speak not, &c. *Psal. 115. 4.* But if Gods Israel trust in the Lord, he will be their help, and their shield, *v. 9.* Forasmuch as there is none like unto him, *Ier. 10. 6.* neither is their Rock as our Rock, our enemies themselves being judges, *Dent. 32. 31.*

*if so be that God will think upon us.*] The Chaldee hath it, *will be merciful unto us*: The Hebrew word signifieth, *will clear up*, and *behold us with a serene countenance*; granting us a calme, and taking care that we perish not. So shall we acknowledge him to be *Haelohim*, that God by an excellency. *Q. Elizabeth* (that *Regina Serenissima*) for her merciful returning home certain *Italians* that were taken prisoners in the 88 Invasion, was termed *Saint Elizabeth* by some at *Venice*: who also affirmed to the English Embassadour there, that though they were Papists, yet they would never pray to any other Saint, but that *Saint Elizabeth*.

*Vers. 7. And they said every one to his fellow*] when *Ionnas* had now prayed, and yet the tempest continued (for we know that God heareth not sinners, *Iob. 9. 31.* no not a *David* or a *Jonah*, if he regard iniquity in his heart, *Psal. 66. 18.* how should the plaister prevaile whiles the weapon remains in the wound?) they resolve to try another course for the safegard of their lives. Man is *ζῷον καὶ σαρκὶν*, a creature that would faine live, said *Esoy*; and what man is he that desireth life, and loveth many dayes: that he may see good, saith *David*, whereunto *Austin* answereth, *Quis vitam non vult?* who would not be master of such an happinesse? *Rom. 4.*

*Come and let us cast lots*] And so put the matter into Gods hands, *Pro. 16. 33.* He disposeth of lottery, so it be rightly undertaken, not superstitiously, curiously, rashly: but as trusting in God, and not tempting him.

*that we may know for whose cause this evil is upon us*] Some extraordinary cause they knew there was of this extraordinary tempest. Sinful men strike not their dogs, much lesse their children, without a cause. A Bee stings not, till provoked; neither doth God punish his creatures, till there be no other remedy, *2 Chron. 36. 16.* Good therefore is the counsell of the Prophet, *Lam. 3. 39, 40.* *Why is living man sorrowful, a man for the punishment of his sin? Let us search and trie our wayes (find out the sin that God strikes at) and turn again to the Lord; turn and live.*

*so they cast lots.*] They should have also prayed, as *Alt. 1. & 6.* saying as *Saul*, *1 Sam. 14.* *Give a perfect lot*: wicked men also are bound to pray, *Psal. 14. 4.* but although they do not, God can get himself glory by their prophane lottery; as he did by *Nebuchadnezzars*, *Ezek. 21. 20, 21.*

*and the lot fell upon Jonah*] Secret sins will out at length, and be brought into judgement, *Eccles. 12. 14.* *Sæculi latitia est impunita nequitia.* Surely the bitterness of death is past, said *Agag*, but he found it otherwise. *Jonah* thought himself out of the reach of Gods rod, &c. Wicked mens faults shall be written in their foreheads; and they forced to answer for all at last with flames about their ears. *Aug.*

*Vers. 8. Tell us, we pray thee, for whose cause, &c.*] He confessed not till urged, and necessitated. Sinne gaggeth people, and prompts them to hide their faults, as *Adam*; or at least to mince, extenuate, shift them upon other persons and things, as *Eve*. Sinne and shifting came into the world together; and Satan, that old manlayer, knowing that there is no way to purge the soul but upwards, holds the lips close, that the heart may not disburden it self, God by this means is oft put to his proof, and must bring the malefactor to trial; who refusing ordinary trial, must therefore be preft, *Ier. 2. 35.* *1 Sam. 15.*

*what is thine occupation?*] For that thou hast one, we take it for granted. At Athens every man was once a year, at least, to give account to the Judges by what art or trade he maintained himself. By *Mahomet's* law, the Grand Signior himself must use some manual trade; *Solyman* the Magnificent made arrow-heads; *Mahomet* the great, horn-rings for archers, &c. That which the mariners here enquire after is, whether *Jonas* his occupation be honest and lawful? whether he laboured the thing that was good, *Eph. 4. 28.* For if any man over-reach or oppresse his brother in any matter, by the use of any ill arts, he shall be sure to find, that the Lord is the avenger



venger of al such, 1 Theff. 4. 6. though haply they lie out of the walk of humane justice, or comes not under mans cognizance.

Life of Edw.  
6. by S. J. H.

and whence comest thou? ] Art thou not of an accursed countrey? and is not thy people a people of Gods wrath, as England was in the time of the sweating-sicknesse, pursuing the English where-ever they came; which made them like tyrants both feared and avoyded of all nations? How the Jewes are at this day hated and shunned as an execrable people, is known to all.

What is thy countrey, and of what people art thou? ] *Nota*nda brevitatis, saith Hierome here, Note the brevity of these questions, nothing short of those in Virgil so much admired.

— juvenes qua causa subegit  
Ignotas tentare vias? quo tenditis? inquit,  
Quod genus? unde domo? pacemne huc fertis, an arma?

V. 16. Aene. 3.

Note also here, how these Pagans proceed not to execution, till they have fully inquired into the matter. This was farre better then that ugly custome of some people in Europe, mentioned by Eneas Sylvius: that if any one amongst them be suspected of theft, or the like crime, he is presently taken and hanged up. Then, three dayes after they examine the businesse; and the party be found guilty, they suffer his body there to hang till it rot down: or if otherwise, they bury him in the Church-yard, and keep a funeral-feast at the publike charge.

En. Syl. Ex-  
rop. cap. 20.

Vers. 9. And he said unto them, I am an Hebrew ] i. e. a true Beleever, as was Heber the Patriarch, Gen. 10. 21. and, after him, Abram the Hebrew, as he is called, Gen. 14. 13. This name of Hebrews, as it was the first title given to Abraham and his seed, so it indureth one of the last, 2 Cor. 11. 22. Philip: 3. 5. Epistle to the Hebrews, title.

and I fear the Lord God of heaven, ] That's mine occupation: I serve God with my spirit, in the Gospel of his Sonne, as Paul hath it, Rom. 1. 9. every faithful Minister is servant to the King of heaven, Act. 27. 23. (this the devil could not deny, Act. 16. 16, 17.) neither is he of his meaner or inferiour servants, of his Underling, sbut of the noblest employment: Ministers are his Stewards, Embassadors, Paronyms, or Spokesmen, &c. and this is their occupation, or their work; farre beyond that of Solomons servants.

which hath made the sea, and the drie land, ] This troublesome sea that now so threatneth you: and that drie land which you would so fain recover. These, with all their contents, are his creatures: neither did he make them, and then leave them to Fate or Fortune; as a carpenter leaves the house he hath built to others, or a ship-wright the ship: but he ordereth and ruleth them at his pleasure, and will unmake all again, rather then his shall want help in one season, P'sal. 124. 8. and 134. 3. This was part of Jonah's confession, and but part of it: for he told them (no doubt) how ill he had dealt with this great and good God, running away by stealth from his masters service, and detrecting his yoke; and that therefore he was justly apprehended, and adjudged to death. To this purpose was Jonas his confession, *qua ei salutis fuit exordium*, saith Mercer, which was the beginning of his safety and salvation. Now his hard heart is broken, and his dumb mouth opened, not only to confesse his offence, but to aggravate it: in that being not only an Hebrew of the Hebrewes, a member of the true Church, but a Prophet, a Doctour in Israel, he should deal so perversely and perfidiously. It is a sweet happinesse when sin swels as a toad in a mans eyes, and he can freely confesse it in the particulars, and with utmost aggravation; laying open al his transgressions in all his sinnes, as Moses phraseth it, Lev. 16. 21. Affliction sanctified will bring a soul to this, as here it did the Prophet: like herein to that helve Eliſa cast into the water, that fetcht up the iron that was in the bottom.

Vers. 10. Then were the men exceedingly afraid ] Heb. with great fear; when once they had heard the businesse, and weighed the particulars of his message to Nineveh, of his miscarriage, and of his present misery, together with the danger that themselves were in for his sake: how much more for their own, as being conscious to themselves of farre more and greater sinnes then Jonas had to answer for, &c.

This



1 Pet. 2. 24.  
and 3. 18.

Virg. *Aeneid.*  
*Vastum sulca-*  
*vimus aquor.*

*Utinam literas*  
*nescirem.*

for I know that for my sake, this tempest is upon you.] If *Jonah* were a type of Christ, in that being cast into the Sea, a calme followed: yet herein hee differed, that Christ suffered not for his own offences, but bore our sinnes in his own body on the tree, and died, the just for the unjust.

Verse 13. Nevertheless the men rowed, ] Heb. digged: for so they that row seem to do with their oars, as with spades. Hence also the Latine Poets say, that Boatsmen cut, plow, furrow the waters. *Insidunt pariter sulcos, —* The *Seventy* render it *inscidere*, they did their utmost indeavour with violence, to bring the ship to shore, and to save *Jonah*: and not as those bloody Emperours, *Tiberius*, *Caligula*, and *Claudius*, who took delight in the punishment of offenders, and used to come early in the morning into the market-place, to behold their executions. *Non nisi coactus*, said that better Emperour, when he was to subscribe a sentence of death: and, Oh that I could not write mine own name, said Another upon the like occasion.

but they could not, ] They did but strive against the stream, for the Lord had otherwise determined it: and *Voluntas Dei ne esset rei*: who hath resisted his will? for the Sea wrought and was tempestuous against them.] As verse 11. *Præsentemq; vires intentant omnia mortem.*

Verse 14. Wherefore they cried unto the Lord, ] Not unto their false gods, but unto the true *Jehovah*: of whom they had learned something by what they had seen, and heard from *Jonah*. *Va torpori nostro.*

We beseech thee, O Lord, we beseech thee, ] A most ardent and affectionate prayer. A naturall man may pray from the bottome of his heart, out of a deep sense of his wants: but he cannot give thanks from the bottom of his heart; because void of the love of God, and joy of faith. *Danaus* noteth from these words, that Judges ought to pray before they passe sentence of death upon any.

Let us not perish for this mans life, ] which we take away, but full sore against our wills. Wilfull murder was ever accounted an heinous crime among the Heathens also. *Abels* innocent blood had as many tongues as drops, to crie to heaven against *Cain*. *Gen. 4. 10.* The voice of thy brothers bloods. And *1 King. 9. 26.* Surely I have seen yesterday the blood of *Naboth*. Murder ever bleeds fresh in the eye of God: and to him, many years, yea, that eternity that is past, is but yesterday. Full well then did these men so earnestly deprecate the guilt of innocent blood, which they knew would lie and light heave.

and lay not upon us innocent blood, ] Innocent as to us; for hee hath done us no hurt, but much good by his piety and patience: whence it is that we are so loth to part with him, after this sort especially.

for thou, O Lord, hast done as it pleaseth thee. ] Thou hast appointed him to this death, and now callest for him, as we easily collect by the circumstances;

*Ovid. Metam.*  
*mor. l. 8.*

*Sic quicquid superi voluere, peractum est.*

*Εἰς τὸ θάλασσαν*  
*ἔβαλεν.*  
*Εἰς τὸ ὕδωρ*  
*ἔβαλεν.*  
*Caligula.*

Verse 15. So they took up *Jonah*, ] Not against his will, but in a sort offering himself to condigne punishment. The Marriners had tried all wayes to save him: till they saw they must either destroy him, or be destroyed with him. So deal many with their beloved sins, which they are loth to mortifie, they see they must either kill or be killed, *Rom. 8. 13.* either turn from them to God, or burn for ever in hell. *Jonas* his charity is exemplary, who yielded to perish alone, rather then to have others perish with him, and for him: the Devil and his imps desire to draw company the same way with themselves; and say as that wretch of old, When I die, may the earth be all fired.

and cast him forth into the Sea, ] Thus dealeth God by his servant *Jonah*; formerly faithfull in his office, and able thereunto, and therefore sent to *Nineveh*. Behold the righteous shall be recompensed in the earth, *Prou. 11. 31.* here they are sure of their payment, neither can all their good deeds bear out one prepened wickednesse, or a lesser fault that lies unrepented of: as were easie to instance in *Moses*, *Miriam*, *David*, others: And all this proceeds from love displeased.

*Ovid. Metam.*  
*Nec horret*  
*stratum mare.*  
*Horat. lib. epod.*

and the Sea ceased from raging. ] Heb. food from its wrath, or indignation. *Nec maris ira manet.* The Sea having found what it fought for, and now posselt of the



the prisoner it pursued, resteth quiet and content: *Vide hic mare & disce sapere*, faith One, See the sea here, and learn obedience to thy Creator, fith winds, waves and all are at his *beck and check*. See *Mat. 8. 23.*

*Ver. 16. Then the men feared the Lord exceedingly*] Heb: with a great feare, They feared before, *ver. 10.* with a naturall feare: but now they feared *Jehovah*, they began to beare an awfull respect to the divine Majesty, of whose power and goodnesse they were by this miracle clearely convinced, and as it may seem, to the true faith effectually converted.

For *They offered a sacrifice to the Lord*] They sacrificed (spirituall sacrifices presently, (that holocaust of themselves *Rom. 12. 1.* that broken heart that lieth low and heareth all that God saith, giving thanks to his name *Heb. 13. 15.*) and resolved to cover Gods altar at Jerusalem upon their safe arrivall, as the *Chaldee* here paraphraseth. *and made vows*] That the true God should be their God (as *Jacob* the father of *vows* promised *Gen. 28. 21.*) and that they would bestow cost on the Temple, on the poor Saints, to feed and cloath them, as *Isa. 23. 18. &c.*

*Verse 17. Now the Lord had prepared a great fish*] A whale *Mat. 12. 40.* which is a great fish indeed. *Pliny* tells of one taken that was six hundred foot in length and 360. in bredth, when they swim and shew themselves above water *annare insulas putes*, faith the same Authour, you would think them to be so many Islands: so many mountaines, faith Another; who also addeth, that when they grow old, they grow to that bignesse and fatnesse, that they keep long in a place. Insomuch as *ex collectis & condensatis pulveribus frutices erumpere cernantur*, the dust and filth gathered upon their backs seemes to be an Island, which whiles shipmen mistake, and think to land at, they incur a great deal of danger.

*Plin. lib. 13a.*

*cap. 1.*

*Lib. 9. cap. 2.*

*Sphinx Philid.*

Such a great fish God prepared] Either at first, when in creating of whales, *creavit vastitates & stupores*, as One saith: Or He now commanded this great fish to be ready to ship *Jonas* to the shore: and to afford him an Oratory in themeane while.

and *Jonah was in the belly of the fish*] where Interpreters note a concurrence of these foure miracles. 1. That he was not there consumed, but that the concoctive faculty of the fishes maw was so long time kept from doing its office. 2. That he could in such a close prison breath and live; without the common use of aire and light. 3. That he was not killed up with intolerable stench in so lothsome a jakes. 4. That he could there frame such an excellent prayer, or rather song of thanksgiving: For *Jonah* was the true *Arion* whom the Poets saine to have been a minstrell cast into the sea by the mariners, and saved by a dolphin.

*three dayes and three nights*] Part of them at least: as Christ was in the grave *Mat. 12. 40.* where, in the history of *Jonas*, he descrieth the mystery of his own death, buriall and resurrection: teaching us thereby to search the scriptures, to search them to the bottome: as those that dig for gold, content not themselves with the first or second oare that offers it self, but search on till they have all. The *Rabbines* have a saying, that there is a mountaine of sense hangs upon every *Apex* of the word of God. And so great is the depth of the holy scriptures, faith *Augustine*, that I could profit daily in the knowledge thereof, though I should set my self to search them from my childhood to decrepit old age, at best leisure, with utmost study and a farr better wit &c.

*επεσυνάγε.*

*Epist. 3. ad Volusian.*

## CHAP. II.

*Verse. 1. Then Jonah prayed unto the Lord his God*] i. e. Praised God with this *Canticum eucharisticum*, this gratulatory song as *Tremellius* calleth it. That he prayed in the ship, in the sea, in the whales belly, we donbt not; but that he chiefly intendeth to shew his thankfulness for the return of prayers, and the sweet support he felt in the whales belly, we do as little doubt; See *ver. 2, 6, 7.* yea that this was the substance (though now better methodized) of what he praised and praised in the bowels of the fish, we have cause to beleave from this very verse: and therefore also his deliverance is set down *ver. 10.* after his doxologie. The word here rendred *pray'd* signifieth also sometimes, to give thanks,

Rom. 4.

as 1 Sam. 2. 2. and who knowes not that thanksgiving is a speciall part of prayer? This therefore: *Jonah* having prayed, and perceiving that he was heard, and by the goodnesse of God preserved safe in body, and sound in mind, he growes *strong in faith, giving glory to God*: and being fully perswaded that he should yet walk before him againe in the land of the living.

Alt & Mon.  
fol. 1476.

*out of the fishes belly*] where though he might seem buried alive, and free among the dead, yet he enjoyed Gods gracious presence, and those strong consolations, that made him live in the very mouth of death, and say in effect as blessed *Bradford* did, I thank God more of this prison and of this dark dungeon then of any parlour, yea then of any pleasure that ever I had. For in it I find God my most sweet God alwayes.

Psal. 73. 9.

Lam. 3. 29.

*Verse 2. And said, I cried by reason of mine affliction*] His lips did not move in affliction, like a creaking doore or a new cart-wheele, with murmuring and mutinying against God and men: he set not his mouth against heaven (as the howling wolf when hunger-bit) neither did his tongue walk through the earth, cursing the day of his birth, and cutting deep into the sides of such as were meanes of his misery. But putting his mouth in the dust, if so bee there might be hope, he cried by reason of his affliction. The time of affliction is the time of supplication: no time like that for granting of suites *Zech. 13. 9.* Gods afflicted may have what they will of him then, such are his fatherly compassions to his sick children: he reserveth his best comforts for the worst times, and then speaketh to the hearts of his people, when he hath brought them into the wilderness *Hos. 2. 13.* This *Jonah* experimented, and therefore said, *I cried out of mine affliction unto the Lord.*

*Ad Dominum afflicto de pectore suspirando,*

*And he heard me*] How else am I alive amidst so many deaths? here's a visible answer, a recall return: Oh blessed be God who hath not turned away my prayer, nor his mercy from me *Psal. 66. 20.* Surely as the cloud, which riseth out of the earth many times in them and insensible vapours, falleth down in great and abundant showers: so our prayers, which ascend weak and narrow, return with a full and enlarged answer. This was but a pittifull poore prayer that *Jonas* here made, as appeares *ver. 4.* and so was that of *David* *Psal. 31. 22.* *For I said in mine hast I am cut off from before thine eyes: Nevertheless thou heardest the voice of my supplications, when I cried unto thee.* It would be wide with us, if God should answer the best of us according to our prayers, yea though well watered with teares: sith *Ipsa lacryma sinit lacrymales* &c. we had need to weep over our teares, sigh over our sobs, mourne over our griefs &c. *Jonah* was so taken with this kindnesse from the Lord his God, that he repeates it and celebrates it a second time.

*out of the belly of hell cried I, and thou heardest my voice*] The whales belly he calleth *hells-belly*, because horrid and hideous, deep and dismall. Thence he cried as *David* did *De profundis*, and was heard and delivered. Yea had hell it self closed her mouth upon a praying *Jonah*, it could not long have held him: but must have vomited him up. A *Mandamus* from God will do it at any time, *Psa. 44. 4.* and what cannot faithfull Praier have of God? there is a certaine omnipotency in it, said *Luther*.

*Verse 3. For thou hadst cast me into the deep*] A graphicall description of his wofull condition, which yet he remembreth now as waters that are past and is thankfull to his Almighty Deliverer. See the like in *David* *Psa. 116. 3.* and learn of these and other Saints, to acknowledge the uttermost extremity of a calamity, after we are delivered out of it. For hereby thy judgement will be the better instructed and the more convinced: thine heart also will be the more enlarged to admire, and thy mouth the wider opened to celebrate the power, wildome, and mercy of God in thy deliverance. As if this be not done, God will be provoked either to inflict heavier judgements, or else to cease to smite thee any more with the stripes of a father, and to give thee up for a lost child.

*for thou hadst cast me into the deep*] Not the mariners, but *Thou* didst it: and therefore there was no averting or avoyding it. Thou hadst cast me with a force,

as

as a stone out of a sling, or as that mighty Angel Rev. 18. 21. that took up a stone like a great millstone, and cast it into the sea, saying, *Thus with violence &c.*

*In the midst of the seas*] Heb: *in the heart of the sea's*: so Mat. 12. 40. *So shall the Son of man be three dayes and three nights in the heart of the earth.* And Deut. 4. 11. *we read of the heart of heaven that is, the middle of it, as the heart sitteth in the midst of the body as king of that Isle of Man.* Now if it were so grievous to be cast into the main Sea, what shall it be to be hurled into hell, by such an hand, and with such a force into that bottomelesse gulf, whence nothing was ever yet boyed up againe?

*and the floods compassed me about*] *Aquarum confuges* The Sea, whence all floods or rivers issue, and whereto they return (Homer calleth the Ocean ποταμὸν a river by the figure *Misís*) *Danaus* here noteth that out of that gulf of the Sea, which of *Plato* is called *Tartarus*, that is, *hell*, the waters do flow into the veines of the earth (as it is *Eccles. 1. 7.*) losing their saltnesse in the passage. Here *Jonah* cried out as *Psa. 69. 1. 2.* *Save me, O God: for the waters are come in unto my soule. I sink in deep mire, where there is no standing: I am come into the deep waters, where the floods overflow me.* It was onely his faith that held him up by the chin: and, like blown bleathers, bore him aloft all waters.

Ποταμὸς  
πῆδον ὄρε-  
ων. *libad. 5.*

*all thy billowes and thy waves passed over me*] *All*: so it seemed to *Jonah*, that God had poured out all his displeasure upon him: but he suffereth not his whole wrath to arise against his people: neither remembreth iniquity for ever. Thy billowes or surges, not the seas but thine. God seemed to fight against *Jonah* with his own hand. *David* likewise in a desertion complains that all Gods waves and floods were gone over him *Pf. 42. 7.* In this case (for it may be any ones case) let us do as *Paul* and his company did (in that dismall tempest *Act. 27.* when they saw neither sun nor star for diverse dayes and nights together) cast anchor of hope, even beyond hope: and then wait and wish for day. God will appeare at length, and all shall clear up: he will deliver our soules from the nethermost hell.

*Vers. 4. Then I said, I am cast out of thy sight.*] Thus those straits brought him to these disputes of despair, as they did likewise *David, Psal. 31. 22.* the Church in the *Lamentations Chap. 4. 22.* and others, apt enough in affliction to have hard conceits of God, and heavy conceits of themselves. Whiles men look at things present, whiles they live by sense onely, it must needs be with them as with an house without pillars, tottering with every blast; or as a ship without anchor, tossed with every wave. They must therefore thrust *Hagar* out of doors, and set up *Sarah*; silence their reason, and exalt Faith, as did *Jonas* here; *Then I said, I am cast out of thy sight*: Here you may take him up for a dead man; here he inclineth somewhat to that of *Cain, Gen. 4. 13, 14.* and surely they that go down to this pit (of despair, as *Hezekiah* speaketh of the grave) cannot hope for Gods truth, as long as there they stay.

*Esa. 38.*

*yet I will look again toward thine holy Temple*] Here he recollects and recovers himself: as the same soul may successively doubt and believe; not simultaneously: and faith, where it is right, will at length outwrestle diffidence, and make a man more then a conquerour, even a *Triumph*er. When sense saith such a thing will not be, Reason saith, *It cannot be*, Faith gets above and saith, *Yea, but it shall be*: what talk you to me of *Impossibilities*, I shall yet (as low as I am, and as forlorn) look again towards Gods holy Temple of heaven; yea, that here on earth, where God is sincerely served, and whereto the precious are annexed. Faith is by one fitly compared to the cork upon the net: though the lead on the one sinks it down, yet the cork on the other keeps it up in the water. The faithful soon check themselves for their doubtings and despondency, as *Jonah* here; as *David* chides *David, Psal. 43. 5* and as *Paul* saith of himself and his fellowes, that they were *staggering*, but not wholly *sicking*, *2 Cor. 4. 8.*

*Vers. 5. The waters compassed me about even to the soul*] that is, *usque ad animam deliquimus*, till I laboured for life; and was as good as gone.

*The depth closed me round about*] see the Note on *vers. 3.* and further observe, that Gods dear children may fall into desperate and deadly dangers, see *Psal. 18. 3.* and *88. 3.* & *116. 3.* And this for 1. prevention, 2. purgation, 3. probation, 4. preparations to further both mercies and duties. Let us not therefore censure our



selves or others as hated of God, because greatly distressed ; but encourage our selves in them, as did *David* at *Ziklag*, 1 *Sach.* 30. 6. The right of the Lord shall change all this.

*FleBILE principium melior fortuna sequetur.*

The weeds were wrapt about mine head] *Alga* as *Alligando*. The weeds which the fish had devoured, or whereunto the fish, wherein I was, had dived and lain down amongst them. Or this might befall *Jonah* in the bottom of the sea, before the fish had swallowed him : for weeds easily wrap about those that swim, or are drowned.

*Vers.* 6. I went down to the bottomes of the mountains] that is, of the promontories, or rocks of the sea, where the waters are deepest. Thus *Morcer* after *Kimchi*. The channels of waters were seen, and the foundations of the world were discovered, *Psal.* 18. 15. The mountains are said to be under water, *Prov.* 8. 25. because their foundations are there placed.

the earth with her barres was about me for ever] As if resolved there to keep me close prisoner ; that though the fish had disgorged me, yet I should never have got to land. The shores are set by God as barres to keep the sea within his bounds, *Job* 38. 8, 10, 11. *Jer.* 5. 22. Here then all the creatures seemed to set against poor *Jonas*, and (which was more then all) the Creatour too : so that he might sigh and say, as in the Poet,

*In me omnis terraq; aviumq; marisq; rapina est :  
Forſitan & cœli* ———

*Martial.*

*Ex this* מנחם  
vns.

Yet haſt thou brought up my life from corruption] i. e. from the place where I was likely to have laine and rotted. *Cum duplicantur lateres, venit Moſes* : when things are at the worſt God appeareth, as it were out of an engine. In the mount will the Lord be ſeen *Ezek.* 37. 11. &c. 2 *King.* 19. 3. he ſtaves ſo long ſometimes that he hardly findes faith on earth *Luk.* 18. and yet comes at laſt to the relief of his poor people : viz. when they are ripe and ready for it. He is a God of judgement, he knowes how and when to deale forth his favours : and even waiteth to be gracious *Eſay* 30. 22. See *Eſa.* 28. 24; 25, 27, 28.

O Lord my God] ſc. by the meane and merit of thy ſon, in whom alone it is, that thou Lord art my God, and that I can call thee *Abba Father*. It is well obſerved by an Interpreter, that in this ſhort hiſtory of *Jonah* are all things contained, which may make to the ſound and ſaving knowledge of God and his will, of our ſelves alſo and our duties.

*Eſa.* 63. 16.

*Verſe* 7. When my ſoul fainted within me, I remembered the Lord] And could ſay as the Church in *Eſay* when at loweſt, Doubtleſſe thou art our Father, our Redeemer, thy Name is from everlaſting. As there is in the creatures an inſtinct of nature to do their kind : ſo there is of grace in the Saints, to run to God. Tea in the way of thy judgements, O Lord, have we waited for thee : the deſire of our ſoule is to thy Name, and to the remembrance of thee : With my ſoule have I deſired thee in the night : yea with my ſpirit within me will I ſeek thee early &c. *Eſa.* 26. 8, 9. Oh Lord, ſaith *Habacuc*, art not thou from everlaſting my God and mine holy One. It was a bold queſtion, but God approves and aſſents to it in a gracious answer, ere they went further ; We ſhall not die ( ſay they obruptly ) O Lord thou haſt ordained them ( the *Caldeans* ) for judgement : but us onely for chaſtiſement. Here was the triumph of their faith, and this was that which held up *Jonas* his hope though with wonderfull difficulty, held head above water. He remembered the yeeres of the right hand of the moſt High *Pſal.* 77. 10. he called to mind his ſongs in the night ſeaſon ver. 6. his former experience, a juſt ground of his preſent confidence. He remembered the Lord, his Power and Goodneſſe, thoſe two pillars, the *Jachin* and the *Boaz* that ſupport Faith ; and this fetcht him againe when ready to faint. I had even fainted, unleſſe I had believed to ſee the goodneſſe of the Lord in the land of the living, *Pſal.* 27. 13.

*Hab.* 1. 12.

and my prayer came in unto thee] q. d. Though I was ſo faint I could ſcarce utter a prayer, yet thou harkneſt and heardeſt, as *Mal.* 3. 16. thou madeſt hard ſhift

shift to hear, (as I may say) thine ears were in my prayers, as S. Peter hath it, 1 Pet. 3. 12. thou feldest my breathing, when no voice could bee heard, Lam. 3. 56. thou heldest not thy peace at my tears, Psal. 39. 12. quando fletu agerem non afflatu, yea thou heardest the voice of mine affliction, Gen. 16. 11.

*Into thine holy Temple.* ] Whether we take it of the Temple at Jerusalem (a type of Christ) Jonah's prayer was accepted for Christs sake: and proved to no lesse purpose, though made in the Whales belly, then if he had been pouring it out in Gods holy Temple. Or, if we understand it of Heaven, the habitation of Gods holinesse, and of his glory, his orisons were come up thither, for a memorial before the Almighty, Act. 10. 4. and like pillars of incense pierced into his presence, Can. 3. 6. neither would they away without their errand, but lay at Gods feet, til he should command deliverance out of Zion.

*Verse 8. They that observe lying vanities.* ] That listen to sense and reason in matters of God, and make provision for the flesh, to fulfill the lusts thereof, as Jonah had done to his cost, till, having payed for his learning, he descried them all to bee but *lying vanities*, or most *vain vanities*, emptie Nothings.

*for sake their own mercy.* ] Are miserable by their own election, because sinners (in a speciall manner) against their own souls, as were Corab and his complices, Num. 16. 38. as was Pope Silvester, who gave his soul to the Devil for seven years enjoyment of the Popedome: and as are all those wilfull wicked persons, that refusing to be reformed, and hating to be healed, chuse to spend the span of this life after the wayes of their own hearts, though they thereby perish for ever. These are those *fools of the people*, that preferre an apple before Paradise, a melle of portage before the inheritance of heaven; their swine before their Saviour, turning their backs upon those blessed and bleeding embracements of his, and cruelly cutting the throats of their own poor souls, by an impenitent continuance in sinne: so losing, for a few bitter-sweet pleasures, or paltry profits in this vale of tears, for an inch of time, that fulnesse of felicity at Gods right hand, thorough all eternity. It is written of them who tame the Tyger, that when they have taken away the young one, knowing that presently they shall be pursued by the old Tygresse, they set looking-glasses in the way by which they flee: whereunto when she cometh and seeth some representation of her self, she lingreth about them a good space, deceived by the shadow, and detained in a vain hope to recover the young againe: Mean-while the hunter most speedily posteth away with his prey. Semblably dealeth Satan with the men of this world (saith mine Authour) He casts before them the deceitfull lusts of profit, pleasure, and preferment (the worldlings Trinity) those *lying vanities*, being none other then shadows and semblances of good: yet are men so delighted with these, that they dote about them, having no care to pursue the enemy, for recovery of that image of God, the Divine nature, that Satan hath beguiled them of. He setteth them to the tree of knowledge, that they may not taste of the tree of life. He putteth out their eyes with the dust of covetousnesse, and shutteth their ears against the instructions of life, lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and God should heal them, Mat. 13. 15. In all which there is not any thing more to be lamented then this, that people should *love to have it so*, Jer. 6. 31. be active in their own utter undoing, Hos. 13. 9. wittingly and willingly forsake God the fountain of living waters (their own mercies, as he is here called, and elsewhere, Psal. 144. 2.) and hew themselves out cisternes, broken cisternes that can hold no water, Jer. 2. 13.

*Verse 9. But I will sacrifice unto thee with the voice of thanksgiving.* ] q. d. Let others do as they think good: let them make a match with mischief till they have enough of it. Let them walk till they have wearied themselves, in the wayes of their hearts, and in the sight of their eyes: but let them know (I speak it by wo-full experience) that for all these things, God will bring them to judgement, Eccles. 11. 9. The best that can come of sinne is Repentance: and that's not in mans power, but in Gods gift, 2 Tim. 2. 25. If he had not melted mine hard heart, and brought me back to himself with a strong hand, I had *pined away in mine iniquities*, and perished for ever. But now having been so miraculously delivered from so great a death, I will sacrifice unto the Lord with the voice of thanksgiving. I will set up my more and sing aloud unto God my Saviour, who hath thus beyond

all desert, delivered such a miserable wretch, rebell, and runagate as my self.

*I will sacrifice* ] Heb. *I will say, &c.* those Birds and beasts in use for feasts and sacrifices at Jerusalem. *with the voice of thanksgiving.* ] Heb. of *confession*, that is, I will confesse and acknowledge God to be what he is, to do what he doth, and to give what he giveth. Now to offer a sacrifice, at such a confession, or thanksgiving, added much to the solemnity thereof; and made it more honourable in it self, and more acceptable to God. To these gratulatory sacrifices the word slaying is attributed, as here: to shew, that even in gratulation, expiation must bee made: and that by the blood and sacrifice of Christ all our offerings are accepted in heaven.

*I will pay that I have vowed.* ] Not my generall vow onely as a *Covenanter*, to devote my self to his fear and service all my dayes; but those particular, personally voluntary vowes made in my distresse: such as was that of *Jacob*, Gen. 28. 20. *Hannah*, 1 Sam. 1. 11. *David*, Psal. 132. 1, 2. &c. In affliction men are wondrous apt to promise great matters, if they may but be delivered. See *Psal.* 78. 36. *Pliny* in an Epistle to one of his friends, that desired rules from him how to order his life aright; I will, saith he, give you one rule, that shall be instead of a thousand. *Ut tales esse perseveremus sani, quales nos futuros esse profiteamur infirmi.* That you be sure to be the same when well, that you vowed to be when you were sick. But this is few mens care. See *Jer.* 34. 10, 11. Sonnes of Belial break these bonds (as *Sampson* did the green withes) and cast away those cords from them; if they could at least: being worse herein then those *Mariners*, chap. 1, then *Saul*, that made great conscience of violating his vow, 1 Sam. 14. then *Turks* and *Papists*, who are superstitiously strict this way. *Jonah* knew it to be as bad, if not worse, then perjury, to vow and not to performe, *Numb.* 30. 3. and that God is the avenger of all such, *Deut.* 23. 21. He therefore, not merely for fear of punishment, but chiefly for hatred of that sinne faith, *I will pay that I have vowed,* ] The Hebrew word *Ashallemah* seemeth to imply two things. First, that his vow, till paid, was incomplete, it was an imperfect thing; the better part of it was yet wanting. Next, that till that chare were done, he could not be at peace within himself, he could not be quiet: for vowes are debts: and debts, till they be payed, are a burden to an honest minde, and do much disease it.

*Jeshugathab.*

*Salvation is of the Lord.* ] *Salus omnimoda*, as the Hebrew word (having one letter more then ordinary in it) importeth: all manner of salvation, full, and plentiful deliverance, is of the Lord; who is therefore called, the God of salvation, unto whom belong the issues from death, *Psal.* 68. 20. *A quo vera salus non aliunde venit.* This *Jonah* speaketh, as he doth all else in this holy Canticke, not by reading, or by rote, but out of his own feeling, and good experience: his whole discourse was digg'd out of his own breast, as it is said of that most excellent 119. *Psalm*, that it is made up altogether of experiments; and it therefore hath *verba non legenda sed vivenda*, words not so much to be read; as lived; as One said once of it. *Dives* thought that if one went from the dead to warne his wicked brethren, they would never be able to resist such powerfull Rhetorick. Behold, here is *Jonah* raised from the dead, as it were, and warning people to arise, and stand up from dead courses and companies, that *Christ may give them light*: why do they not then get up and be doing at it, that the Lord may be with them? Shall not the men of *Nineveh* rise up in judgement with this evil generation, and condemn them, because they repented at the preaching of *Jonas*: but these do not, though they have many *Jonas's*, that both preach and practise, *non verbis solum predicantes sed & exemplis*, as *Ensebins* saith *Origen* did, that live sermons and not teach them onely?

*Mat. 12. 41.*

*Qui dicere est facere. Aug.*

*Lucan.*

*Verse 10. And the Lord spake unto the fish,* [ *He spake the word and it was done.* He is the great Centurion of the world, that saith to his creature, Do this, and hee doth it. Yea, he is the great, great *Induperator*, to whom every thing saith: *Insuper sequi tam velle mihi quam posse necesse esse.* I am wholly at thy beck, and check. *Jonah* spake to God, and God to the fish. It may be said of faithfull prayer, that it can do whatsoever God himself can do: sith he is pleased to yeeld himself overcome by the prayers of his people, and to say unto them cordially, as *Zedekiah* did to his Courtiers colloquingly. The king is not he that can deny you any thing. Prayer is of that power, that it can open the doors of *Leviathan*, as wee see here, (which



(which yet is reckoned as a thing not feasible; *Jonah* 4. 24.) yea of the all-devouring grave; *Heb.* 11. 35. If the Lord, pricked on by the prayers of his people, set in hand to save them, and shall say *to the North, Give up; and to the South, Keep not back, bring my sonnes from farre, and my daughters from the ends of the earth, Esay* 43. 6. they shall come again, and none shall be able to hinder them: Come therefore (with those good souls in *Hosea*, who had sinned for their folly, as well as *Jonah*) and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two dayes will he revive us: in the third day he will raise us up, and we shall live in his sight. A time we must have to be in the fire, in the fishes belly, as in Gods Nurturing-house; but hee will take care that wee be not there overlong: what's two or three dayes to eterni-ty? Hold out faith and patience: Yet a very little, little while, and hee that shall come, will come, and will not tarry.

Hof. 6. 1, 2.

Heb. 10.

Quantum in  
devoratione  
mors letata  
est, tantum  
luxit in vomitu  
Hieron.

Acts 26. S.  
Sen. Nat. quæst.  
l. 3. c. 26, 27,  
28, 29, 30.

and it vomited up *Jonah upon the dry land.*] And here Death was defeated and wiped: it was much more so, when it had swallowed up Christ; and little dreamt that it self should have been thereby swallowed up in victory. But then was fulfilled that of the Prophet, *O death, I will be thy death.* And as there so here in a proportion, and as a type, *omnia jam inversa*, saith *Mercer*, all things are turned t'other way. Before the fish was an instrument of death; now, of life, and serves *Jonah* for a ship to bring him to dry land. This fish useth not to come neer the shore, but to sport in the great waters: howbeit now he must, by speciall command, vomit up *Jonah upon the dry land.* Why then should it be thought a thing incredible with any, that God should raise the dead? The Sea shall surely give up the dead that were in it: and death and hell deliver up the dead that were in them: and they shall be judged every man according to his works, *Rev.* 20. 13. This, some of the Heathens believed: as *Zoroastres*, *Theopompus*, and *Plato*. And the Stoikes opinion was, that the world should one day be dissolved by fire or water: and all things brought to a better state, or to the first golden age again. But we have a more sure word of Prophecie: and this that is here recorded may serve as an image and type of our preservation in the grave, and our resurrection from the dead, by one and the same Almighty power of God.

## CHAP. III.

Verse 1. **A**ND the word of the Lord came unto *Jonah* the second time. *Jonah* is a sinner, but not a cast-away. God layes him not by as a broken vessel, treads him not to the dung-hill, as unfavoury salt: but receives him upon his return by repentance, and restores him to his former employment, gives him yet a name, and a nail in his house; yea sends him a second time on his message to *Nineveh*; and counting him faithfull puts him again into the ministry, who was before a runagate, a rebel, &c. But he obtained mercy, &c. *1 Tim.* 1. 13. as did likewise the Apostles, after that they had basely deserted our Saviour at his passion; and *Peter* after he had denied him. See *Ioh.* 20. 22, 23. and 21. 15, 16, 17. The penitent are as good as innocent. Return ye back-sliding children (saith the Father of mercies) and I will heal your back-slidings, *Ier.* 3. 22. The *Shulamite* returning, is as lovely in Christs eye as before: and all is as well as ever betwixt them, *Cant.* 6: 4. There is a naturall *Novatianisme* in the timorous conscience of convicted sinners, to doubt and question pardon for sinnes of Apostasie and falling after repentance: But had they known the gift of God, and who it is that saith to them. Be of good cheer, thy sinnes are forgiven thee, they would have conceived strong consolation.

Quem penitet  
peccasse, pœnit  
est innocens.  
Sen. Agam.

Verse 2. Arise go unto *Nineveh*,] Begin again, and take better heed: as the *Nazarite* was to do, that had defiled the head of his consecration, *Numb.* 6. 9, 12.

unto *Niniveh* that great city] See the Note on *Chap.* 1. 2. There was no city since, by the estimation of *Diodorus*, had the like compasse of ground or statelinesse of wals; the height thereof being an hundred foot, the breadth able to receive three carts

carts a-row, adorned with fifteen hundred turrets. Some think (as *Annus & Borsius*) that those three cities spoken of, *Gen. 10. Rehoboth, Calah and Resen* were all included in *Niniveh*, and they conceive it thus: that when *Nimrod* had built *Babylon, Ninus*, disdaining his government, went into the fields of *Assur*, and there erected a city after his own name. *Raphael Volaterranus* saith, it was eight years in building, ten thousand men working at it. *Quintilian* saith, that great *Milain*, ancient *Ravenna*, brave *Banonia*, noble *Naples*, and other great cities of *Italy* are but towers to *Rome*: but what was *Rome* to *Niniveh*? and yet *Lipsius* hath written a treatise of *Romes* greatness, and when the Emperour *Constantine* came to *Rome*, and beheld the companies that entertained him, he repeated a saying of *Cineas* the Epirote, that he had seen so many kings as citizens: but viewing the building of the city, he thought *naturam vires omnes in urbem unam effudisse*, that nature had shewed the utmost of what she could do, in that one great city. See more on *vers. 3.*

and preach unto it the preaching] Heb. Proclaim unto it (or, against it) the proclamation that I say to thee, that I have formerly put into thy mouth, and do now say again, &c. that their wickedness is come up before me, and I am even upon the way toward them to punish it grievously. *Flagitium & flagellum sunt semper acui & filum*, Who ever waxed fierce against God and prospered? *Job 9. 4.* This wicked men must be boldly told, *Esa. 3. 11.* however they take it; neither may Gods ministers steal away the word, *Jer. 22. 30.* or keep back from the people any part of Gods counsel, *Act. 20. 27.* handling the word of God deceitfully, but by manifestation of the truth commend themselves to every mans conscience in the sight of God, *2 Cor. 4. 2.* as becometh his Embassadors.

*Vers. 3.* So *Jonah* arose, and went unto *Niniveh*] He went not home first, to bid them farewell, as *Luk. 9. 61.* neither went he another way, as once: it was enough of that once, and he had learned obedience by the things that he had suffered. To *Niniveh* he goes, though a mere and a mean stranger, unknown, unregarded, and with an harsh message; such as he might fear would cost him his life from that fierce and furious people. But *Jonah* feareth nothing now but disobedience: and seems to say, as afterwards *Luther* did, *Iuveniar sine superbo, excus & modo impij filij non arguar*, Let me be called and counted proud, mad, any thing, every thing that naught is, so that I be not found guilty of sinful silence, and of betraying the trust committed unto me, by a dastardly deserting the cause of God. *Jonah* was now of another spirit, and fulfilled after God, as *Caleb*, *Num. 14. 24.* for why? he had now received not a spirit of fear, and of bondage, but of power, and of love, and of a sound mind, *2 Tim. 1. 7.* his spirit of grace had sanctified to him his afflictions, which else would have been but as hammers to cold iron; as they were to *Pharaoh*, *Ahaz*, the raving thief, &c. *Aben-Ezra* saith that as soon as ever the whale had vomited up *Jonah*, he got up and took the direct way to *Niniveh*: that if God should command him thither again he might be ready, and shew his forwardness. It is a very good signe, when men are the better for what they suffer: when thereby the iniquity of *Jacob* is purged, and this is all the fruit the taking away of their sinne, *Esay 27. 9.*

according to the word of the Lord] His call and command which *Jonah* had formerly cast behind him, *Sed Piscator istius sapit, There shall be only fear to make you understand the hearing*, *Esay 28. 19.* *Esay* stood off till frightened; but then he offers his service: Here I am, send me, *Chap. 6. 8.*

now *Niniveh* was an exceeding great city] Heb. a great city of God, or so God; which some interpreted dear to God, and such as he would not destroy. Others a city not idolatrous, though otherwise vitious: Others, a city which God himself accounted great, and looked upon as such. But if to a great mind nothing is great, as *Seneca* saith, what can be great to him who is great, *Pf. 77. 13. greater*, *Job. 33. 12. greatest*, *Pf. 95. 3. greatness it self*, *Pf. 145. 3.* and to whom all nations are but as the drop of a bucket, or dust of the ballance? behold, he taketh up the *Isles* as a very little thing, *Esay 40. 15.* *Oecolampadius* applieth it to the Church of the Gentiles, that city of the living God. They do best that take it, as we read it, for an exceeding great city: like as elsewhere tall mountains and cedars, are called mountains of God, *Psal. 36. 7.* and cedars of God, *Psal. 80. &c.* and excellent wrestlings, are wrestlings of God, *Gen. 30. 8.* See *Gen. 23. 6.* So the Greeks and Latines call great

*Luth. Epist.*

*Implevit  
post me.  
Solidae  
Sulciae.  
Rom. 8.*

*Deo cherā  
& cura.*

*Animo magno  
nihil magnū.*

*ὁ δὲ Ἀγγελὸς  
λαλαδὲς ἡμῶν  
δὲ ἄν. Homer.*

great things divine : God being the measure of all true greatnesse : *Niniveh* as it was a very great city (of fifty miles compasse as *Herodotus* and *Diodorus*) so *Jonah* is often told so ; that he might come to it well prepared and resolved : sith he was to have a great task, and an hard tug of it. See *Vers. 2.* and *Chap. 1. 2.*

*Of their dayes journey*] Not such a journey as a traveller could dispatch in no lesse time ; but suh as a Preacher *pedetentim obambulando* by leasurely walking, might in three dayes go thorow : See *Vers. 4.* This is added to set forth further the greatnesse of the city.

Theodocet.

*Vers. 4. And Iona began to enter into the city*] Having seen God, he now fears no colours, dreads no danger ; as neither did *Moses*, *Michaiah*, *Esay*, *Chap. 6.* *Paul*, *Act. 21.* *Luther* going to *Wormes*, &c. Knowing therefore the terrour of the Lord, we perswade men, *2 Cor. 5. 18.* we forewarne them to flee from the wrath to come, *Mat. 3. 7.* we pull them out of the fire of hell, as firebrands, *Iude 23.*

*a dayes journey*] One of the three dayes, *Vers. 3.* Not all the three in one day, for haste, as *Hierome* would have it,

and he cried and said, ] Not fearfully muttering his message, but delivering it with a courage, *Boanerges* like, able almost to make his hearers hearts fall down, and hairs stand upright, as One faith of *Master Perkins*.

Mr. Fuller.

*Yet forty dayes and Niniveh shall be overthrowen*] The word properly noteth a sudden, inevitable, and perpetual destruction, such as was that of *Sodom* and her Sisters, *Gen 19. 25.* *Ier. 20. 16.* *Es. 13. 19.* *Am. 4. 11.* Now we must not think that *Jonah* said no more then is here set down : that he expressed no condition, such as was that, *Rev. 2. 5.* Except ye repent, or that like a mad man he ran up and down the city (as one did once about *Jerusalem*, and another lately about *London*) repeating and thundering out these words onely, *insonditis & ineptis clamoribus*, with harsh and hoarse outcries. God therefore threatneth that he may not punish, and all his threats are conditional, *Ier. 18. 8.* if they repent, he will also. This, if *Jonah* expressed not, yet the *Ninivites* understood ; for else they would never have repented but despaired (as *Judas* with his *pœnitentia Iscariotica*) and defied *Jonah* as an evil messenger sent against them. They might well enough think that if God had not meant them mercy, he would never have forewarned them, never have given them forty dayes respite : the *Septuagint* cannot be refused for rendring it *three dayes* (though some have attempted it) It is probable that *Jonah* omitted nothing that pertained to the preaching of repentance, though here we have it set down in some onely. The *Hebrews* tell us, that the Mariners also went to *Niniveh* ; and telling what had befallen *Jonah* at sea, confirmed his doctrine, and sentence against the *Ninivites*, who thereupon repented. But these, as they affirm without reason, so they may be dismissed without refutation.

Am. 3. 7.

*Vers. 5. So the people of Niniveh beleaved God*] See the mighty power of Gods holy word. The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds, *2 Cor. 10. 4.* to the laying flat those wals of *Jericho*, making the devil fall as lightning from the heaven of mens hearts, *Luk. 10. 18.* These *Ninivites* though rich, great, peaceable, prosperous, profane above measure, (as great cities use to be) &c. yet, at the preaching of *Jonah* they believed God, and repented of their evil wayes : whether truly and seriously I have not to say. There is an historical faith, an assent to the truth of what God speaketh, and trembling thereat, *Jam. 2. 19.* there is also a natural and moral repentance wrought by natural conscience : such as was that of *Pharaohs*, *Saul*, *Ahab*, *Alexander* the Great ; when, having killed *Clitus*, he was troubled in conscience, and sent to all kind of Philosophers (as it were to so many Ministers) to know what he might do, to appease his conscience, and satisfie for his sinne. There are very good Aurtheres that hold this conversion of the *Ninivites* to have been sound and serious (and for this they alledge that of our Sayiour, *Mat. 12. 41.* ) flowing from a lively faith in God, which is the root of all the rest of the graces, the very womb wherein they are received ; the fountain also and foundation of all good works, as the Apostle *Peter* hinteth when he saith, *2 Pet. 1. 5. adde to your faith vertue, which is nothing else but faith exercised.*

and proclaimed a fast, and put on sackcloth] These were the fruits of their faith ; and, though but bodily exercises and external performances, yet they might serve both

both



*Jejunium &  
saccus arma  
penitentia.  
Hieron.*

*Liv. l. 3.*

both to evidence, and to increase their inward humiliation. True it is, that hypocrites and heathens may do all this and more, as *Ahab*, those *Psa. 78. 34. 36.* and *Isa. 58. 3.* The Romanes in a strait *ad Deos populum & vota convertunt*, commanded the whole people with their wives and little ones to pray and pacify the gods, to fill all the temples, and the women to sweep and rub the pavements thereof with the haire of their heads &c.

*from the greatest &c.]* See the Note on *Isa. l. 16.*

*Quintilian.*

*Novodon 428.  
Speed 342.*

*Mr. Jeremy  
Dike*

*Horat.*

*Jud. 3. 20.  
Tarnou.*

*Athenius.*

*Verse 6. For word came unto the king of Nineveh]* I can hardly believe that this was *Sardanapalus* (as some will carry it) but some other better Prince, that (*Vespasian-like*) was *patientissimus veri*, one that had those about him that would tell him the truth of things, and he was content to heare it, and submit to it. Like enough it is; that this was but harsh newes to him at first hearing: but when he had well considered it, and taken advise upon it, he set upon a reformation. Our *Chroniclers* tell us of a poore *Hermite* that came to *Richard* the first *Anno 1195.* and, preaching to him the words of eternall life, bad him be mindfull of the subversion of *Sodom*, and to abstaine from things unlawfull. Otherwise, said He, the deserved vengeance of God will come upon thee. The *Hermite* being gone, the king at first seemed to slight his words. But afterwards falling sick, he more seriously bethought himself: and waxing sound in soule as well as body, he grew more devout and charitable to the poore, rising early and not departing from the church till divine service were finished &c. If the king of *Nineveh* had ever heard of *Jonah* his being in the whales belly, it might well be some inducement to him to believe his preaching, it might do him no lesse good then *John Friths* book called *A preparation to the crosse*, brought in a fish's-belly to the University of *Cambridge* a little before the Commencement, did to some good people here, that had hearts to make use of it. One grave Divine gave this Note upon it in a sermon before the Parliament, above twenty yeares since, That such a book, should be brought in such a manner, and to such a place, and at such a time, when by reason of peoples confluence out of all parts notice might be given to all places of the land, in mine apprehension it can be construed for no lesse then a divine warning, and to have this voice with it, *England prepare for the crosse.*

*he arose from his throne]* Laid aside his state, as the great *Turk* also doth, at this day, when he entrench into his temple to pray. *Jer. 13. 18* Say unto the King and to the Queen *Humble your selves, sit down: for your principalities shall come down, even to the crown of your glory.* This great king could not but know himself to be a great sinner: and that his sins had done much hurt. 1. by *Imputation*: for *plectuntur Achivi*, the people oft pay for their Rulers follies, as in *Dauids* dayes, *2 Sam. 24.* 2. by *Imitation*: for *Magnates* are *Magnetes*, they draw many by their example: and as bad humours flow from the head to the body; so do bad Rulers corrupt the rest. This *conscious*, and (as some think) *consciencious* King therefore riseth up from his throne, (as *Eglon* that unweildy king of *Moab* had once done to heare Gods message by *Ehud*) & *qui paulo ante sedebat superbus in folio, nunc jacet humilis in solo*, he lieth low, and putteth his mouth in the dust *Lam. 3. 29.* laying aside all cogitation and pride of his kingly majesty: together with all soft and sumptuous rayment (that nest of pride, as One calleth it.)

*he laid his robe from him]* *Paludamentum suum*, saith *Tremelius*; but that's a cloak which the *Romane* Emperours used to put on when they went forth to battle, and therefore not so proper here (as *Piscator* thinkes) sith there was no visible enemy, which makes the *Ninevites* repentance the more remarkable. *Mercer* rendreth it *Chlamydem suam*, his imperial cloake; the *Chaldee* his precious garments. The word signifieth his sumptuous and gorgeous attire, his cloake of State, no lesse costly (perhaps) then that of *Alcibenes* the *Sybarite*, sold to the *Carthagians* by *Dionysius* for 100. talents: or that of *Demetrius* of *Macedon*, which none of his successors would weare *propter invidiosam impendij magnificentiam* for the exceeding great costliness thereof. This robe or purple and other ornaments the King of *Nineveh* laid aside, as was fit, in this day of *restrain*, as a fast-day is fitly called. So the children of *Israel* stript themselves of their ornaments by the mount *Horeb*, where they had made a golden calf *Exod. 33. 6.* For the Lord had said to *Moses*, *Say unto the children of Israel, ye are a stifnecked people: I wil come*

np

up into the midst of thee, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. ver. 5. that I may determine how to dispose of thee: and this is spoken after the manner of men, who judge by the outward actions as Gen. 18. 21. and 22, 12. for otherwise, God knoweth all his works from the beginning of the world Act. 15. 18. But he speaketh this here as if he would hereby judge of their repentance, whether it were true or false. The Prophet *Esa*y objects it to those of his time for a foule fault, *Behold in the day of your fast, ye find your pleasure* chap. 58. 3.

and covered him with sack-cloth] And so, as *Chrysostome* hath it, *quod non poterat diadema, id faccus obtinuit: sicut ferrum potest quod aurum non potest*. Sack-cloth could prevaile more then silk: as iron can do what gold cannot.

and sat in ashes] *In cinere illo*, so *Vatablus* rendreth it: in that ashes wherein he used to sit, when he most mourned. Our sorrow for sin should be the deepest of all sorrowes *Zech.* 12. 11, 12, 13. See the Note there.

Verse 7. And he caused it to be proclaimed] by sound of trumpet as *Icel* 2. 12. or otherwise as 2 *Chron.* 20. 3, 4, 18, 19, 20. and 22, 6, 7. at which times he that obeyeth not, is culpable before God and man *Lev.* 23. 29.

by the decree of the King and his Nobles] who all unanimously consenting to so good a work, *in quibus praeerant, praebant* became a president to their inferiours; who looked upon them (no doubt) as their looking-glasses, by which most men dressed themselves. When *Crispus* the chief Ruler of the Syragogue beleaved, many *Corinthians* beleaved also *Act.* 18. 8. The Primitive Christians were wont to pray that their emperours might have good counsellours. Of a certaine Prince in Germany it was said, that *Esset alius, si esset apud alios*, He would have been a far better man, had he had better servants and officers about him.

let neither man nor beast, herd nor flock taste any thing] The whole action of Fasting hath it's name both in Hebrew and Greek, from abstinence and forbearance of meates and drinks: à *toto* if it may be, at least à *tanto* & à *tali*, as *Dan.* 10. 2, 3. and as it might be here, till the forty dayes were expired; besides, that one or more solemne dayes of totall fasting, wherein neither man nor beast &c. But why is the beast abridged of sustenance? both to testify and increase the peoples humiliation by their lowings and bellowings. *Alexander* the great, at the death of his favourite *Ephestion*, clipped his horses and mules haire, and cut them short, in token of his great grief: he pulled down also the battlements of the walles, that they might seem to mourn with him. So *Virgil* speaking of the generall grief for *Cæsars* death saith.

*Non ulli pastos illis egere diebus  
Frigida Daphni boves ad flumina, nulla nec annem  
Libavit quadrupes, nec graminis attigit herbam.*

Terent.

Bucholz.

ynsola.

Plinatch.

Eclog. 5.

Let them not feed, nor drink water] But what they get of themselves without mans care, who is to be wholly intent and taken up in Gods service; and so to begin the heavenly life here, the sweetnesse whereof makes him forbear both meate and thirst. Besides, they took pride in their palfries, covering them with purple and rich trappings. See *Judg.* 8. 26. they catered for the flesh by fattening cattle and other creatures to please their palate. This they were now forbidden to do by an edict from the king, who interesteth himself in matters of religion; as did also *Artaxerxes* *Ezra.* 7. 26. (for which *Ezra* seeth cause to blesse God) and *Nebuchadnezzar* *Dan.* 3. 29. which the scripture commendeth, and recordeth as a work of his repentance.

Verse 8. But let man and beast be covered with sack-cloth] Let all best meanes be used for the humbling of the heart: without which, what is an humbling day but a religious incongruity (saith One) and a very high provocation: like *Zimri's* act when all the Congregation were weeping before the doore of the Tabernacle? The beasts covered with sack-cloth were as an house handd with blacks, to move men to mourne the more. *Chrysostome* telles us of a custome in his time, (and it is still in use amongst us) that when great men were buried, their horses followed the hearse cloathed in black; as seeming to mourne for their masters. The court

fest weeds are fittest for fasting-dayes: to shew that but for shame, we would have none, as having forfeited all: and that we look upon our better apparell, but as finer covers of the foulest shame.

*and cry mightily unto God*] Cry with a courage; Let the beasts roare lustily and rend the clouds as it were with their clamours: want of food will make them do so. And as God can so speak, as that the bruit beasts shall understand him, *Joel. 2. 11. Am. 5. 8. and 9. 4. Iohn. 2. ult.* so can they, after a sort, so speak or moane, that he can understand them *Joel. 1. 20. Hof. 2. 21. Ps. 147. 9.* he heareth the young ravens that cry unto him, though but with a hoarse and harsh note: whence also they have their name in Hebrew. Much more will He heare men that cry unto him, if they cry mightily with intention of spirit, and extention or rather contention of speech: if they set up their note, as the noise of many waters *Rev. 19. 6.* if they thunder and threaten heaven, as *Nazianzen* saith his sister *Gorgonia* did: if they bounce hard at heaven gates, and resolve to wring mercy from God by an holy violence, as *Tertullian* saith the good people of his time did. The effectual fervent prayer of a righteous man availeth much: but then it must be the working, stirring, labourfull prayer, as the word signifieth; that strives and struggles, and straines every veine in the heart (as *Elias* seemed to do by that posture in prayer of putting his head betwixt his leggs *1 King. 18. 42.*) that sets awork all the faculties of the foule, and all the graces of the spirit: that stirs up dust as *Jacob* did: maketh a man sweat, as our Saviour; who being in an agonie prayed the more earnestly *Luk. 22. 44.* not without strong crying and teares, and was heard in that he feared *Heb. 5. 7.* For such a prayer when a man cryes to God *ἐν ἰσχύϊ αὐτοῦ* mightily or with all his strength, *πολλὴ ἰσχὺς* it availeth much, it can do any thing; as *Paul* using the same words saith, *I can do all things* through *Christ* who strengtheneth me *Philip. 4. 13.*

*Preces fundimus, cœlum tundimus, misericordiam extorqueamus. Tert. ἐν ἐσχάτῳ. Jam. 5. 16.*

*Tea let them turn every one from his evill way &c.*] For else Prayer profits not, Humiliation is to no purpose without Reformation; Repentance for sin, without repentance from sin: there must be fruits meet for repentance, answerable to amendment of life, tantamount as repentance, and that weigh just as much as it: for, *Optima & aptissima pœnitentia est nova vita*, saith *Luther*, the best and truest repentance is a new life: and if gods people will humble themselves, and pray and seek his face, and withall turn from their evill wayes, then he will do much for them *2 Chron. 7. 14.*

*αἰετα.*

*and from the violence that is in their hands*] *Heb. In the hollow of their hands*, where it lay hid as it were, but not from God, who here bids them turn from their wrong-dealing and rapacity. This was their speciall sin, (*ut in magnis imperijs & emporijs magna sunt rapina*) therefore are they charged to relinquish it. It is a speech, saith *Mercer*, like to that of our Saviour, *Go tell my Disciples and Peter &c.* Tell them all, but be sure you tell *Peter*. So here: turn from all your evill wayes: but especially from the violence that is in your hands. See *Es. 59. 6. Ezech. 23. 27. Psal. 7. 4.* The Hebrewes understand this text of restitution to be made of evill-gotten goods, or wrongfully detained from the right owners. This say they, must be done: or the party can be no more renewed by repentance, then a man could be legally purified by the washing of water, when he continued to hold in his hand an unclean thing. That of *Austin* is well known, The sin is not remitted, till that which hath bin ill-gotten from another be restored. And that of *Father Latimer*, Restore, or else you will cough in hell, and the Devils will laugh at you. Gravell in the kidneys will not grate so upon you, as a little guiltinesse in this kind will do upon your consciences. The same *Latimer* tells us in a sermon of his afore *K. Edw. 6.* that the first day that he preached about Restitution, there came one and gave him twenty pounds to restore: the next time another, and brought him in thirty pounds: another time another gave him two hundred pounds ten shillings. The Law for restitution see *Num. 5. 6, 7.* the party must not only confesse but restore, or he is not a true convert. And this will well appeare when death comes to draw the curtaine, and looke in upon a man. Hence our *Henry* the 7. in his last will and testament, after the disposition of his soul and body, he willed restitution should be made of all such monies as had unjustly been levied by his officers. And the like we read of *Selymus* the grand Signiour in the Turkish history. *Verse 9.*

*Non remittitur peccatum nisi restituatur ablatum. Aug.*

*Speed 995. Turk. hist. fol. 767.*



Verse 9. *Who can tell if God will turn and repent?* This is the speech of one that doubteth, and yet despaireth not: like that of David praying for his sick child, *Who can tell whether God will be gracious to me that the child may live* 2 Sam. 12. 22. We are staggering, saith Saint Paul, but not wholly sticking 2 Cor. 4. 8. They that go down to the pit (of despaire, as well as of the grave *Est. 38. 18.*) cannot hope for thy truth: but are hurried headlong into hell, as the Gergeites swine were into the sea. The Prophet *Jonah* was peremptory, that by such a day Nineveh should be destroyed: These men therefore had good reason to doubt, if not of the pardon of their sins, yet of the saving of their city. All their hope is, that this that *Jonah* denounced was not Gods absolute decree, but only his threatening, and that conditionall too; viz. except they repented. This if they could do, and heartily, they knew not but that mercy might be yet had. Keep hope in heart, or the work will go on heavily *Psal. 43. ult.* Hope is the daughter of Faith: but such as is a staff to her aged mother. See the Note on *Isa. 2. 14.* Of Gods repenting I have spoken elsewhere.

Verse 10. *And God saw their works* i. e. He noted and noticed them to others. Or, he saw them, that is, he approved of them. *Videre Dei, est approbare.* Let God but see Repentance (as a rainbow) appearing in our hearts and lives, and he will never drown us in destruction. But unlesse God sees turning, he sees no work in a fast, saith One upon this very Text. God may say to impenitent fasters, saith Another, as *Isaac* did to his father, *Behold the fire and wood, but where is the lamb?* Or as *Jacob* did concerning *Joseph*, *Here's the coat, but where's the child?* Get thee behind, said *Jehu* to the messengers, *what hast thou to do with peace?* Confessions and humiliations are our messengers: but if the heart be not broken, if the life be not amended, what peace? The *Talmudists* note here, that God is not said to have seen their sack-cloth and ashes, but their repentance and works, those fruits of their faith; truth in the inward parts, which God eyeth with singular delight *Jer. 5. 3.* as the work of his own spirit *Eph. 8. 9.* *Certum est nos facere quod facimus; sed ille facit ut facimus*, and he is pleased to call his grace in us, our works, for our encouragement in well-doing: and freely to crown it in us, without any merit on our part.

*That they turned from their evill way* To which they were by nature and ill custome so wedded and wedged, that they could never have been loosened, but by an extraordinary touch from the hand of heaven. The conversion of a sinner from the evill of his way is Gods own handy-work *Jer. 31. 18.* 2 *Tim. 2. 25.* *Ezech. 6. 9.* *Plato* went three times into *Sicily* to convert *Dionysius* the tyrant, and could do no good on him. *Polemo*, of a drunkard, by hearing *Xenocrates*, is said to have become a Philosopher: But what saith *Ambrose* to him? *Si respicit à vino* &c. If he repented of his drunkenness, yet he continued an Infidel; he was still *temulentus sacrilegio* drunk with superstition: He recovered of one disease, and died of another, as *Benhadad* did: he gave but the half turn, and therefore turned at length, and neverthelesse into hell. We conceive better of these *Ninivites* though some are of opinion, that their repentance was but fained and forced, as was that of *Pharaoh* and *Ahab*, as appears (say they) by the sequent history, by their dealing against the Jewes, and by *Nahum*.

De Elia &  
jejun. cap. 12.

Psal. 9. 17.

and God repented] This was *mutatio Rei non Dei*, as is above noted.

## CHAP. III.

Verse 1. *But it displeased Jonah exceedingly* *Mirabilis homo profectò fuit Jonah*, saith *Winckleman* here, as strange a man was *Jonah* of an honest man, as you shall lightly heare of. Well might *David* caution *Psa. 37. 8.* *Cease from anger and forsake wrath: fret not thy self in any wise to do evill.* A fretfull man is easily drawn to evill. *David* was (once at least) displeased at Gods dealing: which was no whit for his credit, or comfort 2 Sam. 6. 8. Discontented he was, not at Gods lenity, as *Jonah*, but at Gods severity, against *Uzziah*: and

E c

that

ἡ στυγὴν ἡ  
κρίσινον  
στυγὴν λέγειν.

Plur.

Ketseph.  
Spuma.  
Hof. 10. 7.

סומון  
אבן  
א fool, and  
אבן  
suddenly, rash-  
ly, is from the  
same root.  
De sera nu-  
min: vindiēt.

that all the peoples joy should be dashed and damped with such a sad and sudden disaster. How much better minded was he when *dumb*, not once opening his mouth, because God did it, *Psal. 39. 9*? The Greeks give this Rule, *Either say nothing, or say that which is better then nothing*. O that you would altogether hold your peace, and it should be your wisdom, said *Job* to his friends, *Iob 13. 5*. Silence sometimes comes to be a virtue, and never more then when a man is causelessly displeased. *Prima semper irarum tela maledicta sunt*, saith *Salust*. Angry people are apt to let flie, to mutter, and mutiny against God and man; as here. Reason should say to choler, that which the Nurse saith to the childe. Weep not, and you shall have it. But either it doth not: or if it do, yet the ear (which tasteth words, as the mouth doth meat) is oft so filled with gall (some creatures have *fel. in aue*) that nothing can relish with it. See *Exod. 6. 9*. If *Moses* his anger was pure, free from guile, and gall, *Exod. 32. 19*. yet *Jonah's* was not so. It is surely very difficult to kindle and keep quick this fire, without all smoke of sinne. Be angry, and sinne not, is, saith One, the easiest charge, under the hardest condition that can be. Men, for most part, know not what they do in their anger; this tasteth such a smoke. Put fire to wet straw and filthy stuffe, and it will smoke and smutch you quickly; yea scorch you and scald you, when once it breaks out. *Levit. 13. 5*. we read of a leprosie breaking out of a burning: seldome do passions burn but there is a leprosie breaking out of that burning. It blistereth out at the lips: hence the Hebrews have but one and the same word for *Anger* and *foaming at the mouth*, *Esth. 1. 18*. *Zach. 1. 7*. They have also a Proverb, that a mans disposition is much discovered, *Bechor, bechis, becagnab*; by his cup, by his purse, and by his passion: at which time, and in which cases. *A fool uttereth all his mind*, *Prov. 29. 11*. (*all his wrath*, say the Seventy) and that *suddenly, rashly*, as the Hebrew intimateth: but a wise man keepeth it in till afterwards, *Prov. 29. 11*. *Ahasuerus* when hee felt himself enraged against *Haman*, walked into his garden, *Esth. 7. 7*. And *Plutarch* tells of one *Archytas*, that, displeased with his servants for their sloth, hee hung from them, saying, *Valete quoniam vobis irascor*, I will leave you; for that I am angry with you. The very first insurrections of inordinate Passions are to bee cruel, the first smoke of them to be smothered, which else will fume up into the head, and gather into so thick a cloud, as wee shall lose the sight of our selves, and what is best to be done: Cease therefore from rash anger, and stint strife betime. The beginning of it, saith *Solomon*, is as when one letteth out water: therefore leave off contention before it bee medled with. *Prov. 17. 14*. Storms rise out of little gusts: and the highest windes are, at first, but a small vapour. Had *Jonah* stopt, or slept back, when he felt himself first stirred, he had not so shamefully over-shot himself, nor heapt up so many sinnes, as he did in the following entercourse with Almighty God. He was naturally hot, and hasty: and so were those two brethren the sonnes of thunder; they had quick and hot spirits, *Luke 9. 55*. Now, where there is much untowardnesse of nature, there Grace is the more easily overborn: sowre wines need much sweetning. Gods best children, though ingrafted into the true vine, yet carry they about them a relish of the old stock still. It is thought by very good Divines, that *Jonah* feeling his own weaknesse in giving place to anger, thought to strive against it, and to addressed himself to prayer, *verse 2*. but transported by his passions of grief and rash anger, while by prayer hee thought to have overcome them, they overcame him, and his prayer too: so true is that of the Apostle; *The wrath of man worketh not the righteousness of God*, *Jam. 1. 20*.

*Verse 2*. And he prayed unto the Lord, i. e. He thought to have done so; but, by the deceitfulnesse of his own heart, he quarrel'd with God; and instead of wrestling with him, as *Jacob*, he wrangled with him. The words seem to be rather a brawle then a prayer; which should ever proceed from a sedate and settled Spirit, and hold conformity with the will of God. Could *Jonah* be in case to pray, when he had neither right conceptions of God, nor bowels of mercy to men: but that millions of people must perish rather then he be held a false Prophet? Say there were something in it of peace for Gods glory, which he thought would suffer; as if God were either mutable, or impotent. Say that there were in this outburst, something of affection to Gods people, who had then no greater enemy to fear, then these *Ninevites*; whom therefore *Jonah* would have had destroyed according to his

his prediction: yet cannot he be excused for falling so foul upon God, and upbraiding Him with that which is his greatest glory, *Exod.* 33. 28, 19. with *Exod.* 34. 6, 7. The truth is, nothing makes a man *eccentric* in his motions, so much as head-strong passions, and private respects. He that brings these into Gods presence, shall do him but little good service. The soul is then onely well carried, when neither so becalmed that it moves not when it should, nor yet tossed with tempests to move disorderly, as did *Jonah* here, and *Job*, in that peevish prayer of his, *chap.* 6. 8, 9. See also *Jer.* 20. 7, 8.

[ *I pray thee, O Lord, was not this my saying, &c.* ] that is, *my thought*: for whether he worded it thus with God till now, it appeareth not: but God heareth the language of mens hearts: and their silence to him is a *speaking evidence*.

[ *when I was yet in my countrey.* ] And had *Jonah* so soon forgotten what God had done for him, since he came thence? Oh what a grave is oblivion! and what a strange passage is that (and yet how common?) *Then beleeveth they his words, they sang his praise. They soon forgot his works, they waited not for his counsel, Psal.* 106. 12, 13. *Jonah* did not surely wait for Gods counsel, but anteverted it. *Idcirco anteverti*, saith he in the next words, (*Therefore I fled before*) and thought hee had said well, spoke very good reason. It is the property of lust and passion, so to blear the understanding of a man, that he shall think he hath reason to be mad, and that there is great sense in sinning. Dogs in a chafe bark at their owne masters: so do people in their passions let lie at their best friends. *They set their mouth against the heavens, and their tongue walketh thorow the earth, Psal.* 73. 9. *Jonah* in his heat here, justifieth his former flight, which he had so sorely smarted for, *Et quasi quidam Aristarchus*, he taketh upon him to censure God for his superabundant goodness, which is above all praise.

[ *For I knew that thou art a gracious God, and mercifull, &c.* ] This He knew to be Gods name, *Exod.* 34. 6, 7. but withall he should have remembered, what was the last letter in that Name; *viz.* that *he will by no means clear the guilt.* See *Nabum* 1. 2, 3. The same fire hath burning heat and chearfull light. *Gracious* is the Lord, but yet *righteous*, saith *David*, *Psal.* 116. 5. his mercy goes ever bounded by his truth. This *Jonah* should have considered; and therefore trembled thus to have upbraided God with that mercy by which himself subsisted: and but for which he had been long since in hell, for his tergiversation and peevishness. But *mercy rejoiceth against judgement*, and runneth as a spring, without ceasing. It is not like those pools about *Jerusalem* that might be dried up with the trappings of horse and horse-men. The grace of God was exceeding abundant, *1 Tim.* 1. 14. It hath abounded to flowing-over, as the Sea doth above the hugest rocks. See this in the present instance. *Jonah* addeth sinne to sinne, and doth enough to undo himself for ever: so that a man would wonder how God could forbear killing him, as hee had like to have done *Moses*, when he met him in the Inne. But He is God, and not man: he contents himself to admonish *Jonah* of his fault, as a friend and familiar, *velut cum eo colludens*, jesting with him, as it were, and by an outward signe, shewing him how grievously he had offended. Concerning these Attributes of God here recited, see the Note on *Joel* 2. 13. and say with *Austin*, *Laudent alij pietatem: Dei ego misericordiam.* Let no spider suck poison out of this sweetest flower: nor out of a blind zeal make ill use of it, as *Jonah* doth, for a cloke of his rebellion: lest abused mercy turn into fury.

[ *Verse 3. Therefore now, O Lord, take I beseech thee my life from me,* ] A pitifull peevish prayer, such as was that of *Job*, and that of *Jeremy* above noted: to which may be added *Sarah's* hasty wish for God to arbitrate betwixt her and her husband: *Moses* his quibbling with God, till at length he was angry, *Exod.* 4. 10, 14. *Eliab's* desire to die out of discontent, &c. What a deal of filth, and of flesh, clogs and cleaves to our best performances? Hence *David* so prayes for his prayers, and *Nehemiah* for pardon of his reformations. Anger is ever an evil counsellour; but when it creeps into our prayes, it corrupts them worse then vinegar doth the vessel wherein it standeth. *Submit your selves therefore to God* (as *Jonah* should have done) *resist this devil* (of pride and passion) and he will flee from you: as by giving place to impatience ye give place to the Devil, *Eph.* 4. 26. who else (by his vile injections, or at least by his vain impertinencies) will so flie-blow and marre our duties

Jam 27

ὁ πῶς ἔταλον  
νδον.

Mercer?

Jam. 4.7.



ties that we may well wonder, they are not cast back as dirt into our faces. Sure it is that if the holy Ghost had not his hand in our prayers, there would not be the least goodnesse in them: no not uprightnesse and truth, without which Christ would never present them, or the Father accept them.

*for it is better for me to die then to live* ] sc. in that disgrace that I shall now undergo of being a false prophet, not henceforth to be believed. Lo, this was it that troubled the man so much, as it did likewise *Moses*, *Exod. 4. 1. They will not believe me*; for they will say, *The Lord hath not appeared unto thee*. But God should have been trusted by them for that, and his call obeyed howsoever, without consultations or disputes; carelesse of their own credit, so that God might be exalted. True it is, that a man had better die with honour, then live in disgrace, truly so called. *It were better for me to die*, saith holy *Paul*, *then that any man should make my glorying void*. Provident we must be (but not over-tender) to preserve our reputation: learning of the unjust steward by lawfull (though he did by unlawfull) means to do it: for our Saviour noted this defect in the *children of light*, that herein they were not oft so wise as they should be, *Luke 16. 8*. But *Jonah* was too heady and hasty in this wish of his death; because his credit, as he thought, was crackt, and he should be lookt upon as a liar. But was the *Eng* of a good conscience nothing to him? was Gods approbation of no value, nor the good esteem of his faithful people? It was enough for *Demetrius*, that he had a good report of the truth *3 Iohn. 12*. what ever the world held or said of him. What is the honour of the world but a puffe of stinking breath? and why should any *Jonah* be so ambitious of it, as that without it he cannot find in his heart to live. Life is better then honour. *Joseph is yet alive*, saith *Jacob*. To have heard that *Joseph* lived a servant would have joyed him, more then to heare that he died honourably. The greater blessing obicureth the lesse. He is not worthy of honour, that is not thankfull for life. *St. Pauls* desire to be dissolved that he might be with Christ, which is *farr farr the better Phil. 1. 3*. was much different from this of *Jonah*.

D. Hall. Com.

Mat. 20. 15.

Jam. 1. 19, 20

*Vers. 4. Doeſt thou do well to be angry?* ] Or what? art thou very angry? *Nunquid recte?* Summon the sobriety of thy senses before thine own judgement: and see whether there be a cause. Is it not lawfull for me to do what I will with mine own? Is thine eye evil because I am good? Shall I not shew mercy on whom I will shew mercy? Or enviest thou these poor *Ninivites* their preservation, for my sake? Cannot I provide for mine own glory, and for thine authority by other means and wayes then thou imaginest? Have patience *Jonah*, and rest better satisfied with my dispensation. Be *swift to hear, slow to speak, slow to wrath*. For, I wot well, the *Wrath of man worketh not the righteousness of God*. This thou wilt see and say as much, when come to thy self, for now thou art quite off; and being transported as thou art,

Horat.

*Nil audire voles, nil discere, quod levet agrum.*

Serm. 3. Sund.  
in Advent.

*Hierome* seeks to excuse *Jonahs* anger: but God here condemneth it, as not well: and *Jonah* himself, partly by not answering again, and partly by recording the story, seems to say of himself as *Father Latimer* doth in another case; I have used in mine earnest matters to say, *Yea*, by *Saint Mary*, which indeed is not well. Anger is not altogether unlawful, so it be well carried; It is, saith one, a tender vertue: and as it is not evil to marry, but good to be wary, so here. Let a man ask himself this question, Do I will to be thus angry? and is mine indignation rightly regulated for principle, object, measure, end? If it be not, the spirit of God will be grieved in the good soul, and sensibly stirre, *Eph. 4. 30, 31*. yea, thou shalt hear the correcting voice thereof within thee, saying, *Dost thou well to be thus angry?* Should not all bitterness and wrath, and anger, and clamour, and evil-speaking be put away, with all malice? And should ye not be kind one to another, and tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you? *Eph. 4. 31, 32*.

*Vers. 5. So Jonah went out of the city,* ] As not yet knowing what God might do, though he found him inclinable to shew them mercy upon their repentance. Or he might think haply, that these *Ninivites* were onely sermon-sick, penitent indeed for the present, but it was too good to hold long: these seemingly righteous men would soon

soon fall from their righteousness, and then be destroyed, though for present somewhat favoured of God. *Mercer* reads the text in the *preterpluperfect tense*, and makes it an *hyperon proteron* thus, *exierat autem Jonas*; but *Jonas* had gone out of the city, *sc.* before he had shewed himself so hot and hasty against God, and brawled with him as above. Others think, that when he saw which way the squares were like to go, he flung out of the city in a great pelt: and if God had fetcht him again with a *flower* on the ear (as *Queen Elizabeth* did the *Earl of Essex* her favourite, when being crossed by her of his will, he uncivilly turned his back as it were in contempt) he had done him no wrong: But God is long-suffering, &c. He considereth whereof we are made, and with what strong corruptions we are beset. He knowes that sinne hath a strong heart, and will not easily be done to death: that nothing cleaves more pertinaciously, or is more inexpugnable then a strong lust; whether it be worldliness, wantonness, passionateness, pride, ambition, revenge, or the like: these *Jehusites* will not easily be driven out; these sturdy rebels will hardly be subdued; these stick closest, as a shirt doth to a leprous body; and cannot be done off but with great ado. Now if *Jonah* be of a cholerick constitution, and soon kindled; if this evil of his nature have been confirmed by custome (a second nature) if Satan stirre up the coals, and say to him as the people did to *Pilate*, *Do as thou ever hast done*: God graciously considereth all this, and beareth with his evil manners.

Comb. Elifab.

and [sat on the east-side of the city] Quite out of the precincts; where he might see their ruine, and not suffer with them. *Faux* after he had laid his train, and set it awork to fire the powder at such an hour, was to have retired himself into *Georges* fields, and there to have beheld the sport. That *Jonah* was so uncharitable as to wish and wait the overthrow of *Niniveh*, and not that they would rather return and live, admits of no excuse. But that expecting its overthrow (according to that God had threatned by him) he secured himself by separating from those sinners against their own souls, was well and wisely done of him. See *Esa.* 48. 20. and 52. 11. *2 Cor.* 6. 17. *Rev.* 16. 4. *Lot* did so from *Sodom*, the people from *Core* and his complices, *John* and his disciples from *Cerinthus* the heretick: he sprung out of the Bath from that blasphemer, lest he should be punished with him: so the Church of *Ierusalem* packt away to *Pella*, &c.

ἐξήλαστο τὸ  
βαλάντιον.

Auseb. l. 3. c. 9.

and there made him a booth] A sorry something, wherein to repose himself, till the indignation were over-past. Ministers as good souldiers of *Iesus Christ* must suffer hardship, be content to dwell in tents, or to lie in huts, till they come to the heavenly palace, where they shall have a better building, *2 Cor.* 5. 1. yea, a throne in that city of pearl, whose master builder is God, *Heb.* 11. 13. Mean while let them not seek great things for themselves: but as the *Turks* never build sumptuously for their own private uses, but content themselves with simple cottages how mean soever, good enough say they, for the short time of our pilgrimage here: so much more should Christians, & especially Ministers, whose reward (how little soever upon earth) is great in heaven. Let them live upon *reversions*: and though their dwelling be but mean, a booth or little better, yet they shall have stately mansions above: and in the mean time, if they can but say as that Heathen did, *Εὐβδὲ ἐστὶ θεὸς*, God dwells here with me, this house of mine is a little Church, a tabernacle for the God of *Isaiah*; oh how happy are they in that behalf, even above the great *Turk* with his *Seraglio*, (which is two miles in compasse) yea, with his whole Empire, which (saith *Luther*) is but a crust cast by the great house-keeper of the world to his dogs.

Turk. bist.  
fol. 343.

Mat. 5. 12.

Turk. bist.

and [sat under it in the shadow] Having food and rayment saith the Apostle, let us therewith be content. Where the word rendred *rayment* signifieth any covering over head, if it be but an haircloth. Some say it signifies *domicilium* an house: others say that houses are not named, for that they were not any where to fix: but to be ready to run from place to place, and to leave house and all behind them: or as souldiers burn their huts when the siege is ended, that they may go home to their houses; being discontentedly contented in the mean while: so should we, glad to hover and cover under the shadow of the Almighty by the grace of faith, *que te pullastrum*, *Christum gallinam facit*, which makes *Christ* the hen, and thee the chicken saith *Luther*.

αὐτὸ πρὸς ἀπὸ.

Estina.

Vt Hamaxabij

till he might see what would become of the city] whether God would not ratifie

Diod. lib. 2.

his word by raining down hell from heaven upon it, as once he did upon sinfull Sodom: or overwhelme it with the river *Tigris*, as once he did some part of it, saith *Diodorus Siculus*, so that twenty furlongs of the town-wall were thrown down by it. And the Prophet *Nahum* threateneth, that with an over-flowing flood God would make an end of the place thereof, chap. 1. 8.

*Verse 6. And the Lord God prepared a gourd*] sc. after that his booth was dried up, and the leaves withered, God by his providence, and not without a miracle (because without seed, and so sudden) furnished *Jonah* with this gourd or ivy-bush, or white vine, or the plant called *Palma Christi*, or *Pentadactylon*, because it resembleth a mans hand with five fingers: something it was, but what, is not certainly known. *Kimchi* thus describeth it: *Est herba longis & altis frondibus umbrosa*. It is an herb or plant that yeeldeth good shade with its long and large leaves. And many yeares before him, one *Rabba* son of *Hanna* said, that it growes by the waters side, is commonly set for shade-lake, before tavern doores: and that oyle is made of the seeds of it.

and made it to come up over *Jonah*] Not only to refresh him, (who having been so lately in the whales-belly was haply more tender-skinned then before, and not so well able to endure the heate of the Sun) but also to make way to that reproof he afterwards gave him ver. 10. *Hoc enim externo signo*, saith *Mercer*, for by this outward signe, God sporting with him, as it were, clearly convinceth him of his impatience, & admonisheth him of his duty: & this He thinketh was not done till the forty dayes wore over.

Esa. 5. 7.

to deliver him from his grief] from his head-ach, caused by the heat of the Sun; which yet he cursed not as the scorched *Atlantes* are said to doe. Or to exhilarate and refresh his spirits after his self-vexing: for the hasty man never wants woe, and the envious person, because he cannot come at another mans heart, feedeth upon his own. Now though God chide him for his fault, yet as a father he tendereth his infirmity, and taketh care that the spirit faile not before him and the soule that he had made. And it is as if he should say: *Jonah* goeth on frowardly in the way of his heart; I have seen his wayes and will heale him: I will leade him also, and restore comforts unto him *Esay* 57. 16, 17, 18 As it is a rule in Physick, still to maintaine nature.

so *Jonah* was exceeding glad] Heb. *rejoyced with great joy*, that is, *supra modum*, he was excessive in all his passions, which speakes him a weake man. Some think he rejoyced the more in the gourd, as conceiving that God thereby voted with him, and for him. This was also *Leahs* error, when rejoycing in that whereof she should have repented rather, she said *Gen.* 30. 18. *God hath given me my hire, because I have given my maiden to my husband, and she hath borne me a first son*. So much mistaken are the best sometimes: and so bladder-like, is mans soule; that filled with earthly vanities though but wind, and gone with a wind, it growes great, and swells in pride and folly: but if prickt with the least pin of piercing grief, it shriveleth to nothing.

*Maximus in magnis, nec parvus in minimis.*

Flut.

*De officio Da. ad Dem.*

*Lib. 17. cap. 14.*

*Verse 7. But God prepared a worm*] All occurrences are to be ascribed not to Nature, Fate, or Fortune, but to God: who as he is *Great in great things*, so is he not *little in the least*. He prepared first the gourd, and then the worm, and then the wind. He was the great doer in all. He so attempereth all, that his people shall have their times and their turns of joy and forrow. These two are tyed together, said the Heathen, with chaines of Adamant: hence also *Ageronia's* altar in the temple of *Volupia*. See the circle God usually goes in with his, *Psal.* 30. 5, 6, 7. &c. to teach them that all outward comforts are but as grasse or flower of the field, which he can soone blast or corrode by some worne of his providing. *Moneo te iterumque iterumq; monebo*, saith *Laclantius*, I warn thee therefore, & will do it againe & againe, that thou look not upon those earthly delights as either great or true to those that trust them: but as things that are not onely deceitfull, because doubtfull but also deadly, because delicious. There is a worm lies couchant in every gourd to smite it, a *teredo* to waite it, besides the worm of conscience bred in that froath and filth, for a perpetuall torment.

and it smote the gourd that it withered] Plants have also their wounds, diseases and death, saith *Pliny*. The gourd being gnawed at the root, and robbed of its moistness withered. *Sic transit gloria mundi*. But the righteous shall flourish like a palm-tree



tree (not like this palm-crist) *Psal.* 92. 12. Now the palm-tree though it have many waights at the top, and many snakes or wormes at the roor, yet it still sayes, *Nec premor nec perimor*, I am neither born down, nor dried up: but as *Noah's* olive drown'd, kept its verdure; and as *Moses* bush fired but not consumed; so farth it with the righteous, *persecuted but not forsaken* &c. 2 *Cor.* 4. 8, 9. and at death a crown of life awaites him, *Quanta perennis erit*, an immarcescible crown, an inheritance undefiled and that withereth not, *Pet.* 1. 4. that suffereth no *Marasmus*, but is reserved fresh and green for you in heaven; like the palm-tree which *Pliny* saith never loseth his leafe nor fruit: or like that Persian tree, whereof *Theophrastus* saith, that at the same time it doth bud, blossome and beare fruit.

*Verse 8.* God prepared a vehement East-wind. The windes then blow not where they list, at randome I mean, and without rule: but are both raised and layed againe by God at his pleasure. He prepared, and sent out of his treasures, this

violent East-wind. Heb: silent: so called either because it silenceth all other winds with its vehemency: or because when it blowes, men are made silent or deaf with its din, so that their tale cannot be heard. There are that by silent here understand a still, low, gentle East-wind, that cooled not the heate of the ayre inflamed by the Sun, but rather added to it, and set it on: *αἰὼνικὸν* the Greeks interpret it: and this suites well with that which followeth.

and the Sun beat upon the head of Jonah. *Ussit & laetit* *Psal.* 121. So the Poet,

—feriente cacumina Sole.

*Chrysostome* cannot but wonder, that whereas all fire naturally tendeth upwards, the Sun should shoot his beames downwards, and affect these lower bodyes with his light and heat. Whereby if he be trouble some to any *Jonah*, it is because God will have it so (for he is a servant, as his name in Hebrew importeth) without whom neither Sun shineth nor raine falleth *Mat.* 5. 45. and who by afflictions (set forth in Scripture by the heate of the Sun) bringeth back his straglers *Psal.* 119. 97.

that he fainted. Though the head of man hath a manifold guard upon it, as being overlaid first with haire, skin and flesh, like the three-fold covering of the Tabernacle; and then encompassed with a skull of bones like boards of Cedar; and afterwards with diverse skins like silken curtaines: and lastly enclosed with the yellow skin which *Solomon* calleth the golden ewer *Eccle.* 12. 6.

yet *Jonah* fainted and wished in himself to die. *Ita ut ab animo suo peteret mori*, he required of his soule to go out of his body, *Egredere o anima mea*, as *Hilarion* said, but in a better sense he called for death, as his due: being, belike, of *Seneca's* mind, that Nature hath bestowed this benefit on men, that they may bereave themselves of life, whensoever they please: not considering that God is Lord of life and death, neither may any one lay down his life but when He calleth for it: as a souldier may not leave his station, but at the command of his captaine.

it is better for me to die then to live. Not so *Jonah*, unless you were in a better mind. You should rather say as *Martinus* on his sick-bed did, *Domine si adhuc populo tuo sum necessarius*, Lord if I may yet be serviceable to thee, and usefull to thy people, I refuse not life and labour. Or as *Mr. Bolton* on his death-bed desirous to be dissolved, when he was told by some standers by, that though it was better for him to die then to live, Yet the Church of God would miss him: He thus sweetly replied with *David* & *Sam.* 15. 25, 26. *If I shall find favour in the eyes of the Lord, he will bring me again* &c. but, if otherwise, loe here I am, let him do what seemeth good in his eyes. A good man is born for the benefit of many, as *Bucers* Physitians said to him: neither may he desire to die out of discontent, as *Jonah* did for a trifle, wherein he was crossed; and rather then which to have been deprived of, *Niniveh* that great city, by his content, should have been destroyed. That he never after this would return to his own countrey, but was so sick of the fret that he died of the fullens, as some Hebrewes say, I cannot beleieve. See the Note on ver. 3.

*Ver. 9.* Doeſt thou well to be angry for the gourd? What? so soon blown up for a thing of nothing? *Tantane animis celestibus ira?*

*Alciat: Emb.*

*Sr. Thom.  
Bodlye's possy.*

*Jer. 10. 13.*

*R. Selomoh.*

שמש

*Mat. 13. 6. 21.  
Rev. 7. 16.  
and 16. 8. 9.  
1 *Pet.* 4. 12.*

*Obit huius fuit  
matore  
δελτα-λ'Χ'Α.  
Sept.*

*Sever. Epist. 3.  
Bernard.*

*Mr. Bagshaw.  
in the life of  
Mr. Bolton.*

*Mel. Ad. Non  
sibi sed mul-  
torum utilitati  
esse natum.*

*Eneid. lib. 1.*

*Dijue*

*Æneid. lib. 1.**Ibid. lib. 9.*

— *Dijne hunc ardorem mentibus indunt*  
*Euriale? an sua cuique deus fit dira libido?*

Knew not *Jonah* that to be angry without a cause, was to be in danger of the judgement? *Mat. 5. 22.* that it was a mortall sin, and not veniall, as Papists falsly conclude from that text; which sets not forth a different punishment of rash anger, but a diverse degree of punishment? that it is the murder of the heart, as our Saviour there shewes, and the fountaine of the murder both of the tongue, and of the hand? will he be like the foolish bee, who loseth her life to get revenge? See the Note on *ver. 4.*

*and he said*] Before he said nothing when reproved for his rash anger *ver. 4.* and that was best. Now he chats against God, laying the reins in the neck of his unruly passions, and running riot. Who can understand his errors? and who can tell how oft a servant of God may fall into a foul sin, if strongly inclined thereto by nature, or violently tempted by satan and his instruments? Of *Judah* indeed it is expressly noted, that he *knew his daughter-in-law Tamar againe no more Gen. 38. 26.* But what shall we say to *Lots* double incest? to *Sampsons* going down againe to *Gaza* *Judg. 16?* to *Abrahams* twice denying his wife? to *Iohns* twice adoring the Angell *Rev. 19. 10. and 22. 8?* Let him that standeth, take heed lest he fall: and let Gods people see that there be no way of wickednesse found in them, that they allow not, wallow not in this guzzle: sith hereby they loose not their *jus hereditarium*, but yet their *jus aptitudinale*, not their title but yet their fitnessse to Gods kingdom: and perhaps, their fulnesse of reward there 2 *Iohn 8.*

*and he said, I do well to be angry, even unto death*] A fearefull out-burst: resist passion at the first rising up: else who knowes whither it may transport us? Passions, saith One, like heavy bodies down steep hills, once in motion move themselves: and know no ground but the bottome. *Jonah* (saith Another upon this text) slights admonition, riseth up in an animosity against it to a desperate degree of anger: such wild beasts are furious passions when we give them the reins. Thus He, Surely as the Lion beateth himself with his own taile: and as fullen birds in a cage beate themselves to death, so could *Jonah* in this rage find in his heart to do: and he shames not to tell God as much. It was therefore no ill wish of him that desired God to deliver him from that naughty man Himself, from headlong and headstrong passions, which may not only disweeten a mans life but shorten it. The Emperor *Nerva* died of a fever contracted by anger. *Valentinian* by an irruption of blood. *Wenceslaus* King of *Bohemia* in a rage against his cup bearer fell presently into a palsey, whereof he died. What disease *Jonah* died of I know not: but this I know, that in his heat he did and said enough here in this text, to have made Almighty God retolve as he did once against those muttering Mutineers in the wilderness, *As truly as I live, saith the Lord, as ye have spoken in mine eares, so will I do to you:* Thou shalt surely dye *Jonah*; out of thine own mouth will I judge thee &c. But God chose rather to glorifie himself in *Jonah's* salvation, then in his deserved destruction. *Dat igitur penitentiam, & postea indulgentiam* (as that father prayed) He therefore first giveth him repentance, and then pardon, as appeareth partly by his recording of these passages, and so shaming himself, as it were, before all the world: and partly also by his closing up his Prophecy with silence: not striving with God for the last word, as *Peter* did with Christ, and would needs carry it, till the event of things confuted him, and he was glad to seek a corner to cry in *Mat. 26. 35.* with 75.

*Domine libera  
me à malo ho-  
mine meipso.*

*Num. 14. 28.*

*Verse 10. Then said the Lord*] He did not roare upon *Jonah*, nor run upon him with a drawn sword, even on his neck, upon the thick bosses of his bucklers: but gently said unto him, that he might the more admire his own impotency and Gods lenity; both which he studiously describeth all along this Prophecy; a good signe of his sound repentance.

*Iob 15. 26.*

*Thou hast had pity on the gourd*] Here is the end scope and application of the parable; whereby it appeareth that God prepared not the gourd so much for the ease and use of *Jonah's* body, as for a medicine to his soule, convincing him of the iniquity both of his wayes and wishes, by an argument drawn from the lesse to the greater: and confuting him by a comparifon. Thou, a sinfull and wretched man,

hast

hast had pity: Or *spared*, and art sorry it perished. The gourd a sorry shrub, a meane mulhrome, and none of thine neither, but as lent thee: Alasse master, said they it was but borrowed:

*for the which thou hast not laboured*] And so canst not be so fast-affected to it. For all men love their own works rather then other mens, as parents and poets, saith *Aristotle*: proving thereby, that those which have received their riches from their parents are more liberall, then they which have gotten them by their own labour.

πάντες ἀγα-  
ποῦσι μὲλλον  
τὰ ἐκ γὰρ αὐτῶν.  
*Ethic. l. 4.*

*neither madest it grow*] Thou hast neither planted nor watered it, or any way added to it, by thine industry: for that also was no part of thy paines but mine. Not that God laboureth about his creatures; for he doth all his work without tooke or toile *Esa. 40. 28* but this, as many other things in Scripture, are spoken after the manner of men, and so must be taken.

*Which came up in a night*] Heb: *was the son of a night*, not without a miracle: though *Pliny* speak of the quick and wonderfull growth of this shrub.

*and perished in a night*] *Cito oriens, cito isidem moriens*, quickly come, and as quickly gone; a fit embleme of earths happinesse. Surely man walketh in a vaine shew; *fancā quadam felicitate temporaliter florens*: they shall soon be cut down like the grass, and wither as the green herb. They are but *Hemerobij*: their life is but a day (and such a day too, as no man is sure to have twelve houres to it) as this gourd was but of one dayes continuance, as it came up in a night, so it perished the next; *cito crevit, cito decrevit, repente prolatus, repente sublatus*, of very small continuance.

*Aug. Ep. 126.*

*TAYNOR.*

*Verse II. And should not I spare Niniveh*] I who am all-bowels: I who am a sin-pardoning God *Neh. 9. 31.* none like me for that *Mic. 7. 18.* I, who am the Father of mercies, and God of all comfort *2 Cor. 1. 4.* whose property and practise it is to comfort those that are cast down *2 Cor. 7. 6.* I, who am so transcendently gracious, that thou hast even bit me in the teeth with it *ver. 2.* should not I be affected with the destruction of Niniveh?

*Ego emphati-  
cum. Mercer.*

*that great city*] See Notes on *chap. 1. 2.* and *chap. 3. 3, 4.* yea I will spare it, sith it is ten thousand times more worth then that gourd of thine so much pittied.

*wherein are more then sixscore thousand Persons*] more then twelve myriads of innocent infants that cannot discern &c. but live a kind of sensitive life, as not yet come to the use of reason, and are therefore matched and mentioned with beasts. And also much cattle (a part of my care) which have had their share, as they could, in the common humiliation; and shall therefore share in the common preservation. And hast thou an heart to repine at this, and not to be set down with so good reason? *Jonah* is now sad and silenced: and although we heare no further of him, yet methinks I see him (*Iob. lik*) laying his hand upon his mouth in an humble yeeldance: yea putting his mouth in the dust, and saying *Once have I spoken, but I will not answer: yea twice, but I will proceed no further. Teach me, and I will hold my tongue: for thou hast caused me to understand wherein I have erred. How forcible are right words &c.*

*Job 40. 5.*

*Job 6. 24, 25.*

*A com.*





A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Upon the Propheſie of  
M I C A H.

C H A P. I.

Verſe I.



*He word of the Lord &c.] See the Note on Hoſ. I. I. to Micah the Moraſſhite to diſtinguiſh him from Micaiah the ſon of Imlah, who propheſied in Ahabs dayes, above an hundred yeares before this. Micah the Moraſſhite, ſo called from the place of his birth or abode which is made famous by him (as Abdera was by Democritus, Hippo by Auſtin) and not He by it; Ambroſe ſaith his name ſignifieth, Quis iſte? who's this? who? (ſaith that Father in answer) Not one of the common ſort, but an elect veſſell to carry Gods name to his people. Hierome from his title Moraſſhite interpreted, calleth him Coharedem Chriſti Coheire with Chriſt, of whom and his kingdome he ſweetly Prophecieth: and may therefore be called the Evangelicall Prophet; as was Eſay, his contemporary with whom he hath many things common: and this one thing above him, that he nameth Bethlehem Chriſts birth-place chap. 5. 2. for the which (as well as for his boldneſſe Ier. 26. 18.) he was famous in the Church Mat. 2. 6. Ioh. 7. 42.*

*in the dayes of Iotham, Abaz. Hezekiah] Abaz ſtandeth between Iotham and Hezekiah, as thistle or thorn between two lillies. or roſes. Manaſſeh comes after, and degenerates into his grandfather Abaz. To his time Micah attained not, much leſſe to Joſiahs, as Iſidore hath it: for betwixt Iotham and Joſiah were an hundred and twenty yeares at leaſt. It is probable that Micah Propheſied forty yeares, if not more: wherein he ſaw many changes, and met with many moleſtations: had cauſe enough to cry out with his Colleague, Who hath beleev'd our report? My leaneneſſe, my leaneneſſe &c. Yet held he on his courſe; as being of Latimers mind, who ſpeaking in one of his ſermons of a miniſter that gave this answer why he left off preaching? viz. becauſe he ſaw he did no good; this ſaith Latimer,*

*Latimer*, is a naughty, a very naughty answer.

*which he saw* [sc. with the eyes of his mind, for the use of the Church; whereto this prophesie comes commended, first as the word of the Lord, and secondly, as extraordinarily revealed to this Prophet.

*concerning Samaria and Jerusalem*] *Samaria* seemeth to be first named because most guilty before God. They are yoked together, because there was scarce ever a better (*Aholah* and *Aholibah* sisters in sin) and one the much worse for the others neighbourhood. *Jerusalem* would take it in high scorn (likely) to be matched with *Samaria* (so much slighted and shunned by her *Isa. 4. 2.*) as Papists now do to be set by Protestants, Turks by Christians (the word of a *musulman* beares down all other testimony amongst them) But this Prophet is very bold (as it is said of *Isa* his cocontaneous *Rom. 10. 20*) binds them both up in one bundle, and ipareth not to shew *Judah* their transgressions, and the house of *Jacob* their sins.

*Verse 2. Hear, all ye people,*] He beginneth as *Esay*, in a lofty and stately stile, powing himself out in a golden flood of words (as *Tully* speaketh of *Aristotles* Politicks) and calling for utmost attention and affection: as knowing that he had to do with men more deaf then sea-monsters, and more dull then the very earth they trod on; which is therefore here commanded to hearken, sith men (that *habitable part of Gods earth* *Pro. 8. 31*) will not heare and give care: wherein they are worse then the insensible creatures *Psal. 119. 91*.

*and let the Lord God be witnesse against you*] Here he turneth his speech to the refractory Jewes: speaking to God as a righteous judge and swift witnesse, *Judex, Judex, vindex*, against them if they hearkened not to his message, *nisi pareant, ideoque pereant*.

*the Lord from his holy temple*] that is, let him testifie from heaven *Psal. 11. 4*, that he is displeased with you, and that I have carefully sought your soules-health. Or, *from his temple at Jerusalem* wherein ye glory, and where ye think ye have him as fast bound to you, as the *Tyrians* had their idol *Apollo*, whom they chained and nailed to a post, that he might not forsake them, when *Alexander* besieged their town, and took it. The Heathens had a trick when they besieged a city, to call the *Tutelar* gods out of it by a certain charme, as beleiving that it could not otherwise be taken. In a like sense whereunto some have interpreted the following verses here.

*Macrob. lib. 3.  
cap. 9.  
Virg. Aen. 2.*

*Verse 3. For behold the Lord commeth out of his place*] that is, say they out of *Judea* and his temple there, leaving it to the *Chaldeans* and *Assyrians*. See *Ezech. 3. 12.* and chapters 9. 10, and 11. where God makes divers removes from the Cherubins to the threshold, from thence to the East-gate, from thence to mount *Olivet*, quite out of the city chap. 11. 23 and when God was gone, then followed the fatall calamity, in the ruine of the city. But by Gods comming farth out of his place here, I conceive is meant his descending from heaven to do justice on this hypocriticall nation, *Esay 26. 21*, and because *hypocritis nihil stupidius* hypocrites resting on their externall performances and priviledges will hardly be perswaded of any evill toward them *Mic. 3. 11. Is not the Lord, say they amongst us? nona evill can come upon us*; therefore we have here an emphaticall *Ecce, Behold the Lord commeth*: he is even upon the way already, and will be here with the first. He will come down as once at *Sodom*, when their sin was very grievous *Gen. 18. 20*. when they were overcharged with the superfluity of naughtiness; God came from heaven to give their land a vomit; And so he would do here: for Unregenerate *Israel* was to God as *Ethiopia* *Am. 9. 7.* as the Rulers of *Sodom*, and people of *Gomorrhah* *Esay 1. 10*.

*and tread upon the high-places of the earth*] the High and mighty Ones, that having gotten on the top of their hillocks as so many Ants, think themselves so much the better and safer, repose confidence in their high places and strong-holds, as *Nebuchadnezzar* did in his *Babel*, *Edom* in his cliffs of the rocks, munitions of rocks, *Obad. 3.* the rich fool in his heapes and hoards *Luk. 12.* these, with their false confidences, God will tread down in his anger, and trample them in his fury, as the mire of the streets: he will bring down their strength to the earth, and lay their honour in the dust. *Isa. 63. 3, 6*.

*Verse 4. And the mountaines shall be molten under him*] This is to the self-same sense:

Though

Though men swell in their own eyes, to the hugeness of so many mountains: and though gotten upon their hill of ice, they think they shall never be moved, *Psalm* 30. 6, 7. yet when God with his devouring fire, and everlasting burnings comes in presence, these craggie mountains shall soon dissolve and melt as wax, they shall be as waters, poured down a descent, they shall flow as a land-flood, &c. By which similitudes, and familiar comparisons is notably set forth the irresistible wrath of God for the affrighting of hard-hearted sinners, that they may take hold of his strength, and make peace with him, *Esa* 27. 5.

*The valleys also shall be cleft.* ] The poorer sort also shall have their share in the common calamity. God will neither spare the high for their might, nor the base for their meanness, but Lords and lovels together, shall be as wax before the fire, &c. ] Wax is a poor fence against fire, sticks and stubble against a strong torrent: so humane force, against divine judgements.

*Verse 5. For the transgression of Jacob is all this,* ] Left they should think, either that these things were threatened in *terrorem* onely, and would never be inflicted: or else that they had not deserved such severity, but that God should pour out his wrath rather upon the Heathen that knew him not, and upon the families that called not on his name. The Prophet here sheweth that Jacob was become a just object of Gods indignation, by his transgressions or rebellions, and the whole house of Israel by their sinnes: there was a generall defection, and therefore they must expect a generall destruction. For why? *the just Lord is in the midst thereof: he will not do iniquity, he will not acquit the guilty: morning by morning doth he bring his judgements to light, he faileth not: but the unjust knoweth no shame,* will take no warning, which is a just both preface and desert of his ruine.

*What is the transgression of Jacob?* ] say they in a chatting way; like those miscreants in *Malachy*, that so worded it with God, *chap. 1. and 3.*

*Is it not Samaria?* ] saith the Prophet, in answer to that daring demand of theirs. So, *what are the high-places of Judah?* ] viz. the superstitions and carnall confidences thereof? *Is it not Jerusalem?* saith the Prophet. Are not their capitall cities become their capitall sinnes? Read we not of the calf of Samaria, *Hos.* 8. 5. and did not her kings set up idols at *Dan* and *Beihel*, and *Gilgal* and *Beerseba*? As for *Jerusalem*, had she not turned the very Temple into an high-place, by resting in her ceremoniall services, and sacrifices? Did not some of her best kings wink at the high-places? And *Ahaz*, that stigmaticall Belial, shut up Gods Temple, and set up strange worships? How then could these frontlesse fellows ask, *What is the transgression, &c?* and *What are the high-places &c?* The Prophet goes not behind the door to tell them, that the best of them were no better then a rabble of rebels against heaven: and their chieftains were most in fault, though they least liked to hear of it. *Samaria* is a very *Poneropolis*, and *Jerusalem* is little better: they both are even transformed into sinnes image: the Prophet here speaks of them, as if they were not onely sinfull, but sin it self; as *Tully* saith of one *Tubulus* a *Roman* Preter, that he was so desperately wicked, *ut ejus nomen non hominis sed vitij esse videretur*; that he passed not for a man, but for a Vice, so flagitious were his practices: or as *Austin* saith of this present evil world, That it is nothing else but a *stie of filthy hogs*, or a *kennell of mad dogs*.

*Harapocorum,  
vel colluvies  
rabidorum canum. Aug.*

*Verse 6. Therefore I will make Samaria as an heap of the field,* ] i. e. like as when stones are gathered out of a field, they are laid together on heaps: so I will take course that where *Samaria* now is, there shall be nothing to be seen, but heaps of stones and rubbish. God is the true *condemner*: *for thou hast made of a city an heap, of a defended city a ruine, a palace of strangers to be no city, it shall never be built,* *Esa* 25. 2. Of *Rome* it was long since prophesied:

*Tota eris in cineres, quasi nunquam Roma fuisses.*

O that God would hasten that day: *Scipio* foresaw it, and wept, *sc.* when he saw *Carthage* set all on a light fire by himself. In the greatness of the *Turkish* Empire are swallowed up many kingdomes and countreys: besides all those Churches and places so much spoken of in Scripture, the Romans onely excepted: yet no doubt for their many and mighty sinnes, Time shall triumph over this so great a Monarchy,



chy, when it shall but then live by fame, as others now do. *Jam seges est ubi Troia fuit.* Though thou build thy walls as high as heaven (said the Oracle to wicked Phocas) yet sinne that lieth at the foundation, will one day over-turn them.

Turk. hist. pref. Cedren.

and as plantings of a vineyard, ] that is, it shall be made a place fit for the planting of vines: it shall be utterly rased and harased. *A Lapid* observeth the fitnessse of the expression here used, in that *Samarita* was scituate on an hill that bore vines: and before it was a city, it had been a vineyard: God threatneth to make it so again, and so to stain the pride of all its glory: see what a trouble-rown sinne is. Surely did people but know what it will once cost them, and cause to them, they durst not but be innocent.

--Uni mihi pergamo restant Incola captivo qua bove victor erat. Bacchus amat colles.

and I will pour down the stones thereof into the valley, ] that is, into a by-corner. Elapidation is necessary to a vine-yard, *Esay* 5. 2. there being no possession that requireth more pains and care, as *Cato* hath observed.

and I will discover the foundation thereof. ] I will not leave a stone upon a stone, nor any foot-step of so stately a city, that hath so long time been a cage of unclean birds, an *Angean* stable of abominable idolatries. God, as he hath loving respects to the places of his servants birth and abode, *Psal.* 87. 6. *Esay* 49. 16. so he sets the marks of his wrath upon those places where foul sinnes have been perpetrated, as upon our Abbeyes and Monasteries, whose very foundations are laid naked.

*Verse 7.* And all the graven images thereof, ] Upon these the jealous God will execute vengeance: so to shew his hatred of idolatry. The stones of the altars hee will make as chalk-stones, that are beaten in sunder: the grooves and the images shall not stand up, *Esay* 27. 9. As for those that worship them, and repent not of the works of their hands, *Rev.* 9. 20. they shall smart surely for their idolatries, as did those of old in the wilderness: and the more ingenuous of their posterity acknowledge at this day, that there is no punishment befalleth them, in which there is not still an ounce of that golden calf. True it is, that the *Samaritan* superstition which was grosser at first, (and for which they were carried captive by the *Assyrian*) was afterwards refined by *Manasseh* a Jew-priest, that in *Alexanders* time made a defection to him, and brought many Jews with him: but that saved them not from utter destruction.

Moses Gerand.

and all the hires thereof shall be burnt with fire, ] Her rewards given her by her sweet-hearts, *Hof.* 2. 5, 12. and 9. 1. her vowed presents and memories, (as Papists now call them) her monies and donaries shall be set on a light fire. God will confute their vain confidences, as he did those Popish rebels of *Norfolk* in *Edward* the sixth time, who brought into the battell the Pix under his canopie, and with all his trinkets, crosses, banners, candlesticks, memories, &c. which in the end could neither help themselves, nor save their friends from the hands of their enemies.

Alis & Mon. fol. 1190.

for she gathered it of the hire of an harlot, &c. ] Ill gotten goods thrive not. Few harlots are found to be rich. Indeed we read of *Phryne*, a notable strumpet, that she offered to rebuild the walls of *Thebes*. on condition that this might be engraven on them; *Ο μὲν Ἀλέξανδρος κατακαύσας, &c.* *Alexander* pulled them down, and *Phryne* set them up again, but it would not be accepted. *Flora* also the *Roman* harlot was very rich: and so is the whore of *Babylon* at this day, by her trading with the merchants of the earth: but this will not hold long, *Rev.* 18. 10. In one hour shall her judgement come: and in one hour so great riches shall come to nothing, *verse 17.* *England* was wont to be counted and called the *Popes* *Ass*; for bearing his burdens: and his *puteus inexhaustus*, his pit of treasure, whence hee drew at pleasure. *Polydor Virgil* was sometime Collectour of his *Peter-pence* here, &c. But *Henry 8.* casheered and cast him out hence; depriving him of his harlot-hire. And well he had done, had he not given occasion to those that came after to complain. *Possidebant Papista, possident jam Rapista, &c.*

*Verse 8.* Therefore I will wail and howle, ] Good men are usually more deeply affected with the wretched estate of wicked persons, then they themselves are. Thus *Samuel* mourned for *Sauls* rejection; *Daniel* was astonied and troubled at the import of *Nebuchadnezzars* dream, *chap.* 4. 19. *Habakkuk*s belly trembled, and his lips quivered at the consideration of the judgements that were to come upon the *Chaldeans*. Do we so (saith *Mr. Perkins*) at other mens smartings.

Hab. 3. 16.

I will go stript, ] *tam mente quam veste*, renting off my garments, and casting them

them from me, as if bereft of my wits: *Pro demente vel insano quidam accipiunt*, saith Calvin here. See *Esay* 59. 15. with the margent, and *Esay* 20. 2.

*I will make a wailing like the dragons,* ] which sucking the Elephants blood, till he fall down dead upon them, and oppresse them with his huge bulk, make an horrible howling: so horrible (saith *Palacius* out of *Pliny* and *Solinus*) that they amaze, yea kill those that hear it. *Fides sit penes antores.*

and mourning as the owls, ] Heb. as the daughters of the owl, or of the ostrich: young ostriches cast off by their dammes, *Job* 39. 14. *Lam.* 4. 3. and hungerbit howl pitifully, as do also the young ravens for like cause, *Psal.* 147. 9. Of the ravens of *Arabia* it is recorded, that full gorged, they have a tuneable sweet record: but empty, screech horribly. By these similitudes here used, the Prophet would expresse his griefe to be unexpressible.

Speed. 432.  
Camd. in  
Middlesex.

*Verse 9. For her wound is incurable,* ] Or, she is grievously sick of her wounds; Or, her wounds are full of anguish, neither is there any to pour in balm of Gilead, to allay it: any to lick it whole, as the Lady *Elinor* did her husband Prince *Edwards* wound, traiterously given him in the holy land, by an *Assassine*, with a poisoned knife.

for it is come unto Judah, ] viz. *Samaria's* wound and Plague is come, i. e. shall shortly come, though now they live, as if out of the reach of Gods rod, or as if they had a protection.

he is come unto the gate of my people. ] *Sennacherib* (fleshed with former successes at *Samaria*, which had been carried captive by his father) came up to the very gate of *Jerusalem*, as an over-flowing scourge: and thought to have cut off all the Jews at once: as if they had had all but one neck. He came up over all his channels, and went over all his banks. He passed thorough *Judah*, and over-flowed, reaching even to the neck: and the stretching out of his wings filled the breadth of thy land, O *Immanuel*, *Esay* 8. 8. But *Immanuel* soon took a course with him, *Esay* 37. 33. so that though he came to the gates, yet he entered not into the city: nor shot an arrow there, nor cast a bank against it. Look upon *Zion*, saith that Prophet, the city of our solemnities, and see if *Jerusalem* be not still a quiet habitation, *Esay* 33. 20. Walk about *Zion*, saith the *Psalmist*, and go round about her, tell the towers thereof. See if any be missing since *Sennacherib* came up against them. Mark yee well her bulwarks: are they diminished? consider her palaces: are they at all defaced? *Psal.* 48. 12, 13. What if *Jerusalem* be wicked? yet *Sennacherib* is insolent. If therefore *Jerusalem* shall be smitten with the rod of *Sennacherib's* fear, *Sennacherib* shall be smitten with the sword of Gods revenges, who of all things cannot endure a presumptuous and self-confident vaunter: but will deal with his people, not according to his ordinary rule, but according to his Prerogative. Surely *Israel* hath not been forsaken, nor *Judah* of his God, of the Lord of hosts, though their land was filled with sinne against the Holy One of *Israel*, *Ier.* 51. 5.

*Verse 10. Declare ye it not at Gath, weep ye not at all,* ] sc. in their sight and hearing, (though at home, weep your fill, *verse* 8.) lest the daughters of those uncircumcised triumph, *2 Sam.* 1. 20. lest out of your tragedies they compose comedies; and ye become their musick, whilst they revel in your ruines, and make themselves merry in your misery.

In the house of *Aphrah*, roll thy self in the dust. ] An elegant Agnomination in the original: q. d. Dust thy self in the house of dust. *Aphrah* had its name from its dirtiness; as *Paris* is called *Luseta à luto*, from its dirtiness: and as *Hiram* called the twenty cities of *Galilee* given him by *Solomon*, *Cabul*, that is dirty, or displeasing, *1 King.* 9. 13. Fitly was this city called *Aphrah*, or *Dusty*, saith the Prophet: for it shall be reduced to dust, and the inhabitants occasioned to roll themselves in the dust, in token of extreme sorrow. See *Lam.* 2. 10. Some think *Aphrah* is put for *Ephraim*: others, better understand it for a particular city; either that in the tribe of *Manasseh*, *Gideons* city, *Judg.* 6. 11. or that other in the tribe of *Benjamin*, *Josh.* 18. 23. not far from *Jerusalem*.

*Verse 11. Passe ye away, thou inhabitant of Saphir,* ] Or, thou that dwellest fairly, as it were in a city set with Saphires, see *Esay* 54. 11. such as was *Susa* in *Persia*, and *Antioch* in *Syria*, a city so sweet and specious, that *Mahomet* never durst come into it, lest he should be there detained by the pleasure of the place.

*Saphir*

*Saphir* here (say some) may allude to *Samaria*, that instead of her fairnesse shall be exposed to ignominy and nakednesse: they shall be carried away, young and old, naked and bare-foot, even with their buttocks uncovered, to the shame of *Samaria*, *Esay* 20. 4. So the Popes champions dealt by the *Waldenses* in France, those ancient Protestants. One great city of theirs they took, and put to the sword sixty thousand. To another they gave quarter for life; but so, as that both the men and the women should depart stark naked (*partibus illis quæ honeste nominari non possunt, sanctorum illorum cruciatorum oculis expositis*) and shew all.

*River. Jesu  
vapul. 331.*

*The inhabitants of Zaanan* ] *Loci pecorosi*, faith *Junius*, the countrey of flocks. Some make it to allude to *Zion*. Others say, it signifieth an out-let: and make it to be as a gate to the kingdom of *Judah*. These came not forth of their gate in the mourning of *Bethzel*, or of the place over-against, to condole with them, as having their hands full at home, and matter enough of mourning for their own misery.

*He shall receive of you his standing* ] The enemy shall stand and stay amongst you, till he hath subdued you, and made a clear conquest: hee shall not give you over, till he have done the deed.

*Verse 12. For the inhabitant of Maroth waited carefully for good,* ] Or, shall grieve for the good, viz. that he hath lost in the common calamity; grieve till hee be heart-sick, as *Amos* 6. 6. or wait till he faint, for hope deferred maketh the heart sick, *Prov.* 13. 12. The name of this city is *Maroth*, that is, *bitternesse*; and bitter things shall befall her: see *Ruth* 1. 20. because together with the good of *Piety*, which she ought to have waited upon, she hath lost the good of *Prosperity*, which in vain she hath waited for. The expectation of the wicked is wrath, *Prov.* 11. 23.

*But evil came down from the Lord.* ] It is He that sends and sets the enemy awork: as *Titus* acknowledged, at the last destruction of *Jerusalem*, that he onely lent his hands to the divine justice. It was God that stirred up enemies to revolted *Solomon*. And *Job* descried Gods hand on the arms of the *Sabeen* robbers.

*Verse 13. O thou inhabitant of Lachish, bind the chariot to the swift beast,* ] To the Camel, or Dromedary, faith *Calvin*, which is a very swift beast, (wee call a slow body *Dromedary*, per *Antiphrasin*) or to the post-horses *Angarijs*, as *Junius*: he means, Make hast away. *Salmaneser* is already at *Samaria*, and *Sennacherib* will be ere long at *Lachish*, *Esay* 36. 2. *Hannibal ad portus*, begone with all possible speed: hast, hast, hast.

*She is the beginning of sin to the daughter of Zion,* ] Not partner onely, but *Author*, and *Ring-leader*. Such are all *heresiarchs*, and *inventors of evil things*, *Rom.* 7. 30. These shall drink deep of Gods wrath here, and be cast alive into the burning lake, *Rev.* 19. 20. Some apply the words to the confederacy of *Lachish* with *Jerusalem* against king *Amaziab*, 2 *King.* 14. 19. slain at this city.

*For the transgressions of Israel were found in thee.* ] The often-change of person in this verse is remarkable. The chief sinne that *Lachish* stands charged with is, that being near to *Beerseba*, she had learned her manner, *Amos* 8. 14. that is, her rites, and religions, instituted by *Jeroboam*, and transmitted them to *Jerusalem*. Superstition soon spreads, and is catching: like the *Jerusalem-Artichoke*, it quickly over-runs the ground, and chokes the Heart.

*Verse 14. Therefore shalt thou give presents, &c.* ] And so seek to make thee friends among the *Philistines*: but such carnall confederacies never prosper. The *Greek Churches*, Anno 1438. afraid of the *Turks*, sent and subjected themselves to the *Bishop of Rome*, that they might have the help of the *Latine Churches*: but shortly after, they were destroyed, their Empire subdued, and swallowed up by the *Ottoman* greatnesse, &c. How much better were it to send a *Lamb* to the Ruler of the earth, *Esay* 16. 1? to bring presents unto Him that ought to be feared, *Psal.* 76. 11? even to God, who cutteth off the spirits of Princes, and is terrible to the Kings of the earth? verse 12. Was he not so to *Sennacherib* whom *Lachish* here feared, and fled from? to *Nebuchadnezzar*, *Belsazzar*, *Xerxes*, who after he had waisted over two millions of men into *Greece*, and beaten the *Hellepont* (for battering his bridge of boats over it) with three hundred stripes, was defeated, routed, and forced to flee back in a poor fishers boat, to save his own life?

*Herod.*

*The houses of Achzib (that is of a lie) shall be a lie to the kings of Israel.* ] Or



have been a lie to the kings of Israel : never true to those that trusted them : And wilt thou confederate with them, and confide in them ?

*Verse 15. Yet will I bring an heir unto thee,* ] Or, a Possessor, who shall lay claim to thee, as by right of inheritance. This heir was the Assyrian, and those Colonies brought by him into the cities of Israel, 2 King. 17. 34. These took upon them as heirs and owners of the country, till turned out afterwards by Josiah King of Judah, 2 King. 23. 4, 8. Here is another elegant allusion, ( as this Chapter is full of them ) for *Marefabab* signifieth an Inheritance, or Possession. And if it were *Mizab's* own country, ( as many think ) we may see the Prophets integrity, in not bearing with his best friends : but taking the same liberty to tell them of their sins, and dangers, that they did to commit the one, and to incur the other. *Physician heal thy self*, said they to our Saviour, *Luke 4. 23.* that is, thine own country, as it is there explained.

*He shall come unto Adullam, the glory of Israel.* ] Haply so called, because David was once there hid and harboured : and the place thereby renowned. Or, because it was a strong-hold, wherein Israel gloried and trusted, but in vain : sith the enemy should come to it, and surprize it. Some think poor *Adullam* is called the glory of Israel ironically, and by way of scorn. Some read it thus, *O glory of Israel*, ( to wit, then lost and overthrown ) and they make it to be a deep sigh of the Prophet, fet from the bottome of his heart ; whereby he witnesseth that he is greatly sorry for the ruine of the Israelites : that hee might move them also to mourn in like manner. This he further preffeth them to in the next words.

*Verse 16. Make thee bald and poll thee,* ] i. e. Make most bitter lamentation ; he alludes to a custom among the Easterlings, of tearing off the hair of their heads and beards, in times of great heaviness. See *Job 1. 20. Esay 15. 2. Jer. 7. 29. Ezr. 9. 3.* In other cases baldness was forbidden Israel, ( lest they should symbolize with Heathens, but in case of sorrow for sin, they were called to it, *Esay 22. 12.*

*for thy delicate children,* ] To whom thou hast been rather a parricide then a parent : dealing by them, as that false School-master in Italy, that brought forth his scholars to Hannibal.

*as the Eagle,* ] when he is old, and loseth his feathers ; and with them, not only his beauty, but also his swiftness and courage.

Dancus.

L. Flor.

## CHAP. II.

*Verse 1. WO to them that devise iniquity,* ] Or, labour, affliction, vanity, a lie. The Hebrew word *Ara*, is of large use ; applied to all kinde of sinne, which causeth pain, sorrow, and misery : and here in particular to covetousness, that root of all evil to a mans self, and others, 1 Tim. 6. 9, 10. Our Prophet sings a *Wo* at it, as doth likewise *Habakkuk*, chap. 2. 9. calling it an evil covetousness, as the Prophet *Esay* tells us, that for the iniquity of his covetousness, God was wroth with Israel and smot him, *Esay 57. 17.* The world counts it a light offence : and casts a cloak of good husbandry over it, 1 Thes. 2. 5. But this disguise will serve such, no better, then that which *Ahab* once put on and perished. Let no man deceive you with vain words, ( those plastered words, 2 Pet. 2. 3. used by hells Proctours ) for because of these things ( sc. fornication, covetousness, &c. those peccadillo's as they are counted ) cometh the wrath of God upon the children of disobedience, Ephes. 5. 6. For why ? They devise iniquity, cogitant quasi coagitant, they plot and plow mischief, being men of wicked devices, Prov. 14. 2. talking estoons to themselves, as that covetous catif did, Luk. 12. 17. beating their brains about their worldly projects, and resting no more, no not upon their beds by night ( a time and place appointed for rest, when men should together with their clothes put off their cares, and compose themselves to sleep ; that nurse of nature, and sweet parenthesis ) then one doth upon a rack, or bed of thorns.

*Thus they work evil upon their beds,* ] They work hard at it, having the devil for their task-master, who shall therefore also be their pay-master. He hath their souls here as in a sling, 1 Sam. 25. 29. violently tossed about and restless : they are his drudges

Πλάσις ἀό-  
γος.

drudges and dromedaries, driven about by him at his pleasure 2 *Tim.* 2. 26. wholly acted and agitated by him *Eph.* 2. 2. having as many Lords as lusts, where-with their hearts are night and day exercised, 2 *Per.* 2. 14. without intermission. See this in *Felix*, who at the same instant trembled and coveted a bribe: in *Abab*, who sick of *Naboths* vineyard, laid him down upon his bed, but rested not. His heart did more afflict and vex it self with greedy longing for that bit of earth, then the vast and spacious compasse of a kingdome could counter-comfort.

when the morning is light they practise it] And so they lose no time, being up and at it by peep of day; when others are fast asleep, and so more easily surprised and circumvented by them. The morning is the most precious part of the day: and should be employed to better purpose. But wickednesse proceedeth from the wicked, as saith the proverb of the Ancients 1 *Sam.* 24. 13. and as they like not to have God in their heads *Psal.* 10. 4. nor hearts *Psal.* 14. 1. so neither in their words *Psal.* 12. 4. nor wayes *Tit.* 1. 16. but the contrary: Surely satan is rightly called the God of this world; because as God at first did but speak the word and it was done, so if the devill do but hold up his finger, give the least hint, they are ready prest to practise.

because it is in the power of their hand] The Vulgar hath it, *Because their hand is against God*: and indeed the same word *El* signifieth God and Power. The Seventy render it, *Because they have not lifted up their hands to God* (an exercise proper and fit for the morning *Psal.* 5. 4.) The Tigurine, *Quia viribus pollent*, They have strength enough to do it. *Their hand is to power* (so the Originall hath it) that is, saith *Calvin*, *quantum possunt, tantum audent*, they dare do their utmost, they will try what they can do: their hand is ever ready to rake and scrape together commodity; neither can they be hindered either by the feare of God, or any respect to righteousness.

*Nilil cogitant  
quod non idem  
patrare ausing  
De Monachis;  
Luthers.*

*Ver. 2. And they covet fields, and take them by violence*] See here the severall degrees of sin; and what descents covetous men dig to hell, and beware betimes. Surely as the plot of all diseases lies in the humours of the body; so of all sin in the lust of the soule. The Heathen could say,

Πάντων μὲν πρώτου καὶ ἐνδύμια ἐστίν.

*Laertius.*

Covetousnesse is called the lust of the eyes 1 *Ioh.* 2. 16. because from looking comes lusting, from lusting, acting, (hence lusts of the soule are called *deedes of the body* *Rom.* 8. 13.) yea acting with violence, *they covet and take*, they rob and ravish *Psal.* 10. there is neither equity nor honesty to be had at their hands: but as they take away fields, houses, heritages shamelessly; so they beare them away boldly, and think to scape scotfree; because it is *facinus majoris abolla*, the fact of a great one, whose hand is to power, as *ver. 1.*

*Juvenal.*

and houses, and take them away] though a mans house be his castle (as we say) yet it cannot secure him from these cormorants. Scribes and Pharises devoured widdowes houses *Mat.* 23. 17 where was a concurrence of covetousnesse and cruelty (for these seldome go sundred) besides the putid hypocrisie of doing this under a pretence of long prayers. A poor man in his house, is like a snail in his shell: crust that, and you kill him.

so they oppresse (or defraud) a man and his house] Either by fraud or force, by craft or cruelty they ruine a man, (a well-set man *virum validum*) and his family, his whole progeny; which might not be done to the unreasonable creatures *Deut.* 22. 6. This is to be like *Uladus* that cruel Prince of *Valachia*: whose manner was, together with the offendour to execute the whole family; yea sometimes the whole kindred.

כֹּהֵן

*Ver. 3. Behold against this family do I devise an evil*] They had devised iniquity *ver. 1.* and now he deviseth their misery. God usually retaliates, and proportions provocation to provocation *Deut.* 32. 21. frowardnesse to frowardnesse *Psal.* 18. 26. contrariety to contrariety *Lev.* 26. 18, 21. and device to device, as here. He loves to pay sinners home in their own coyne; and to make them know by sad experience and see, that it is an evil thing and bitter to forsake the Lord and his feare *Jer.* 2. 19. Woe be to that man against whom the Almighty sets himself to devise an evil: such an one shall find, that *thought* is not free (as that pestilent proverb would

*Turk. bist fol.  
363*

Polybins.  
In declam.

would make it) either from the notice of Gods holy eye, the censure of his mouth, or the stroak of his hand. See *Ier.* 4. 14. and 6. 39. *Rev.* 2. 23. *Deut.* 29. 19. And this, Nature it self had some notion of, as appeareth by his censure who judged that *Antiochus* did therefore die loathsomely, because he had but an intent to burn *Diana's* temple. *Fecit quisque quantum voluit*, saith *Seneca*: and *Incesta est, & sine stupro, quæ stuprum cupit* saith the same Authour. Vaine thoughts are very sins, and expose men to punishment: these shall either excuse or accuse at the last day *Rom.* 2. 15. Meane-while, God is devising what to do to them: he is preparing his bow and making ready his arrowes upon the string, even a *Tophet* of the most tormenting temper will shortly swallow them up, without true and timely Repentance.

Sic laqueos  
feram dum jactat,  
astringit Sen.

From which ye shall not remove your necks] It shall so halter and hamper you, that like fishes taken in an evill net, and as birds caught in a snare, so shall ye be snared in an evill time, when it falleth suddenly upon you *Eccles.* 9. 12. ye shall never be able either to avoide it, or to abide it. But as the bird in a gin, the fith on the hook, the more it strives, the more it sticks: and as the bullock under the yoke, the more he wriggles, the more he galles: so shall it be here. Your faire necks, that would not beare the easy yoke of Gods obedience, shall be ridden on by the enemy and bound to your two furrowes *Hos.* 10. 10, 11. yea a yoke of iron shall be put upon thee, untill thou be destroyed *Deut.* 28. 48.

neither shall ye go haughtily] *Heb.* *Romah*; and hence haply *Roma* had its name, from its height and haughtinesse: according to that of the Poet

Virg. l.  
Æneid.

— atque alta mœnia Roma.

The meaning here is, God would deject and darken them, so as that they shall utterly lose their former renown and splendour. He will thrust them down, as it were with a thump on the back, and there hold them. See *Ezech.* 21. 26, 27. the scene shall be changed, and the haughty abased.

ἡμέρα i. e.  
ἡμέρας.  
ἡμέρας.

Ideo minatur  
Deus ut non  
puniat.

for this time is evill] Both sinfully and penally evill. The Apostle semeth to allude to this text, when he saith, *Redeeme the time, because the dayes are evill*: and *Sufficient to the day is the evill thereof*, that is, the misery of it, saith *Christ Mat.* 6. 34. And againe, Those very dayes shall be affliction (so the Greek text hath it) *Mark* 13. 19. as if the time were turned into affliction: because of that evill, that onely evill without mixture of mercy *Ezech.* 7. 5. here foretold, and therefore foretold, that it might have been prevented.

Verse 4. In that day shall one take up a parable &c.] In that day, that dolefull, and dismal day of their calamity.

shall One] Any one that is moved at your misery, and would work you to a sense of your sin the mother of your misery:

shall take up a parable] *tristem & querulam* sad and sorrowfull.

and lament with a doleful lamentation] *Heb.* with a lamentation of lamentations, or with heigh-bo upon heigh-bo, as the word seemes to signify.

we be utterly spoiled] Plundered to the life, laid naked to the very foundation, *chap.* 1. 6. put into such a condition, as that there is neither hope of better, nor place of worse.

he hath changed the portion of my people] that is God, or the *Assyrian* by Gods appointment, hath taken away our countrey, and given it to strangers. The Pope took upon him in *Henry* the 8. dayes to give England *Primo occupaturo* to him that could first win it. *This brutum fulmen* came to nothing: But when Gods people changed their glory for that which profited not, *Ier.* 2. 11. he soon changed their portion; he caused that good land to spew them out, he turned their weale into woe, and brought wrath upon them to the utmost. Neither profited it them any more to have been called Gods people, then it did *Dives* in flames, that *Abraham* called him *Son*; or *Judas*, that *Christ* called him *Friend*.

Erab.

how hath he removed it from me? ] This is Lamentation-like indeed. See *Lam.* 1. 1. and 2. 1. and 4. 1. all beginning with the same word, *How*. The speech is concise and abrupt, meet for mourners. There is an elegancy in the original not to be Englished. How uncertaine are all things here! God sits upon the circle of the earth,



earth, and shakes out the inhabitants at pleasure, as by a canvas. Persons and things are said to be in heaven, but on earth: on the outside of it only, where they have no firm footing. *Dionysius* was driven out of his kingdom: which yet he thought was tied to him with chains of adamant, saith the Historian.

Esa. 40.

Ælian. lib. 2.

turning away (from us as a loathsome object, being so incorrigibly flagitious) he hath divided our fields] sc. to the enemy for a reward: like as he gave Egypt to *Nebuchadnezzar* for his pains at Tyre. Or thus, Instead of restoring (which now we are hopelesse of) he hath divided our fields, our fertile and fat countrey to those that will be sure to hold their own in it; as the *Gauls* and *Goths* did in Italy, after they had once tasted the sweetnesse of it. *Vatablus* rendreth the text thus: How hath he taken from me those fields of ours which he seemed ready to restore? he hath even divided them, sc. to others.

Verse 5. Therefore thou shalt have none that shall cast a cord by lot] Fields were divided with cords of old, and inheritances also, See *Psal.* 16. 5. and 105. 11. and 78. 55. 2 *Sam.* 8. 2. This hope is henceforth cut off from revolted Israel: the ten tribes never returned, the other two did, and some few of the ten amongst them. Whether upon their conversion to Christ they shall be restored to the promised land, Time (the mother of Truth) will make manifest.

In the congregation of the Lord] So you were once, but now nothing lesse. A Congregation ye are still, but of malignants: a rabble of rebels conspiring against heaven. A name ye have to live, but ye are dead: ye cry out *Templum Domini*, The Temple of the Lord are we: but in truth ye are no better then those Egyptian temples, beautifull without, but within nothing to be seen but a cat, rat, or some such despicable creature. Here they are called the Congregation of the Lord by an irony, as the Cardinal of *Ravenna* is so called by way of derision.

Verse 6. Prophecie ye not, say they, to them that prophecie] Prodigious impudency, thus to silence the Prophets, or else to prescribe to them, according to the other reading of the text, Prophecie not, as they prophecie, for they are too tart: therefore Drop not ye who thus drop vinegar and nitre, who vex our galled consciences, no lesse then the cruel *Spaniards* do the poor *Indians* naked bodies, which, for a sport they do day by day drop with burning bacon: But let these drop that can smooth us up, that can utter toothlesse truths, that will drop oyle into our eares, and give us silken words; these be Prophets for our turns &c. God cannot please some hearers, unlesse he speak tinkling and tickling words. Now, these must get their eares healed (as *Demosthenes* advised his countrey men of Greece) ere they can be in case to hear with profit. They must learn of Bees, to passe by roses and violets, and sit upon Time; to heed, I meane, sound rebukes rather then smooth supparations. There are that note a jeare in the team Drop. It is well known that the word Preached is oft compared to raine *Deut.* 32. 2. *Esay.* 55. 10. 11. The Prophets therefore are here in derision called Droppers or Distillers, and forbidden to do their office; or at least, to drop in that sort. Thus their successors in evill the Pharisees (who were likewise covetous) derided Christ; And thus their predecessours also in *Esay's* time put a scoff upon him, and his preaching, *cap.* 28. 10. where the sound of the words in the Original carries a taunt as scornfull people, by the tone of their voice, and riming words, gibe and jeare at those whom they vilify.

Sr. Fr. Drake.

byssina verba.

Luk. 16. 14.

they shall not prophecie to them] q. d. You shall have your wish; my droppers shall give over dropping, and be no further troublesome, nor take shame any more by prophesying to such a perverse people, so shamelesly so lawlesly wicked.

that they shall not take shame] Or, shall they not take shame? q. d. though they will not heare of it, that shame shall be their promotion, and confusion their portion; yea they shall surely feel and find it so.

Verse 7. O thou that art named the house of Jacob] That hast a name to live but art dead *Rev.* 3. 1. that art called a Jew, and makest thy boast of God *Rom.* 2. 17. that hast a form of knowledge *Rom.* 2. 20. and a form of godlinesse *2 Tim.* 3. 5. a semblance of sanctimony *Luke* 8. 18. acting religion, playing devotion, as if it were a name onely; or as if it were enough to be named the house of Jacob, or to have his voice, though the hands are the hands of *Esaü*, the practise nothing suitable to the profession. Thus many amongst us content themselves with the bare

bare

bare name of Christians: as if many a ship, hath not been called *Safe-guard* or *Goodspeed*, which yet hath fallen into the hands of Pirates. The devil will surely sweep, and hell swallow all such *Nominalists*: such shall find that an empty title yeelds but an empty comfort at the last. What was *Dives* the better for this, that *Abraham* called him sonne, or *Iudas* that Christ called him friend, or the rebellious *Iewes* that God stileth them his people? Doth he not elsewhere disclaim them, and call them a *sinful nation*, a *people laden with iniquity*; the people of his wrath and of his curse? May not all *Formalists* fear *Jacobs* fear? *Gen. 27. 12. My father per-adventure will feel me, and I shall seem to him as a deceiver: and I shall bring a curse upon me, and not a blessing.* Our heavenly Father will surely feel us in our addresses: and if he find us but complementing, and contenting our selves to be called the *house of Jacob*, he will confute our vain confidences, and cut us out of the roll; as he did *Dan* and *Ephraim*, who were named the *house of Jacob*, and yet for their wickednesse are passed by in the reckoning up of the twelve tribes, *Rev. 7.* as if they were souldiers put out of pay, and cashiered.

Mal. 2. 15.

ἡ ἀρετὴ τοῦ  
νόμου.

1 Tim. 1. 14.

2 Theff. 3. 1.

Luk. 19. 40.

Is the spirit of the Lord straitned, or shortned? Is he a penny-father? hath he but one blessing? Is there not with him the residue of the spirit? plenteous redemption, an exceeding abundant goodnesse even to a *superpleonasm*? Where then is the fault that you are no more *Jacob-like*, plain-hearted and perswasible; that ye refuse to be reformed, hate to be healed, saying to me, Depart, and to my Prophets, Drop not, &c. Neither curse ye nor blesse ye, as he said to *Balaam*? wherein if they should hearken to you, and be ruled by you, yea, should you straitly threaten them with bonds to speak henceforth to no man in my name, as *Act. 4. 17.* yet my word is not bound, 2 *Tim. 2. 9.* but runs and is glorified: my spirit is not straitned, but is free and not fettered. I tell you, that if these (Prophets) should hold their peace, and not drop, the stones would immediatly cry out: which against change of weather do stand with great drops of water to confute your unyeeldingnesse. Turn ye therefore now at my reproof; behold, I will turn out my spirit unto you, I will make known my words unto you, *Prov. 1. 23.* I will do it howsoever; yea, in despite of you I will do it, as some sence the foregoing verse, reading it thus (and the original will bear it) Drop ye not, but they shall drop.

Are these his doings? ) i. e. Such as God doth approve of, or rather, are these *Jacobs* doings? tread you in the steps of your father *Jacob*? did he ever silence the Prophets, and withstand those that were sent unto him? Did he not rather lie low, put his mouth in the dust and crie out, speak, Lord, for thy servant heareth. Good is the word of the Lord which ye have spoken, &c. And whereas ye will be apt enough to replie that *Iacob* had no other cause: for the Prophets never spake but good and comfortable things to him, it is answered in the next words.

Do not my words do good to him that walketh uprightly? ] Heb. upright; that pondereth his paths by the weights of my word, and turneth not to the right hand nor to the left, *Pro. 4. 26, 27.* but walketh exactly, accurately, and precisely, *Eph. 5. 15.* keeping within my precincts, &c. Do not my words do good to such, and speak they not peace to him? *David* felt it as sweet as honey, *Pf. 119. 103.* But as honey causeth pain to exulcerate parts, though of it self it be sweet and medicinal: so doth the word of God to exulcerate consciences. Children, though they love to lick in honey, yet they will not endure to have it come neer their lips, when they have sore mouths: so is it here. Excellently saith Saint *Austin*, *Adversarius est nobis, quamdiu sumus & ipsi nobis, &c.* The word of God is adversary to none, but such as are their own greatest adversaries, &c. It may well be compared to *Moses* rod, which whiles he held it in his hand, it flourished and brought forth almonds; but being cast on the ground it turned into a serpent. Did it not take hold of those refractories, *Zech. 1. 6.* that would not take hold of Gods covenant, and chuse the things that pleased him, *Esay. 56. 4?* Doth it not still sting wicked people with unquestionable conviction and horror; when as great peace have they which love Gods law, and nothing shall offend them?

Ἀκούω τὸ  
μελὶ τοῦ  
ἐλάστ.  
Al. Aphrod.  
Probl.

Psal. 119. 165.

*Verf. 8.* Even of late my people is risen up as an enemy ] Heb. yesterday, no longer ago; to all their former flagitious practises they have now newly added this of execrable rapine and robbery, which is still fresh, and as it were flagrant in mine eyes. Although the truth is, that God looketh upon former sins as presently committed:

for

for as there is no beginning of eternity, so neither is there any succession. But let men take heed how they heap up sin, lest they heap up wrath: for although God may bear with people for one or two out-strayes, yet when once it comes to three transgressions and to four, he will not turn away the punishment, Am. 1. 2. and one new sin may set many old awork in the conscience; making it like *Ezekiels* scroul, wherein was written *lamentations, and mourning, and woe*. Surely I have seen yesterday the blood of *Naboth*, and the blood of his sons, saith the Lord, 2 *Kin.* 9. 26. The word signifieth *last night*, though it were done some while before. See the word *yesterday* so used by the Apostle *Hebraizing* with his Hebrews, *Chap.* 15. 8. Some read the text thus, *He that was yesterday my people is risen up on the other side as against an enemy*, viz. raging against God, and ranging against all men, biting all they come anear as mad dogs. See *Esay.* 9. 21. 1 *Thess.* 2. 15. they please not God, but rise up in rebellion against him; and are contrary to all men, being rather *Israelites* then *Israelites*, *Gen.* 16. 12. and therefore not rightly named the house of *Jacob* (that plain man, *Gen.* 25. 27. without welt or gard, guile or gall) nor could the word of the Lord do good unto them, so long as their deeds were evil, and they loved darkness rather than light.

Ezek. 2. 12.

Joh. 3. 19.

*Ye pull off the robe with the garment*] Robbing and pillaging passengers with greatest inhumanity: not leaving them a rag to cover them, or a crasse to blesse them with, as the proverb is. This was common in *Scotland* and *Africa*, saith *Dan.* here. It was in *England* also, till the dayes of king *Alfred*, who first divided the land into shires, and then the subjects into tenths or *Tithings*; every of which severally should give bond for the good abearing of each other, &c. By this courie men were not careful onely of their own actions, but had an eye to all the nine, for which they stood bound; as the nine had over each. Infomuch that a poor-girle might travel safely with a bag of gold in her hand, and none durst meddle with her.

Heyl. Geog. 474.

*from men that passe by securely, as men averse from war*] There are a sort of such as delight in warre, *Psal.* 68. 30. that make a sport of it, as *Abner*, 2 *Sam.* 2. 14. that take more pleasure in it then in an Empire, as *Iustin* saith of *Pyrrhus* king of *Epirors*. *David* was none such; and yet he wanted not for courage. His motto was, *I am for peace*, or (as the Hebrew hath it) *I am peace*. He had seen the woe of warre, and knew well the lawlesse of it. The law is no more, saith the Church in the *Lamentations*, *Chap.* 2. 9. *Inter arma silent leges*, saith the Heathen, The noise of warres drowns the voice of lawes. A reverend man hath well observed, that as those three commandments, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal* are ranked together in the law: so they are commonly violated together by unruly souldiers, *Esay.* 13. 16. *Their children also shall be dashed in pieces before their eyes, their houses shall be spoyled, and their wives ravished*. These are the miseries of warre. But what meant these miscreants to shed the blood of warre in peace, 1 *Kin.* 2. 5. to strip the innocent and therefore fearlesse passenger of his raiment, as those thieves did him, that went down from *Ierusalem* to *Jericho*, dreading no such danger? neither to rob him onely, but to ravish him too, *Pf.* 10. that they might find all precious substance, and fill their houses with spoyl? And what meant the corrupt Rulers to suffer it so to be, and not to brandish the sword of justice against such stigmatical *Belialists*.

Nulli major ex imperio, quam illi &amp; bello suis voluptari.

Luk. 10. 30.

Prov. 1. 13.

*Vers. 9. The women of my people*] Or, the wives; once wives, but now widdows, and therefore calamitous, friendlesse, comfortlesse; as a vine whose root is uncovered, as a wandering bird, or a nest forsaken, *Isai.* 16. 2.

*have ye cast out from their pleasant houses*] where they had long lived with their husbands in love, peace, and much sweetnesse, as good *Naboths* wife had: This was barbarous cruelty. God had taken order in the law, that none should harm a bird sitting upon her own nest, how much lesse a daughter of *Abraham*? Widdows and Orphans are his clients, *Pf.* 146. 9.

*from their children have ye taken away my glory*] i. e. My maintenance and that livelihood that I had allowed them for their better education, which might have redounded to my great glory. Whereas now, being by you bereft both of friends and meanes, *genuunt, fremunt, vobis maledicunt, clamantque vindictam in caelum*, saith *Montanus*, they groan, they moan, they curse you, they crie to me for vengeance, &c.

Verse 10.



Virg.

Verf. 10. *Arise ye and depart*] *Veteres migrate coloni*, make up your fardles and prepare for a deportation: here's no longer being for you, unlesse ye were better. Behold the land is defiled; therefore I do visit the iniquity thereof upon it, and the land it self vomiteth out her inhabitants *Lev. 18. 25.*

Byrn.

*This is not your rest*] As you falsly fancy, and vainly vaunt: binding upon the promise, but not performing the condition. It is the guile of gracelesse men to stuffe themselves with promises, till they have made them a pillow for sinne: *Et sic presumendo sperant, & sperando pereunt*, they presume till they perish, as he did who died with this desperate saying in his mouth, *Spes & fortuna Valite*, Farewell life and hope together.

Euseb. de  
vit. Const.  
lib 5.

*Because it is polluted*] sc. by your sinne, which is of so fullying a nature, that it defileth also the very visible heavens, which are therefore to be purged by the fire of the last day: like as those vessels that held the sin-offering were either to be broken if earthen, or to passe the fire if of better mettall: they must not think to rest that let sin lie unrepented of in the conscience. But as a man that hath used himself to drink poison, at the 1. & 2. time he may do wel, but the last it overcomes and destroyes himself: so the next sin, though lesse, may set all the former aworking. And as two poisons met in the stomach make a man restless, so sin and wrath met in the conscience, raise a great garboile there. Neither must they think to dwell in Gods good land, that will not live by Gods good laws, *Esa. 1. 19. Ps. 107. 39, 40.* they walk upon fireworks every moment ready to be blown up: *brimstone also is scattered upon their habitations*, that if the fire of Gods wrath do but lightly touch it, they are suddenly consumed. Eusebius telleth us of *Dioclesian*, that bloody persecutor of the Church, that giving over the Empire, he decreed to lead the rest of his life quietly: but he escaped not so. For after that, his house was wholly consumed with lightning, and a flame of fire that fell from heaven, he hiding himself for fear of the lightning died within a little after.

*it shall destroy you even with a sore destruction*] *Diffipatione roborata*, saith Calvin, *Perditione precisata*, saith Tremellius. The land longs for a vomit to spue you out, and it shall do it effectually. Poyson given in wine works more furiously then in water. Woe be to that people or person whom God will destroy with a violent destruction. This he doth not willingly, or from his heart, *Lam. 3. 35.* but mens sinnes compel him to it. Surely as many a fowl is shot with an arrow feathered from her own body: and as of the blackbirds slime is made the lime whereby he is taken: so out of the dung of mens sinnes doth God make his limetwigs (his judgements I mean) to take them withal. Long they might rest, would they but let him rest: but pollution is the forerunner of perdition.

Specul. Europ.

Verse 11. *If a man walking in the spirit, &c.*] *Si vir ventosus*, so Junius rendreth it, *if a windy and false man lie, saying, &c.* Let a man but feed them with vain hopes and frothy fancies, let him but make fair weather before them: when the storm of Gods wrath is ready to break out upon them; let him promise them plenty of all things, and prophesie to them of wine and strong drink: as the Popish Priests in *Gerfons* time publicly preached to the people, that if any one would hear a Masse, he should not on that day be struck blind, nor die suddenly, nor want sufficient sustenance, &c. These call themselves the *Spirituality*, or *men of the Spirit*, (as *Hosea* hath it) as if all others to them were carnal, and destitute of the spirit. They also (after the manner of those false prophets of old) take to themselves big-swole titles, and as they increase in their pretended holiness, so they proceed in their titles from *Padre benedicto* to *Padre Angelo*, then *Archangelo*, *Cherubino*, and lastly *Cerephino*, which is the top of perfection. But what is all this more then a light flask, or a pillar of smoak, which the higher it mounteth, the sooner it vanisheth? And what are all such vain boasters but *gloria animalia*, popularis aurea mancipia vilia as *Hierome* calls *Crates the Philosopher*? may it not fitly be said of them as *Hos. 9. 7.* *The Prophet is a fool, the spiritual man is mad*: and as *Ezek. 13. 3.* Surely these are foolish prophets that follow their own spirit, and have seen nothing. O Israel, thy Prophets are like the foxes in the desert, &c. A wonderful and horrible thing is committed in the land. The Prophets prophesie falsely, and the Priests beare rule by their means, and my people love to have it so: and what will ye do in the end thereof? *Jer. 5. 31.* All will be naught no doubt. There is not a more dangerous creature then a parasitical Prophet. *Ezekiel* calleth them the devils dirt-dawbers,

Chap.

chap. 13. 10. his upholders, for they sowe pillows, &c. And these are Prophets for this people, fit letice for such lips; *dignum patellâ operculum*: a singular plague of God upon the men of this world, who deserve to be deceived: for why? they have desired it, and it best pleaseth their vitiated palats. Most people, having first flattered themselves, are well content to be soothed up by others: and I cannot but accord him that saith, If there were Judges ordained for flattery, they would have no doings: there being so very few that will complain, that they are flattered.

Verse 12. *I will surely assemble, O Jacob, all of thee,* An Evangelicall promise (saith Diodate, after Others) of gathering together the Univerſall Church under the kingdom of Christ, contrary to the precedent dispersion, *vers. 10. Assembling I will assemble, and gathering, gather them,* sc. into the boſom of the Church, called therefore *Ecclesia* (as culled and collected out of the world) and *Church*, or *Kirk*, of *Kueiaxâ*: because it belongs to the Lord Christ, who gathereth his together, as the hen doth her chickens: and died not for that Nation of Jews onely, but that also he might gather together into one, the children of God that were scattered abroad, Joh. 11. 51, 52. Here, He is called the *breaker up*: and his Apostles likewise those that have broken up, and have passed thorough the gate, &c. doing great exploits, and subduing souls to the obedience of the faith; as here in *Britain*, where *Cesar* himself could not break thorow, but

*Terrina quasitis ostendit terga Britannis,*

as *Pompey* in *Lucan* upbraids him. Hence *Tertullian* saith, Christ brake into those places of *Britanny* that the *Romans* could never come at. He is that King against whom there is no rising up, *Prov. 30. 31.* He is *Jehovah* on the head of his people, or in the fore-front of them, as their Captain General, to lead them on, and bring them off safely in all encounters. *Habent ista amplissimam promissionem*, saith *Gualther* here: this is an excellent promise, and carrieth in it a most sweet consolation. But I rather think it to be a continuation of the former threatening: *I will surely assemble them,* sc. to the slaughter. I will gather them together, sc. that they may be broken in pieces: *I will put them* (or pen them up) *together as the sheep of Bozrah*, that are fat, and fit, and appointed for the slaughter. See *Esay 34. 6.* *Bozrah* was a rich pasture country in *Edom*, from whence most fat sheep, and meet for meat were sent to the shambles.

*Britannorum  
inaccessa Ro-  
manis loca  
Christi paru-  
erunt.*

*Quasi Ante sig-  
nanus &  
Ductor. Lapid.*

*Esay 8. 9.*

As the flock in the midst of their fold, So will God, first shut you up by strait sieges, and then number you out to the sword; and ye shall all bow down to the slaughter, *Esay 65. 12.* There is a memorable story of the suffering of certain good people in *Calabria*, Anno 1560. by the hands of the bloody Papists there. A great sort of them being thrust up in one house together, as in a sheep-fold, the executioner comes in: and among them, takes one, and blindfoldeth him with a muffler about his eyes, and so leadeth him forth to a larger place, where he commandeth him to kneel down: which being done, he cutteth his throat, and so leaving him half-dead, and taking his butchers knife, and muffler all of gore-blood, cometh again to the rest; and so leading them one after another, he dispatched them all to the number of eighty eight. In Ireland many like barbarous butcheries have been committed, by those breathing devils the Romish Rebels, those *fer-wolves* worrying Christs flock in the midst of the land. But shall they thus escape by inquiry? No verily, in thine anger cast down that people, O God, *Psal. 56. 7.* Give them blood again to drink, for they are worthy. *A Lapid* saith, that *Bozrah* signifieth *Rome*: and that *Micah* here, after a sort foretelleth, that the Church of *Rome* should bee the common sheep-fold of the sheep of Christ, under one chief shepherd the Pope. But this conceit is far fetcht: and *Rome* (the slaughter-house of the saints) is no otherwise *Bozrah*, then that she is of *Edom* (the Rabbins for *Dumah*, *Esay 21. 11.* read *Roma*, and call the Court of *Rome*, the wicked kingdome of *Edom*) and that her brats, as the Vultures young ones, do glut-glut blood (so the Hebrew soundeth, *Job 39. 30.*) and where the flux is, there is she.

*Acts & Moth;  
fol. 859.*

*Actus Baptes.  
Acts 20. 29.*

*Jegnalezum  
dam.*

They shall make a great noise. Heb. a humming noise. By reason of the multitude

tude of men, or rather wolves, *Lycanthropi*, wherewith they are invironed, to their no small heart-break.

Verse 13. *The breaker up is come up before them*] The *πυλίπορος, τεχνη πλῆτης*, breach-maker shall handle them hardly and cruelly, as Gally-slaves, or men condemned to the mine-pits.

*Una salus vultis nullam sperare salutem.*

*They have broken up*] Made havock, and laid heaps upon heaps.

*And their king shall passe before them*] Not only *sex populi*, but *Rex ipse*, shall bee carried captive, as were *Hoshea*, and *Zedekiah*, the city being broken up, *Jer.*

52. 7.

*And the Lord on the head of them*] *Jehovah*, that man of warre, *Exod.* 15. 3. going before them, as Captain of the enemies forces, to avenge the quarrell of his covenant, *Levit.* 26. 25.

### CHAP. III.

Verse 1. **A**ND I said,] viz. at another time, and in a new discourse: the heads whereof ~~we~~ we have here recorded. A stinging Sermon it is, preached to the Princes, and Prophets, those great *Heteroclitēs* in the house of Israel. For as in a fish, so in a Church and State, corruption begins at the head: and as rheume falling from the head upon the lights, breeds a consumption of the whole body, so is it here. To the chieftains therefore, and *Capitanei*, our Prophet applieth himself: And as it is said of *Suetonius*, that *ea libertate, scripsit Imperatorum vitas, quā ipsi vixerunt*, that hee wrote the Emperours lives with as much liberty, as they lived them: so did *Micah* as boldly reprove the Princes sinnes, as they committed them. Such another Preacher amongst us was *Latimer*, and after him *Deering*; who in his Sermon afore *Queen Elizabeth*, speaking of the disorders of the times; *These things are so*, saith He, *and you sit still and do nothing*. And again, *May we not well say with the Prophet*, saith He, *It's the Lords mercy that we are not consumed, seeing there is so much disobedience, both in subjects and Prince*. Once it was *Tanquam ovīs*, as a sheep before the shearer: but now it is *Tanquam iuvenca petulca*, as an untamed heifer, &c. In our dayes, Reverend Mr. *Stock* had this commendation given him by a faithfull witnesse; that hee could speak his minde fitly, and that he durst speak it freely. I will go to the Bishop (*Steven Gardiner*, then Lord Chancellour) and tell him to his beard, that he doth naught, said Dr. *Taylor* Martyr; and hee did so, though his friends dissuaded him. Truth must be spoken, however it bee taken. And if Gods Messengers must be mannerly in the forme, yet in the matter of their message, they must be resolute, and plain-dealing. It is probable that *Joseph* used some kind of preface to *Pharaohs Baker*, in reading him that hard destiny, *Gen.* 40. 19. such haply as was that of *Daniel* to *Nebuchadnezzar*, chap. 4. 19. or as *Philo* brings him in with a *Utinam tale somnium non vidisses*, &c. But for the matter, he gives him a sound, though a sharp interpretation. So dealeth *Micah* by these corrupt Princes, to whom neverthelesse he giveth their due Titles: and of whom hee fairly begs audience. *Hear I pray you, yee heads of Jacob*, &c. Or, *hear yee now*, who formerly have refused to hearken. It was in *Hezekiah's* dayes, that this Sermon was preached, as appeareth, *Jer.* 26. 18. not long before *Sennacherib* invaded the land, *Mic.* 5. And although the King himself were religious, and righteous, yet many of his Princes and Courtiers, who in the reigne of his father *Ahaz*, had been habituated in rapine, and wrong-dealing, still played their pranks, and are here as barely told their own.

*Is it not for you to know judgement?*] To know it, and do it? as it is said of our Saviour, that he knew no sinne, that is, he did none. And have the workers of iniquity no knowledge? *they eat up my people as they eat bread, and call not upon God*, *Psal.* 14. 4. Of all men Magistrates should be knowing men, fearing God, hating covetousnesse, and cruelty, *Exod.* 18. 21. They are the eyes of their Countrey, and

*Act. & Mon.*



and if they be dark, how great is that darknesse? They are the common looking-glasses, by which other men use to dresse themselves. Judges they are, to discern, and decide controversies: fit it is therefore and necessary, that they know judgement: how else shall they execute it? Tully complaineth of the Roman Priests in his dayes, that there were many things in their own lawes that themselves understood not. I will get me to the great men, saith Jeremy, (when hee found things farre amisse among the vulgar) and will speak unto them; for they have known the way of the Lord, and the judgement of their God: but these have altogether broken the yoke, and burst the bonds, Jer. 5. 5.

Verse 2. Who hate the good, and love the evil, [q.d. That you know not judgement; but are men ignorant of the truth, which is according to godlinesse, appeareth by your wicked practises. For you stand acrosse to what God requireth, hating what you should love, and loving where you should hate. Goodnesse is in it self amiable, and attractive: but you are perfect strangers to it, and therefore hate it, and those that professe it. Evil is of the Devil: and must therefore needs be loathsome: and yet you love it, allow it, and wallow in it: whereas you should abhorre that which is evil (hate it as hell) and cleave (or bee fast glued) to that which is good, Rom. 12. 9. You are direct Antipodes to the godly, Psal. 15. 4. and have nothing in you of the divine nature, 2 Pet. 1. 4. or of the spot of Gods children: but are a perverse and crooked generation, Deut. 32. 3.]

Homo est in-  
versus deca-  
logus.

Ἀντιποδῶ-  
τες.  
καὶ ἀσυνετοί.

Who pluck off their skin from off them, and their flesh from off their bones.] Like so many carnivorous Canibals, or truculent wild-beasts. As the Ossivage, or Break-bone pursueth the prey, tears off the flesh, breaks the bones, and sucks out the marrow: such were these griping tyrants: their furious rapacity surmounted all bounds of humanity. Such an one was Verres among the Romans, as Tully describeth him: that Tigre Tiberius, those Romish Usurers in King John's time here, called *Causini quasi capientes Ursi* (quoth Paris) devouring Bears: who left not so much money in the whole Kingdom, as they either carried with them, or sent to Rome before them. Money, and lands are here called mens skin, flesh, and bones: and a poor mans substance is his life. See Mark 12. ult. and Luke 8. 43. Hence oppression is called a *bony sine*, Amos 5. 12, 13. and Oppressours Men-eaters, Psal. 14. 4. and murtherers, Hab. 2. 12. Cyprian cries out, *Fera parvum Danieli, Aves parvum Eliam, homines sapiunt*; Lions spare Daniel, ravens feed Elias; but men rage and are worse then both. Melancthon maketh mention of a certain Prince, some few years before his time, who, to get money out of his subjects, would send for them: and by knocking out first one tooth, and then another (threatning to leave them toothlesse else) would extort from them what summes soever he pleased. Our King Johns exactours received from his subjects no lesse summes of curses, then of coin, saith the Chronicler: And so did Cardinal Wolsey, under Henry 8. by his importable subsidies: which caused Suffolk to rise up in arms, making poverty their Captain.

Job. Manl. loci  
com. pag. 636.  
Speed. 568.  
Ibid. 1012.

Verse 3. Who also eat the flesh of my people, and slay their skin, &c.] He stills proceeds in the Allegory, the better to argue, and aggravate their extreme cruelty. Money, saith the Heathen, is a mans flesh, blood, life, all. Of this, when the people were pilled, and polled, by their cruel princes, who are here compared to butchers and cooks, they are looked upon as not onely excoiated, but excoiated, and even exossated, and laid for dead: for *mortis habet vices qua trahitur et a geminibus*. It is a lifelesse life that many poor people live for want of necessities. Such savage Shepherds Ezekiel inveighes against, that not onely sheer their sheep, but held them, and suck their blood. *Atqui pastoris est pecus tondere, non deglubere, non carnem & ossa concidere, &c.*

Ezek. 34.  
Tiber. ap.  
Sucton.

Chop them in peeces, as for the pot, &c.] Making no more bones of undoing them and their families. then to eat a meals-meat, when hungry: yea nourishing their hearts therewith, as in a day of slaughter, or good cheer. Jam. 5. 3.

Verse 4. Then shall they cry unto the Lord, but he will not hear them] Thence. when God shall have changed their cheer, pulled the fat morsell from between their teeth, and fed them with the bread of affliction, and water of affliction, with prisoners pittance as they call it, which will neither keep them alive, nor suffer them to die; Then shall they cry, and whine as hogs when hungry, as dogs when

1 King. 22. 27.

tied up from their meate; but God will not hear them. He will even cast out their prayers with contempt, as beeing the prayers of the flesh for ease, and not of the spirit for grace. They cry unto the Lord aloud, but it is only to be rid of his rod, they roare when upon the wrack, but 'tis only to get off, they look rufully as the fox doth when taken in a gin, but it is only to be set at liberty, they chatter out a *charm* when Gods chastening is upon them. yea they may be with child (as it were) of a prayer, and yet bring forth nothing but wind *Esa.* 26. 16, 17, 18. For either God answereth them not at all, which was *Sauls* case & curse *1 Sam.* 28. 15. & *Moabs* *Isa.* 16. 12. and *Dauids* enemies *Psal.* 18. 41. Or else he gives them bitter answers *Ezek.* 14. 4. *Judg.* 10. 13, 14. Or if better; it is but for a further mischief, that he may curse their blessings, and consume them after that he hath done them good *Iosh.* 24. 20. Their preservation from one evill is but a reservation to seven worse; as we see in *Pharaoh*, *Senacherib*, *Abah*, and others. Lo, this is the portion of a wicked man with God, and the heritage of oppressours which they shall receive of the almighty *Iob* 27. 13, 14, 15. &c. See the place. Remedies misery shall befall them, calamities that shall wring from them clamours but to no purpose, or profit See *Prov.* 1. 28.

*Esa.* 58. 7.

See *Prov.* 21.  
13. with the  
Note.

he will even hide his face from them! that is, withdraw his favour, care, providence, help, presence, and benefits, of all which the face is the symbol: that like as they have turned upon God the back and not the face, and have been mercilesse to men, hiding their eyes from their own flesh: so shall it be done to them in the day of their distresse, God will award them judgement without mercy who shewed no mercy *Iam.* 2. 13. He will set off all hearts from them, as he did from wicked *Haman*, when the king frowned upon him. Lastly, he will turn their own consciences loose upon them (as once he did upon *Iosephs* brethren *Gen.* 42. 21.) to ring that dolefull knell in their eares *Isa.* 3. 1. Woe to thee that spoilest, &c. when thou shalt cease to spoile, thou shalt be spoiled, &c. *Talionis lege multabere*, as *Adonibezek*, *Phocas*, *Charles* 9. &c.

*Deut.* 28. 19.  
*Bucholcer*:

Verse 5. Thus saith the Lord concerning the Prophets] False prophets, who pretended divine authority, when as God never sent them, but expressly declareth here against them, and threatneth them. Those prophane Princes had their flesh-flies, those court-parasites, to sooth and smooth them up in their sins: to promise them peace, albeit they walked in the imagination of their own hearts, to add drunkenness to thirst, and to live as they listed. *Misifica est sympathia inter Magnates & parasitos*, saith One. There is a strange sympathy betwixt Great men and claw-backs: nothing so troublesome to such, as truth; nothing so toothsome, as flattery: this is the fruit of small self-love: and the end thereof are the wayes of death *Prov.* 16. 25.

*ἀπομαρτυ*  
*Aët.* 20. 30.

that make my people to erre] That is, they lead them and carry them out of the right way into by-paths, and blind thickets of error, where they are lost for ever. *Deut.* 13. 13. Seducers are said to draw men violently or to thrust them onward. *Jeroboam* is said to have driven *Israel* from following the Lord: and the false Apostles to drag disciples after them *Aët.* 20. compelling them by their persuasions to embrace those distorted doctrines, that cause convulsions of conscience.

*Filgr* of Reli-  
gion.

*Christi*  
*Politian* by  
*Ibo. Scot.*

*ἐν λαιμῷ*

that bite with their teeth] The dogs of *Congo* bite through they bark not, saith Mr. Purchas: there are a sort of cur-dogs, saith Another, that suck a mans blood only with licking. Seducers are such: Beware of false Prophets: for they come to you in sheeps clothing; but inwardly they are ravening wolves. And in this sense *Hierome* and *Theodore* take this text: they devour those they make prize of, as the Apostles word signifieth *Colos.* 2. 8. Others think their covetousnesse and gormandise is noted.

*O Monachi, Vestri stomachi sunt amphora Bacchi:  
Vos estis, Densest testis, certissima pestis.*

As hungry dogs they snap at a crust, and make cleane work, such is their voracity and unsatisfiability:

*Ingluvies, & tempestas, barathrumq; macellii.*  
And cry, Peace] *Πάντα ὡς ἔσται* All shall be as well as heart can wish, or need require.

require. Let these *Cerberusses* but be morselled, and you shall heare no worse of them. Like they are to the ravens of Arabia that full gorged have a tuneable sweet record: but empty, screech horribly. *Si ventri bene si lateri* as *Epicurus* saith in Horace, Let their bellies be filled and their backs fitted, and they will prophecy all good to you: as those false Prophets nourished by Iezabel did, to *Abab*; as the Pharisees cryed up the Centurion, who had built them a synagogue *Luk. 7.* as the Popish Clergy canonize their benefactors, and extoll them to the skies. *Wolfin* Bishop of *Sherborn* displaced secular Priests and put in Monks. Hence the Monkish writers make him a very holy man; and report of him, that when he lay a dying he cryed out suddenly, *I see the heavens open, and Jesus Christ standing at the right hand of God*, and so died. Yea, they had a trick to make their Images speak their minds this way. As the rode of grace here in England had a man within it inclosed, with an hundred wires to make the image goggle with the eyes, nod with the head, hang the lip: move and shake his jawes according as the value was of the gift that was offered. If it were a small peece of silver, he would hang a frowning lip: if a peece of gold, then should his jawes go merrily. This idolatrous forgery was at last, by *Cromwells* meanes, disclosed: and the image with all his engines shewed openly at *Pauls* crosse, and there torn in peeces by the people, who had been so seduced.

Godw. Catalog.  
335.

Ant. & Mon.  
fol. 1034.

and be that putteth not into their monthes, they even prepare warr against him] Heb. sanctific a warr, id est, excommunicatis aqua & igni interdiciunt, crucem adversus eos pradicant &c. they thunder against them, and throw them out of the Church: publish their *Crossades*, as they did against the *Waldenses* in France, the *Hussites* in Bohemia, and *Luther* in Germany: whom the pope excommunicated, the Emperour proscribed, diverse divines wrot against: the reason whereof when *Erasmus* was asked by the Electour of Saxony, he rightly answered, *Because he meddleth with the Popes tripple crown, and with the Friars fat paunches.*

Gualth.

Verse 9. Therefore night shall be unto you] Ye shall be benighted, your gifts blasted, and your persons baffled: your lamp shall be put out in obscure darknesse: the sword shall be upon your arms, and upon your right eyes: your arms shall be clean dried up, and your right eyes utterly darkened. Those illuminations and inspirations that ye seemed to have, shall be taken from you: and God shall passe that dreadfull sentence, Take the talent from him, even here in this life: let him not have the least dram or drop of a prophetick Spirit, of ministeriall abilities; and then, in the next world, cast ye the unprofitable servant into utter darknesse &c. *Mat. 25. 28. 30.*

Zech. II. 17.

and it shall be dark unto you, that ye shall not divine] *Tenebra vobis à divinatione, vel propter divinationem*, so *Calvin*. All the reward ye shall have for your divination shall be disgrace and confusion: your folly shall be manifest unto all men, as was that of *Jannes* and *Jambres* 2 *Tim. 3. 9.*

And the Sun shall goe down over the Prophets] The same thing is set forth by sundry Metaphors, for more assurance: for *Hypocritis nihil stupidius*, it is hard to perswade an hypocrite, that evill is toward him: see ver. 11.

Verse 7. Then shall the Seers be ashamed, and the diviners confounded] They shall be hissed and hooted at for Impostour, and falsaries: shame shall be the promotion of these fooles, as it is at this day of the Heathen Philosophers, of the Iewish Rabbins, of the Popish Doctours and Schoole-men: who once caried the bell for most acute and accurate Divines, but now appear to be great triflers, a rotten generation of dunghil-divines as one stileth them: in detestation of whose vain jangling and doting about questions 1 *Tim. 6. 4.* *Luther* saith, *Prope est ut jurem* &c. I could swear almost, that there was not a Schoolman that understood one chapter of the Gospel. *Latimer* professed that by hearing *Bilneys* confession, he learned more, then afore in many yeares. So from that time forward, saith He, I began to smell the word of God, and forsake the School-doctours, and such fooleries.

Luth. tom. 1.  
oper. lat. ep. 47.

Ant. & Mon.  
917

yea they shall all cover their lips] And stand aloof; as lepers. See *Lev. 13. 45.* *Ezek. 24. 17, 22.* Or they shall leave off their lying; for I will stop their mouthes, that they shall not hereafter so much as mute any more. The *Septuagint* render it, All men shall abhorre them, shall open their lips against them. *Montanus*, involvens mysticem suam, they shall wrap up their mustachoes, which (saith à *Lapide*) the false

Ego illis os  
claudam, *Calv.*



Prophets wore upon their upper-lip, & *incedebant compruli*, and went neatly trimmed, as do now the Calvinistical Ministers. But if some do so, yet this is better then the Popish priests shaving, which is a ceremony so bald, that some Priests in France are ashamed of the mark: and few of them have it, that can handiomey avoid it.

*for there is no answer of God*] He comes not at them, as sometimes he did to Abimelech, Laban, Balaam; neither speake they according to his word, for why? *there is no light in them* Es. 8. 20. The Philosophers *professing themselves to be wise* (but wanting the wi-dome from above) *became fooles* Rom. 1. 22. The Pharisees had they known any thing aright and as they ought, they would not have crucified the Lord of glory 1 Cor. 2. 8. Oracles they had and miracles enow: but they *rejected the counsell of God against themselves being not baptized* Luke. 7. 30. or if they were, yet remained they a *viperous brood* Mat. 3. and never attained to that answer of a good conscience toward God 1 Pet. 3. 21. The Schoolmen often cite the Philosophers, seldome the Apostles; they count the authority of Fathers as good as that of Scriptures: neither doubt they to call the writings of the Eathers by the name of *Scripture*. Was not this to set *mens threshold by Gods threshold*: and their posts by his posts Ezek. 43. 8. what marvel therefore though they became vain in their imaginations, and their foolish heart was darkened, while they taught for doctrines mens traditions? what marvell though Popish fopperies once so admired be now so much slighted, since the world teeth further into them, then formerly? Notable is that passage in K. Henry the eights protestation against the Pope; England is no more a babe; there is no man here, but now he knowes that they do foolishly, that part with gold for lead &c. Surely except God take away our right wits, not only the Popes authority shall be driven out for ever, but his name also shortly shall be forgotten in England. We will from henceforth ask counsell of him and his, when we list to be deceived, when we covet to be in error, when we desire to offend God, Truth, and honesty &c.

*Ver. 8. But truly I am full of power*] But doth it become the Prophet thus to praise himself? *Laus proprio sordescit in ore*: and those who vaunt most, have oft the least courage; as those creatures who have the greatest hearts of flesh, are the most timorous; as the Stag, Panther, Hare &c. For answer, it must be considered, that the Prophet speaketh not here of his own good parts, out of a vain glorious humour (it was enough for him that he was *all glorious within, virtusque suo contenta theatro est*) but to separate himself from those false prophets aforementioned, and to assert his calling by his qualifications, as doth likewise St. Paul 2 Cor. 12. to those who sought a proof of Christ speaking in him. The word rendered *But truly* signifies, *All which notwithstanding*: q. d. Albeit there is such a generall defection from God, and such unfaithfulnesse in the Prophets of these times, yet I am full of power, lively and lusty, vigorous and vivacious.

*by the spirit of the Lord*] That noble Spirit, as David calleth him, that spirit of power, of love, and of a sound mind (as Paul, that putteth spirituall mettle into the soule, and stealeth it against al opposition. And truly if the spirit put not vigour into us, how dead and flat are our duties and all ordinances like liquor that hath lost its spirits? there is as much difference many times as betwixt cold water and Aquavita.

*and of judgment*] to discern of things that differ, to time a word as the Prophet Esay hath it, and to teach things profitable and proper to my auditours (not as He in the Emblem that gave straw to the dog, and a bone to the Asse; or as those false Prophets, who spake good of evill, and evill of good) and wisely to distinguish betwixt law and Gospel in *praxi*; which who so can do, let him thank God, saith Luther, and let him know, that he is a Divine indeed.

*and of might*] Or, of manhood, virtue, prevalency against an adversary, patience under whatsoever crosse occurrences for the truths sake, and for my pain-dealing. A minister had need be a man, every inch of him; and to play the man 1 Cor. 16. 13. yea, as the good souldier of Jesus Christ, *to suffer hardship*; being *strong in the Lord, and in the power of his might*. He must be like the diamond in the High-priests brestplate for hardnesse and hardinesse, as of Athanasius Nazianzen testifieth,

Lombard  
Passim.

Art. & Mon.  
990.

Psal. 45. 13.

Psal. 51.  
2 Tim. 1. 7.

Esa. 50. 4.

Gratias agas  
Deo, & sciat se  
esse Theolo-  
gum Luth.

ἀνδρείως &c.

estifieth, that he was *Magnes & Adamas*, both a loadstone for his loveliness and humility, and an Adamant for his resolute stoutness and magnanimity against those that were evil.

to declare unto Jacob his transgression, and to Israel his sinne] to tell them of their wickedness with the same liberty that they commit it. See here the true picture of a Preacher, both how he must be gifted, and how deeded; A thanklesse office it is with the world to be thus bold and buisie; and very many ministers affect to be counted *no medlers*: they think it enough to preach *toothlesse truths*, and not to incur the displeasure of people, by telling them of their transgressions, and Gods judgements. But this is not the garb and guise of those that are sent and gifted by God, see Ezek. 3. and 33.

*Verf. 9. Hear this, I pray you, ye heads, &c.*] He had had a bout with them before: but because little good was thereby done, he is at them again; according to that counsel of the wiseman, *In the morning sow thy seed, in the evening withhold not thy hand; for thou knowest not, &c.* Preach the word saith the Apostle, be instant (or stand over the work) in season, out of season, &c. 2 Tim. 4. 2. Chrysostome told his Antiochians, that he would never give over preaching against that sinne of swearing, till they gave over their swearing: which because he could not get them to do, he breaks out into these words. It will be an hard speech unto you, but I will speak it: Though there be so many thousands of you, yet there cannot be found an hundred that shall be saved: and I tell you true, I doubt of them too.

*Ye heads of the house of Jacob, and Princes of the house of Israel*] As bad as they were he gives them their titles. The devil also is to have his due: he is called by the holy Ghost *Prince of the ayre*, and his Angels are stiled *Principalities, powers, Rulers of the darknesse of this world*, Eph. 6. 12. See the Note on *vers. 1.*

*that abhorre judgement*] They were not onely ignorant of it, *vers. 1.* but abhorred it; and therefore abhorred it, because they knew it not. Plato could say, that if morall vertue could be beheld with mortal eyes, it would attract all hearts to it self. But these, as natural brut beasts made to be taken and destroyed, spake evil of those things that they understood not, 2 Pet. 2. 12. and what they knew naturally as brut beasts, in those things they corrupted themselves, Jude 10. being carried away by their impetuous and imperious lusts, they not onely did that which was evil, but also hated the light of the law that reproved and sentenced them: licensing others by their practise at least, to do the like. Such Centaures and Cyclopes were these princes of Israel grown; such Heteroclitites these heads of the house of Jacob. The whole head was sick, Isai. 1. 5. the Rulers were a scab, Chap. 3. 7. The Lord looked for judgement, but behold oppression: for righteousness, but behold a crye. They had made the age not unlike that under Nero, wherein nothing almost was unlawful: but villany was acted by authority.

*and pervert all equity*] Heb. *they pervert*, &c. It is spoken to others, in token of abomination: See the like, Gen. 49. 4. with the Note. Now equity or rectitude is perverted, when the guilty are acquitted and the innocent condemned, (See Esay. 5. 20, 23. when there is accepting of persons, and receiving of gifts.

*Verf. 10. They build up Zion with blood*] Heb. *bloods*, that is, with goods gotten by rapine and robbery, to the utter undoing of many poor oppressed, whose livelihood is their life, Mar. 12. ult. Luk. 8. 43. How much better Selymus the great Turk, who being upon his death-bed moved by Pyrrhus the Bassa to bestow the great wealth, taken by him from the Persian Merchants, upon some notable hospital for relief of the poor, took order that those evil-gotten goods should be forthwith restored again to the right owners, to the shame of many Christians who will not be drawn to do so. Our Henry the seventh indeed in his last will and Testament, devised and willed restitution should be made of all such moneys as had unjustly been levied by his officers. But how few such princes are to be found? It is held a goodly thing to build Zion, though it be with blood, and Jerusalem with iniquity. But God, as he will not have *ex rapina holocaustum*, so he infinitely abhorreth all those, who, under pretext of religion in building some poor hospital with the fragments of their accursed wealth, seek to make him a party, a partaker of their cruelty, as those did, Esai. 66. 3, 4. Mar. 7. 11, Mat. 23. 14. Our Henry the third, when he had (after his many great exactions) sent the Friar-Minors a load of freese to clothe

Dan. hist. 168.

them, had the same sent back again with this message, That he ought not to give almes of what he had rent from the poor, neither would they accept of that abominable gift. *Zion* is not to be builded or beautified with bloods, &c.

Stephenson.

*Verf. 11. The heads thereof judge for reward,*] Being so many locusts, & *latrones cum privilegio*, as one saith, Well might Saint Paul say that covetousnesse is the root of all evil, 1 *Tim. 6. 10.* It is here assigned as one cause (and carnal security as another) of that Regiment without righteousnesse, here justly complained of. And it was the worse, because it had over-run all sorts of such as were in place of power, whether Civil or Ecclesiastical. The Princes and Judges took gifts, which they should not only not have taken, but have hated, *Prov. 15. 27.* they should have shaken their hands from holding of bribes, *Esay. 33. 15.* sith there is a curse to such Magistrates with an *Amen* to it, *Deut. 27. 25.* and *Psal. 15. 5.* exclusion out of heaven: *Olim didici quid sint munera*, said one once, Raine is good (said another) and ground is good, *sed ex eorum conjunctione fit lutum*, of the mixture of these two is made dirt: So, Giving is kind, and taking is courteous: yet the mixing of them maketh the smooth paths of Justice foule and uneven. *Nec prece nec precio*, should be the Magistrates Motto. And *Iustice Iustice* (as *Moses* phraseth it, *Deut. 16. 20.*) that is, cleer sheer justice without mud should run down as waters, and righteousnesse as a mighty torrent, *Am. 5. 24.*

In Mat. 10. 16

2 Pet. 2.

and the Priests thereof teach for hire, and the Prophets thereof divine for money] They were merely mercenary: and as *Apollo's* Oracles, corrupted by *Philips* gold, were said *οὐκ ἀληθινά*, to speak as he would have them, so was it here. Both Priests and Prophets were *ignava ventris mancipia*, (see *vers. 5.* with the Note) greedy dogs, slow-bellies, they all looked to their own way, every one for his gain from his quarter, *Esay. 56. 11.* *Albertus Magnus* complained of the covetousnesse of Pastours in his time: *Bernard* for this cause calleth them *Impostours*, and *By-seers*. *Hugo Cardinalis* said that the devil had two daughters, Avarice and Luxury: the former whereof he had married to the Jewes, the latter to the Gentiles: but now, saith he, the Priests have taken away both of them from their right husbands, and make use of them for their own. *Si posui aurum in conjugium meum*, So the *Septuagint* read that text, *Job. 31. 24.* signifying the covetous mans great love to money: whence Saint James calleth such, adulterers, and adulteresses, *Chap. 4. 4.* Saint Paul saith they minde onely earthly things (sc. their purses and paunches) *Phil. 3. 19.* and and uncessantly woove this *Mundus immundus*, this vile strumpet the world: having eyes full of the adulteresse, and that cannot cease to sinne. But their money shall perish with them that teach for hire, that follow the ministry onely as a trade to pick a living out of, *qui plus fisco quam Christo vacant, plus attonsoni quam attentioni gregis, & ubi non vident quastum, rident Christum*, &c. All seek their own, not the things which are *Iesus Christs*, *Psal. 2. 21.*

yet will they lean upon the Lord] Or, lay their weight upon him, as upon a staffe or crutch, *velut firmissimo scipione*. Thus their forefathers (*Psal. 78. 32, 35.*) though they sinned still, and believed not for his wondrous works, yet they would needs believe that God was their Rock, and the high God their Redeemer. So their successours, *Jer. 3. 3, 4, 5.* when they had spoken and done evil as they could, yet, having a whores forehead, they could give goodly words, *Wilt thou not from this time crie unto me, My father, thou art the guide of my youth? Will he reserve his anger for ever? Will he keep it to the end?* Here were good words (for they are good cheap, as we say) but nothing more. The Lord was much in their mouthes, but farre from their reins, *Jer. 12. 2.* Selfe-deceivers think they lean upon the Lord, when it is no such matter: Their faith is a mock-faith, a strong phansie, a blind presumption, which will prove but a broken reed, and was never true to those that trusted it. Surely as he that maketh a bridge of his own shadow cannot but fall into the brook; so neither can he escape the burning lake, that had rather be carnally secured, then soundly comforted. Good gold is a cordial; so is not Alchymy gold: neither will it passe the seventh fire, as the other will. Security is the forerunner of calamity: neither miscarry any so sure or so soon, as the over-confident.

and say, Is not the Lord amongst us] And hath he not promised so to be for ever? True, but upon condition that you be with him, and no otherwise, *2 Chron. 15. 2.* He is not so tied to you, but that he can go away from you. See his many removes,

Ezek.



Ezek. 9, 10, and 11 Chapters; and observe, that still as he goes out, some judgement comes in. *They call themselves of the holy city, and stay themselves upon the God of Israel, the Lord of hosts is his name, Jer. 48. 2.* but all this was but court-holy-water, as they call it, empty words; such as our profligate professours are full of. But wilt thou know, *O vain man, (or, O empty man)* that words without works are bootlesse? *Jam. 2. 20.* that externall priviledges alone profit not, *Jer. 7. 4.* *Act. 6. 14.* that formal profession and performances are disaccepted, and those that please themselves therewith are but as women travelling with a false birth, *Isai. 26. 18.* Men are wont to do with these, as those Conjurers did with the name of Jesus; they thought if they used that name, it was enough. They heare therefore, *A& 19. 5.* *Jesus I know, and Paul I know, but who are ye?* So shall it fare with such as glory in this, that they were born in the bosome of the Church, live under the means of grace, &c. *Gehazi* took the Prophets staffe: but there was something more, else the childe had not been raised. Those tell but an ill tale for themselves, that have no more to say but this, *Is not the Lord amongst us?* Men are the worse for his presence with them, if they walk not worthy of the Lord in all well-pleasing, if they have *Col. 3. 10.* not grace to serve him with reverence and godly fear: for even our God is a consuming fire, *Heb. 12. 28, 29.*

*None evil can come upon us*] Let Prophets say what they please, we shall have peace, *Deut. 29. 19.* all shall be well with us, whiles God is with us, and for us. *Job. 8. 20.* But God will not take the wicked by the hand, saith *Job*, neither will he at all acquit the guilty, saith *Moses*. The foolish shall not stand in his sight, saith *David*: for he batesh at the workers of iniquity, *Psal. 5. 5.* Beware of him and obey his voice; provoke him not: for he will not pardon your transgressions, *Exod. 23. 21.* or if he do, yet 'tis two to one, that he will take vengeance of your inventions, *Psal. 99. 8.* Shake off therefore carnal security: fear the Lord, and depart from evil.

*Vers. 12. Therefore shall Zion for your sake be plowed as a field*] even for your sakes, O wicked Princes, Priests and Prophets; you are the traytours that have betrayed us all into the hands of divine justice: to be angry with us for saying so, and telling you what to trust to, is as if some fond people should be angry with the herald, or the trumpet, as the cause of their warres.

*Zion shall be plowed as a field*] Shall be utterly laid waste and levelled. Conquerours used to plow up those places that they would not have re-edified; and to sow them with salt, *Judg. 9. 45.* It must needs be a dismal destruction, that is described in such exquisite tearms. *Alterius perditio tua sit cautio.* This threatening of the Prophet took so well, that the judgement was respited for above an hundred years, *Jer. 26. 19.* But now mens hearts are more hardned, and therefore their destruction more hastened.

*and Jerusalem shall become heaps*] *Rupes rudernm*, This they once thought as possible, as to overthrow Gods own throne: the very disciples had a conceit that the World could not outlast the Temple, as may be gathered from *Mat. 24. 3.* But they (some of them) lived to see themselves confuted, and our Saviours words verified, *There shall not be left here one stone upon another, that shall not be thrown down, Vers. 3.*

*and the mountain of the house*] that famous house that was worthily reckoned one of the seven wonders of the world, and stood upon mount *Moriah*.

*As the high places of the forrest*] As woody and desert places, fit onely for wild beasts, *Lege & Luge*, saith one, speaking of *Jerusalems* desolation.

## CHAP. IV.

*Vers. 1.* **B**Ut in the last dayes it shall come to passe] God reserveth his best comforts till the last, as that Ruler of the feast did his best wine, *Iob. 2. 10.* and as the sweetest of the honey lieth at the bottome. These last dayes are Gospel-dayes, *Heb. 1. 2.* times of Reformation, *Heb. 9. 19.* of Restitution, *Act. 3. 21.* called the World to come, *Heb. 2. 5.* that new heaven and earth wherein dwelleth Righteousnesse, *2 Per. 3. 13.* that new *Jerusalem* that is all of gold, *Rev. 21.* *Ezekiels* new Temple, bigger then all the old *Jerusalem*; and his new *Jerusalem* bigger

*Sancti. Argum.  
cap. 40.*

bigger then all the land of Canaan, chap. 40. 41. 42, &c. Let Popish buzzars blaspheme that description of the Temple and City: calling it, (as *Sanctius* doth, once and again) *insulsam descriptionem*, a senselesse description: so speaking evil of the things that they know not, *Jude* 10. We beleve and are sure, *Job* 6. 69. that God hath provided some better thing for us, then for those under the law, *Heb* 11. 40. viz. that great mystery of godlinesse, God manifested in the flesh, *1 Tim* 3. 16. who should again restore the kingdom to Israel, the spiritual kingdom to the Israel of God: as is here foretold in the self-same words with those of *Esay* chap. 2. 1, 2. whence he is not ashamed to take it.

*That the mountain of the house of the Lord* ] The Church, *1 Tim* 3. 15. called elsewhere, *the mountain of the Lord*, and his *holy hill*, *Psal* 15. 1. and 24. 3. and 48. 2. *Esay* 30. 17. both for its sublimity, *Gal* 4. 26. and firmnesse, *Psal* 46. 3. and 125. 1. winde and stormes move it not: no more can all the power and policy of hell combin'd prevail against the Church, *Mat* 16. 18. She is *avivn* *q* *ad-vnt* *q*, a kingdom that cannot be shaken: and may, better then the city of Venice, take for her Posie, *Immoti manet*.

*Shall be established in the top of the mountains* ] *Constituatur firmiter*, shall bee strongly set upon a sure bottom, upon munitions of Rocks: yea upon the Rock of Ages, *Mat* 16. 18. *Jer* 31. 35. *Esay* 33. 20. Some, by the *house of the Lord*, here understand the Church: and by the *mountain of this house*, Christ, whereon it is built, and whom *Daniel* describeth by that great mountain that filled the whole earth, Chap. 2. 35. that stone cut out without hands, that smot in pieces the four Monarchies, *ibid*. And hence it is, that this mountain of the Lords house is exalted above the hills: the Church must needs be above all earthly eminencies whatsoever, because founded upon Christ: who therefore cannot be exalted, but shee must be lifted up aloft together with him. God who is rich in mercy, saith, that great Apostle, *hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus*, *Ephes* 2. 5, 6. The Church is mysticall Christ, *1 Cor* 12. 12. she is his wife, and wheresoever hee is *Caius*, she is *Caia*: she shineth with his beams, and partaketh of his honours; union being the ground of communion.

*and people shall flow unto it.* ] As waters roul and run toward the Sea: but that these waters should flow upward, flow to the mountain, as here, is as wonderfull; as that the Sun should send his beams downward to the earth, when as it is the property of all fire to aspire and flie upwards. This is the Lords own work, and it is marvellous in our eyes. The metaphor of *flowing*, importeth the coming of people to Christ, by the preaching of the Gospel. 1. *Freely*, *Psal* 110. 3. 2. *Swiftly*, as the waters of the river *Tigris*, swift as an arrow out of a bowe, See *Esay* 60. 8. 3. *Plentifully*, by whole Nations turned to the faith, and giving up their names to Christ. 4. *Joynly*, as *verse* 2. and *Zach* 8. 21. 5. *Zealously*, bearing down all obstacles that would damme up their way. 6. *Constantly, and continually*, as rivers run perpetually, by reason of the perennity of their fountains; and are never dried up, though sometimes fuller then some: *quin ut fluvij repentinis imbris augmentur*, saith *Gualther*. as rivers swell oft with sudden showres, and overflow the banks, so beyond all expectation, many times, doth God take away tyrants, and propagates his truth, enlarging the bounds of his Church, with new confluxes of Converts.

*Verse 2. And many nations shall come and say* ] The conversion of the Gentiles is here foretold, a piece of that mystery of godlinesse, *1 Tim* 3. 16. The Jews usually call Christians in contempt *Gozin*, (the word here used) and *Mamzer Goi* Bastard-Gentiles. But, either they must come under this name themselves, or deny that they are the posterity of *Abraham*, *Gen* 12. 2. Where God saith, *I will make of thee a great Nation*.

*Come, and let us go up to the mountain of the Lord* ] The wicked have their *Come*, *Prov* 1. 11. and would not go to hell alone. Should not the Saints have theirs? should they not get what company they can toward heaven? The Greeks call goodnesse, *Καλόν*, from *καλός*; and *Ἀγαθόν*, from *ἀγαθός*, because it doth as it were, invite and call others to it; and every man is willingly to run after it.

*and to the house of the God of Jacob* ] to the publike ordinances, where wee may hear,

*Chrysost. Hom  
8. ad Rom.  
Antioch.*

hear, and beleeve, and be sealed with that holy spirit of promise, as those *Ephesians* were, chap. 1. 13. We read that *Marcellinus*, *Secundanus*, and some others, were converted to Christianity by reading *Sibylla's* oracles of Christs birth: and that by *Chaucers* Book, some were brought to the knowledge of the truth. But either this was not so, or not ordinary: for *faith comes by hearing, and hearing by the word preached*, which therefore the people of God do so prize, as *Luther* did, who said, He would not take all the world for one leaf of the Bible: and that without the preaching of the word, he could not live comfortably in Paradise: as with it, hee could live and enjoy himself, though it were in hell.

*Acts & Mon.*  
767.

and he will teach us of his wayes ] *Cathedram in cœlis habet qui corda docet*, saith *Austin*. All true Converts are taught of God, *Joh. 6.* and then *quàm citò discitur quod docetur?* saith the same Father; how soon are men discipled? how soon learn they the wayes of God, whereby to serve him here, and be saved by him hereafter. For it is false that some contend for: *sc.* that every man may be saved in his own faith, be it right or wrong: For none can come to the Father but by the Son, *Joh. 14. 6.* Neither is there any other name but His under heaven whereby men must be saved, *Acts 4. 12.* See *Joh. 17. 3.* and *6. 40.* *Heb. 11. 6.* whatsoever the *Huberians* affirme of Universall Election; or the *Puccians* of a naturall faith.

and we will walk in his paths ] which are all paved with mercy and love: so that the saints run therein and faint not; walk, and are not weary, *Esay 40. 31.* They are all *Peripateticks*, ever in action, *Gen. 17. 1.* they are *Currists*, not *Querists*, saith *Luther* elegantly; they do not reason, but run the pathes of Gods precepts. *Ambros.*

*Nescit tarda molimina Spiritus Sancti gratia.*

For the law shall go forth of Zion ] The law, or doctrine, as *Prov. 13. 14.* Understand here the Gospel, that Law of God, *Psal. 19. 7.* that Law of Christ, *Gal. 6. 2.* that perfect law of liberty, *Jam. 1. 25.* a counter-pane whereof God putteth into the hearts of his people, *Jer. 31.* whereby they become (as it was once said of the *Thracians*) *Αὐτονομῶν*, a law to themselves; as being transformed into the same image with the Gospel, like as the pearl, by the often-beating of the Sun-beams upon it, becommeth radiant as the Sun.

*Herod.*

and the word of the Lord from Jerusalem. ] Not from *Africa* at first (as the brethren of the rosy-crosse would have it) though 'tis thought the Gospel was received, and the Christian faith professed even from the Apostles time, in that large region of *Nubia* in *Africk*. But repentance and remission of sinnes was preached among all nations beginning at Jerusalem, *Luke 24. 41.* The Jews were Gods Library-keepers, and the Apostles sent and went from Jerusalem to plant Churches abroad the world, and to gather into one, the children of God that were dispersed, *Ioh. 11. 52.*

Verse 3. And he shall judge among many people, ] We had before, Christs Prophetical Office: here we have his Princely, and elsewhere his Priestly, (wherein both the former are founded) for he is the true *Trismegist*, and *Melchisedech* was a right type of him. He is the onely judge, and needs no Vicar upon earth, such as the Pope claims to be, *Esay 33. 22.* no such Officers to see his lawes executed, as the *Ephori* were among the Greeks, and the *Censores* among the Romans. The Lord that sent the rod of his strength out of Zion, as verse 2. doth also give him to rule in the midst of his enemies, whiles his people are willing in the day of his power, in the beauties of holinesse, *Psal. 110. 3.* willing that Christ should send forth judgement to victory, *Mat. 12. 20.* that is, perfect his own work of grace begun in their hearts. To which end, as it here followeth,

This seems to have been the effect of that old prophecy among the Easterlings, that *Judas* profecti rerum potirentur, some that came out of jury should conquer all. *Vide Suet. in Vespas. & Tacit. lib. 21.*

He shall rebuke (or convince) strong nations ] Convince them, *I say*, (by his Spirit) of sinne, of righteousness, and of judgement, *Ioh. 16. 8.* Of the loathsomenesse of sin, of the necessity of getting righteousness by Christ, and repentance from dead works; that men may serve the living God, and as much as in them is, live peaceably with all.

*Acts 17. 30.*

And they shall beat their swords into plowshares ] i. e. their fierce and fell natures shall be mansued, as *Esay 11. 6, 7, 8, 9.* and if they wage warre, it shall be *non nisi coacti*, either for the just punishment of Delinquents, whom they cannot otherwise come at: or for their own necessary defence, and that they may establish peace with

with



Florus.

with truth. But if men would live by the lawes of the Gospel, they need not wage warre, or want peace, either of countrey or of conscience: but they might take for their Motto, that of *David*, *Ani shallom*, I am peace: and have for their portion that peace, *peace*, *Esay* 26. 3. even a perfect, sheer, pure-peace, a multiplied peace with God; with themselves, and with others: this is a main piece of Christs kingdom upon earth, who is the *Prince of peace*, and came in a time of peace: viz. in the raigne of *Augustus*, when as there was *Totius orbis aut pax aut paxio*, saith *Florus*, a generall peace, or truce thorowout the whole world.

*neither shall they learn warre any more*] To make a trade or a gain of it, and so to earn a curse *Dent.* 27. 25. to delight in it, *Psal.* 68. 30. and make a sport of it (as *Abner* did, *2 Sam.* 2. 14. and *Pyrrhus* king of *Epirots*) to wage it without weighty reason rashly. If we Princes (saith our *Hen.* 7.) should take every occasion that's offered, the world should never be quiet, but wearied by continuall warres. We may also here take *warring* (as *St. James* doth, *chap.* 4. 1.) for jarring, and jangling, for private discords, and dissensions. Now these the people of God are so farre from learning, that they utterly lay them aside, and are kinde one to another, tender-hearted, forgiving one another, even as God for Christs sake forgave them, *Ephes.* 4. 32.

*Verse 4. But they shall sit every man under his vine*] feeding upon the fruit that shall even fall into his mouth, saith *à Lapide*. Sit they shall under Christ, the true Vine, saith *Hugo*, and under the holy Ghost, as a fig-tree, whose fruit is farre sweeter then any honey. But these are coynt interpretations saith *Gualther*. I should rather expound this Text by that 91. *Psal.*; wherein the safe and happy condition of the godly is at large described. Vineyards and fig-yards were ordinary in those countreys: and hence this proverbiall expression, to set forth doubtlesse, the spirituall security, and that peace of conscience chiefly; that is granted to Christs subjects: a peace, farre beyond that under *Solomon*, which is here pointed at: or that under our *Queen Elizabeth*, not to be passed over without one touch at least upon that string, which so many years together sounded so sweetly in the ears of our Fathers. Then it was, if ever, that the mountains brought forth peace, and the little hills righteoufnesse, *Psal.* 72. 5. The great ones defended their inferiours, and the inferiours blessed their superiours; the Magistrate righted the subject, and the subject revered the Magistrate.

Westmer. in  
Psal. 72.

*and none shall make them afraid*] God, they know, will not hurt them, man cannot: he may take away their heads, but not their crowns; their lives, but not their hopes: for the righteous hath hope in his death: his Posie is not onely, *Dum spero*, but *Dum expro*. Let the wicked have a trembling heart, and failing eyes while he lives, *Dent.* 28. 65. and when he dies crie out, as a great man was heard to do, *Spes & fortuna valete*, Farewell life and hope together. The servant of Christ, as he sits *mediis tranquillis in undis* all his life long: so when he dies, he can call his soul to rest: and sing old *Simeons Nunc dimittas*, Lord, now let thy servant depart in peace, &c.

*for the mouth of the Lord of hosts,*] And what better assurance can we desire, sith God can neither die, lie, nor denie himself: Sith, secondly, he is the Lord of Hosts, and so armed with power to make good what he hath spoken. *Peter* had a will to deliver Christ from the Jews, but wanted power. *Pilate* had power to have done it, but wanted will. God wanteth neither of these to do for his people, and to deliver them out of danger. Courage therefore.

*Verse 5. For all people will walk every one in the name of his god,*] They will do so, they are resolved not to alter their religion: as *Tully* said, *Me ex ea opinione quam a majoribus accepi de cultu deorum, nullius unquam movebit oratio*: I will never be dissuaded by any one from that way of divine worship, which I have received from my forefathers. How wilfull at this day are Jews, Papists, Pagans, Heretikes? And how much easier a matter do we finde it, to deal with twenty mens reasons, then with one mans will? A wilfull man stands as a stake in the midst of a stream, lets all passe by him, but hee stands where he was. Nay but wee will have a king say they, when they had nothing else to say. Nay, but I will curse howsoever, though against my conscience, saith *Balaam*: and do not the Popish Balaamites as much as this, many of them? As for the Vulgar sort of them, they

they are headlong and headstrong, resolved to retaine *contra gentes* the senselesse superstitions transmitted unto them by their Progenitours. But what saith the Oracle *Rev. 14. 7. Feare God, and give glory to him; for the houre of his judgement is come: and (what ever your anceltours did) worship you him that made heaven and earth, and the sea, and the fountaines of waters.*

*and we will walk in the name of the Lord our God*] This was well resolved, and is as well practised by all Christs faithfull people, who dare not follow a multitude to do evill *Exod. 23. 2. dare not walk by their fathers practise Iosh. 24. 2, 14, 15.* for they consider that no commandement doth so expressly threaten Gods judgements upon posterity as the second. They therefore resolve to walk in the name, that is, by the lawes and under the view of the Lord their God, who is God of Gods, and Lord of Lords, a great God, a mighty and a terrible, as *Moses* describeth him, in opposition to all other deities, whether so reputed or deputed *Deut. 10. 17.*

*for ever and ever*] We will not only take a turn or two in his wayes, as temporaries; who are hot at hand but soon tire, and give in: but we will hold on a constant course of holinesse, and not faile to follow the Lamb whithersoever he goeth *Psal. 1. 2. Ioh. 8. 12. and 10. 4. 14. Rev. 7. 17.* As for those Apostates that change their God, that change their glory for that which doth not profit, as they therein commit an horrible wickednesse, such as the heavens have cause to be astonish'd at *Ier. 2. 11, 12, 13.* so they could not chuse out for themselves a worse condition *Heb. 10. 37, 38.* for why? they put the son of God to an open shame *chap. 6. 6.* like (as those that are carted amongst us are held out as a scorn) and do in effect say, that they have not found him such as they took him for.

*Verse 6. In that day*] *sc.* of grace and of the Gospel: It is called a day and that day, by an excellency in regard of Revelation, Adornation, Consolation, Distinction, speedy Preterition.

*saith the Lord*] Whose word cannot be broken *Ioh. 16. 35.* and is therefore the best security *2 Cor. 1. 20.*

*will I assemble her that halteth*] *Heb. that goeth sideling,* that is maimed, disioynted, lamed, *Esa. 35. 3. torn Psal. 35. 15.* and tired out with long journeys into captivity, as the Jewes were by the Babylonians, Greeks and Romanes before Christs coming: that they might breath after those dayes of refreshing from the presence of the Lord *Mal. 3. 1.*

*and I will gather her that is driven out*] Or, rejected, thrust away with a force, that is, the Gentles, suffered to walk in their own wayes *Act. 14. 16.* and carried away unto dumb idols, even as they were led *1 Cor. 12. 2.*

*and her that I have afflicted*] Both Jewes and Gentiles, the whole community of people: for God shooke all nations then, when the desire of all nations (Christ *Heb. 12. 25.*) was to come *Hag. 2. 7.* See verses 22, 23. *Iunius*, after the Septuagint, rendereth it *ut veniant desiderati omnium gentium*, that the Saints, those desirable ones, out of all nations may come: for unto *Shiloh* in a most afflicted time (when the scepter was departed from Judah &c.) was the gathering of all people to be *Gen. 49. 10. Esa. 26. 8, 9. See Esay. 66. 20.* rather in litters as lame people are carried) should they come, then not at all: rather on one leg with *Jacob*, should they wrestle, then not prevail.

*Verse 7. And I will make her that halted a remnant*] Yea a renowned remnant *Zeph. 3. 19.* Not many Jewes were converted in comparison of the Gentiles: hence they are called a remnant. They both killed the Lord Iesus, and their own Prophets: they have also persecuted us, saith the Apostle or cast us out, as by an Ostracisme, and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles &c. Thus the generality of them then: and to this day they continue crosse, and cursing Christ and his followers, thrice a day in their synagogues: Howbeit at this present time also there is a remnant according to the election of grace *Rom. 11. 5.* and that remnant became the seminary of the Christian Church.

*and her that was cast far off, a strong nation*] Numerous and valourous. *Vide fidem & passionem martyrum & de gente robusta non ambiges*, saith Hierome here:

Consider

1 Theff. 2.  
15, 16.

Hieron in Esai.  
l. 12. c. 49. &  
l. 14. c. 42.

Buxtorf.  
Synag.

Tertull. in  
Apolog.

Consider the faith and patience of the Martyrs, and you will easily yeeld them to be a strong nation indeed: Christians have shewed as glorious power in the faith of Martyrdome, as in the faith of miracles. They can do that which others cannot turn their hands to: they can suffer wrongs, best of any: Compell them to go a mile, they'll be content to go two: yea as far as the shoes of the preparation of the Gospel of peace will carry them. There is nothing that they dare not undertake and undergo for the glory of their God. Thi courage in Christians; Heathens counted *obstinacy*; but they knew not the power of the spirit, nor the privy armour of proof that the Saints have about their heart, which maketh them insuperable, *more then Conquerours.*

*and the Lord shall raigne over them in mount Zion* ] i. e. In the Christian Church, out of which went the law, that is, the Gospel ver. 2. See *Esa.* 40. 9. and 52. 7. *Heb.* 12. 22. There shall Christ raigne, and so he did ever: but now he shall declare himself to be *Messiah the Prince* Dan. 9. 25 Lord and Christ *Act.* 2. 36. Saviour and Sovereigne. As king he 1. of rebels makes them subjects, willing to be ruled by him. 2. He preserves them in that privilege by his spirit. 3. He gives them lawes far better then those of the twelve tables in *Rome*, which yet far exceeded (saith *Cicero*) all the learned libraries of the Philosophers in worth and weight. 4. He sweetly inclineth their will to yeeld universal obedience thereunto, and to crosse themselves so they may please him. 5. He rewards them with comfort and peace here, and with life eternall hereafter. 6. He destroyes all the enemies of his Church, and then at last delivers up the kingdome to his Father 1 *Cor.* 15. 24. not his *essentia*ll kingdome as God, but his *economical* kingdome, as Mediatour.

*Verse 8. And thou O tower of the flock* ] that is, O Church of Christ, who is oft compared to a shepherdesse in the Canticles: here to a *Migdal-eder* or tower of the flock (that flock of Christ which hath golden fleeces, precious soules) in reference either to that tower, *Gen.* 35. 21. built for the safety and service of shepherds: or else to the sheep-gate in *Jerusalem* (whereof read *Neh.* 3. 1. and 12. 39.) so called from the sheep-market, which for the conveniency of the Temple was neare to it; as was also the sheep-pool called *Bethesda* *Ioh.* 5. 2. where the sacrifices were washed. The world is a field, the Church a fold, in that field; and a strong fold (strong as a tower) yea a strong-hold *Ophe*l as it is stiled in the next words; and that of the daughter of *Zion*, that is of the Christian Church, the inviolable security whereof is here noted.

*unto thee shall come, even the first dominion* such as was in *David's* dayes and *Solomons*: large, rich, peaceable, prosperous, terrible to other nations &c. This was carnally understood by the Jewes, who therefore dreame to this day of an earthly kingdome, and have in their synagogues a crown ready to set upon the head of their Messiah whensoever he shall come: neither were Christs disciples without a tincture of this Pharisaicall leaven: whence their often-enquiries when the kingdome of God shall come? and their frivolous contests among themselves, who should be the greatest in Christs kingdome? who should sit at his right hand and at his left &c. as if there should have been in Christs kingdome (as in *Solomons*) a distribution here of honours and offices. And this groundlesse conceit hung as bullets of lead at their eye-lids; that they could not look up to see that Christs kingdome was spirituall and not of this present world.

Baxter. Syn:  
Jud.

*the kingdome shall come to the daughter of Jerusalem* This the Jewes (mistaking it as before) pray earnestly that it may come *cito, citius, citissime, biberah, bejamens*, with speed, and even in our dayes; oft throwing open their windowes to behold their King, and to receive their long-looked-for preferment, in his earthly monarchy.

*Ver. 9. Now why dost thou cry out aloud?* ] *Hout and haule?* q. d. hast thou any such cause to be so unreasonably and out ragiously impatient, so long as Christ is thy king and counsellour? What if there now be no king in thee? What if thy counsellour be perished? A wo-case I confesse, and great confusion must needs be the issue of it; as it fell out in *Jerusalem* after *Iosiah* was slaine: Conter *Hof.* 3. 4. with the Note there. But yet there is hope in *Israel* concerning this thing; neither need the Saints be so excessively dejected with outward crosses, so long as Christ



Christ is with them, and for them. If *Seneca* could say to his friend *Polybius*, *Fas tibi non est salvo Cesare, de fortuna tua queri*, Be thy case never so miserable, thou hast no cause to complaine, so long as *Cesar* is in safety: How much lesse ground of mourning or murmuring have Christs subjects, so long as He liveth and reigneth? *Gaudeo quod Christus Dominus est, alioqui totus desperassem* writeth *Calvin*. Epist. *Aticonius* to *Calvin*, of the Churches enemies: I am glad that Christ is Lord of all: for otherwise I should have had no hope of help at all. *David* in deep distress comforteth himself in the Lord his God 1 Sam. 30. 6. and Psal. 119. 94. I am thine, save me, saith He: q. d. my professed subjection to thee calleth for thy care and protection of me: and here he stayes himself. Kings and Councillours are great stayes to a state: but Christ is not tied to them. These are but particular good things, as is health against sicknesse, wealth against poverty &c. but Christ is an *Universall good*, all sufficient and satisfactory; every way proportionable and fitting to our soules, and severall necessities. Why then do we cry aloud as utterly undone? why sing we not rather with *David* when at greatest under, *The Lord loveth, and blessed be the God of my salvation. It is God that avengeth me, and delivereth me from the violent man &c.* He is King of all the earth. He is wonderfull in counsel, and excellent in working &c. It was a learned mans Motto, *Blessed be God, that he is God*; and blessed be Christ that he reignes for ever; that *Counsel* is his, and sound wisdom: that he hath understanding, he hath strength Prov. 8. 14.

Sen. ad Polyb.  
Consol.

Calvin. Epist.

Psal. 18. 46.

for pangs have taken thee as a woman in travel] They have, but they needed not, hadst thou but turned into thy counting-house, and considered thy manifold priviledges in Christ, thy King and Countellour. We oft punish our selves by our passions, as the lion that beates himself with his own taile. *Sed ô bene* (saith an Interpreter here) *quod sint hi dolores saltem similes parturientium*, It is yet an happiness, that the Churches pangs, though bitter, yet are no worse then as those of a woman in travell. For 1. The paines of travell seldome bring death; but life both to mother and child: so do afflictions to the Saints 2 Cor. 4. 17. Heb. 12. 9. 2. Travell comes not by chance, nor for long continuance: neither doth affliction Job. 7. 30. Luk. 22. 53. 3. Travell is unavoidable, and must be patiently born: so must affliction; or else we lose the fruit of it: *Act. 14. 22. 2 Tim. 3. 12.* 4. Sharp though it be, yet it is short: so mourning lasteth but till morning Psal. 30. 6. and 73. 24. and 135. 14. Job. 16. 15. Jer. 10. 23. 5. As the travelling woman hath the help of other women: so hath the afflicted, of God, Angels and men. 6. Lastly, as she remembreth the sorrow no more for joy of a manchild born into the world: so is it here Job. 16. 20. Rom. 8. 17, 18.

Tatzen.

Verse 10. *Be in pain and labour to bring forth &c.*] Be sensible of thine ensuing captivity, and take on: but yet with hope of a gracious deliverance in due time. See the Note on ver. 9. It is no lesse a fault to despise the chastening of the Lord, then to faint when thou art rebuked Heb. 12. 5. The hypocrite in heart heapeth up wrath saith *Elihu*, and why? he crieth not when God bindeth him Job. 33. 11. The wicked saith *Hannah*, are silent in darknesse, and shall therefore lie down in sorrow. This is not patience but pertinacy, the strength of stones and flesh of brasse Job 6. 12. It is not valour but apathie, stupidity and indolency, much complained of in scripture, and threatened with a succession of sorrowes Lev. 26. 18, 28. seven more, and seven more, and seven to that. Three times in that chapter God raiseth his note of threatening, and he raiseth it by sevens, and those are discords in musick. Such sayings will be heavy songs; and their execution heavy pangs: worse then those of a woman in travel.

1 Sam. 2. 9.  
Esay. 50. 10.

for now shalt thou go forth out of the city] This Now fell not out of an hundred years after. Foule weather seldome rotteth in the ayre. Time weareth not out Gods threatenings. *Nullum tempus occurrit Regi, nedum Deo*, Time can be no prejudice to the Ancient of dayes: sooner or later his word shall be accomplished. When the sins of the Amorites are full, they shall be sure of their payment. The bottle of wickednesse, when once filled with those bitter waters, will sink to the bottom.

and thou shalt dwell in the field] *Sub dio*, having no canopie over thee, but the azured skie: so little account is made of poore captives: If they may have the

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open ayre to breath in, though they lie without dores, 'tis better then a stinking dungeon, or to be shut up close under hatches among the excrements of nature, as *Barbarussa* Christian prisoners taken in Greece were: so that all the way as he went home with them to *Constantinople*, every houre almost some of them were cast dead over-board.

and thou shalt go even to *Babylon*] there to dwell among plants and hedges, making flower-pots for a forreine prince. *There they dwell with the King for his work:* 1 Chron. 4. 23.

there shalt thou be delivered, there the Lord shall redeem thee] This *There*, is as Emphaticall as that *Yet* so oft repeated *Zech.* 1. 17. See the Note there. It seemed improbable to many, and to some impossible, that ever they should return out of *Babylon*. But God effected it to the great astonishment of his poore people, who were like them that dream *Psal.* 126. 1. and could scarce beleieve their own eyes. God loves to deliver those that are forsaken of their hopes. *Ad nos ergo transferamus promissionem istam*, saith *Gualther* upon the text. Let us apply this promise to our selves: and as oft as we are pincht with poverty, or tormented with diseases, or cast out into banishment, or are in any great danger by water or land, or under terrours of conscience, let us think we heare God thus speaking to us, *There shalt thou be delivered: there I will redeem thee &c.*

Verse 11. Now also many nations are gathered &c.] that is, they shall be once gathered, when the *Babylonians*, who are Lords of the world, shall muster many nations against thee. Would any man take the Churches picture saith *Luther*? then let him paint a silly poor maid, sitting in a wood or wilderness, compassed about with hungry lions, wolves, bores and beares, and with all manner of cruel and hurtfull beasts, and in the middelt of a great many furious men assaulting her every moment and minute, for this is her condition in the world.

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Ecclef.

that say, *Let her be defiled*] sc: with blood and slaughter. Or, *Let her be condemned* as an hypocrite, *Let her be stoned as an adulteresse*, so the *Trent* translation. Thus they pretend, as *Rabshakeb* did, that they were sent by God against an hypocriticall nation, that had broken their faith with God and men. The like craft and cruelty was used in the *Parisian massacre*, and *Gunpowder-plot*: God and man, said they (in that blind letter, that brought all to light) have agreed to punish the wickednesse of this age. Those that would kill a dog, give out that he was mad first, saith the French Proverb. *Whom no man looketh after* Jer. 30. 17.

and let our eyes look upon *Zion*] Let us feed our eyes with such a delightfull spectacle: and say as that cruel *Charles* the 9. of France did, when he saw the streetes strowed with the bodies of the massacred Protestants, and the rivers dyed with their blood, *O pulchrum spectaculum*! O brave sight, Or, as the *Q. Mother* of *Scotland*, when she beheld the dead carcases of her *Lutheran* subjects, said, that she never saw a goodlier peece of Arraz in all her dayes. See the accomplishment of this prophecy in the *Lamentations*, *Psal.* 137. and in the book of *Nehemiah*.

Verse 12. But they know not the thoughts of the Lord] Nothing like their thoughts *Es.* 55. 8. Confer *Es.* 10. 7, 8. *Zach.* 11. 15, 16. &c. His thoughts are fatherly, whiles theirs are butcherly: the Physitian in setting leeches to his patient, seekes his good: he ayms not at filling the leeches gorges: neither will he set more on him, then will make for his health. God by his wisdom, and according to his eternall counsell (which the wicked understand not) ordereth and draweth the blind and brut motions of the worst creatures to his own honour, and his churches good; as the huntsman doth the rage of the dog to his pleasure, or the marriener the blowing of the wind to his voyage, or the Artist the heate of the fire to his work, or the Physitian the blood-thirstinesse of the leech to a cure. Surely, (saith the Psalmist speaking of *Senacheribs* cruelty in the siege of *Jerusalem*) the wrath of man shall praise thee (eventually, though not intentionally) the remainder of wrath shalt thou restraine *Psal.* 76. 10. Let the enemies think and project as they please, let them rage and resolve upon your utter ruine. I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evill, to give you an expected end: to recompense tribulation to them that trouble you, and to you who are troubled rest &c. For thus saith the Lord God the Holy One of *Israel*,

D. Reyn.

Jer. 29.  
2 Thes. 1.

11.  
6, 7.

In returning and rest shall ye be saved, in quietnesse and in confidence shall be your strength *Elay. 30. 15.* And I will strengthen the house of Judah, and I will save the house of Ioseph, and I will bring them again to place them, for I have mercy upon them, and they shall be as though I had not cast them off: for I am the Lord their God, and I will heare them, *Zech. 10. 6.* Surely as it was said of old, Neither shall Rome fall while Scipio standeth: neither shall Scipio live when Rome falleth: so may it more truly be affirmed of Christ, that he and his people shall stand and fall together. But he shall stand at the later day upon the earth *Iob 19. 25.* yea he shall set his right foot upon the sea, and his left foot upon the earth *Rev. 10. 2.* as Lord of sea and land, maugre the malice of all, that fought to supplant him, who shall therefore fall, and never rise up againe *Am. 8. 14.*

Verse 13. Arise and thresh, O daughter of Zion] Go in this thy might (where-with thou so lustily threshest out thy wheat by the wine-presse said the Angell to Gideon *Judg. 6. 14*) and thresh the Midianites another while, thou shalt smite them as one man *ver. 16.* thresh them as the sheaves of the floore that lie ready for the flail, or (as the custome of those countries was *Deut. 25. 4. 1 Cor. 9. 9. 1 Tim. 5. 18.*) for oxen to tread out, or the wheel to turn over *Esa. 2. 28.*

for I will make thine horne iron &c.] So that thou shalt do great exploits, by mine assistance, against Sennacherib, Antiochus and other enemies subdued and threshed down to straw by the valiant Maccabees. *Spiritualiter etiam hoc intelligendum, saith Sa. here;* this is also spiritually to be understood of converting people to the faith *separat à pale à infidelitatis.* This the Apostles did vigorously and effectually, being furnished by Christ with hornes of iron, and hooves of brasse; with spirituall courage and metall, whereby they did soon beat in peeces many people, and brought them to Christ by the obedience of faith, together with all their wealth and substance, which they cheerfully consecrate unto the Lord of the whole earth. This was typified of old by the Tabernacle built with the spoils of the Egyptians: and by Davids dedicating to the Lord the gold and silver which in great abundance he had taken from the enemies *2 Sam. 8.* It is prophecied of Tyrrus, that being converted she should find another manner of merchandise then formerly, viz: to feed and cloth Gods poore with durable cloathing. The Centurion, when once he became a Proselyte, built the Jewish Synagogues, that had been thrown down by Antiochus. Constantine the Great was bountifull to the Church above measure, inasmuch as that he was by the heathens in scorn called *Pupillus*, as if he had wanted a guardian to over-rule and order his expences. *Sed refriguit hoc studium hodie in magistratibus plerisque, as Gualtherus* here complaineth, and not without cause. The Church is not only scantied, but spoiled of her revenues: and that which was piously consecrated, is impiously converted to other uses &c. Thus He.

*Esa. 23. 18.*  
*Luke 7.*

## CHAP. V.

Ver. 1. NOW gather thy self in troopes, O daughter of troopes] Here the Virgin, the daughter of Zion despiseth her adversaries of Assyria and Babylon, and laughs them to scorn: the daughter of Ierusalem shaketh her head at them *Isa. 37. 22.* and bearing her self bold upon the foregoing promise (*chap. 4. 13.*) that she should beat in peeces many people, she taketh liberty to taunt the Assyrian Monarch with all his troopes beleaguering her, and basely abusing her Judges: telling him, that the Babe of Bethlehem would shortly take an order with him. And although she were but a Virgin, yet, having such a Champion as Christ, who is in love with her, that will take her part and fight her quarrell, she doubteth not to say, Now gather thy self in troopes &c. *Nunc turmatim cauto, ô turmaria,* Increase thine army and come forth, Gather your selves and ye shall be broken in peeces, gird your selves, and ye shall be broken in peeces. Take counsell together, and it shall come to naught: speak the word and it shall not stand, for God is with us, Jehovah is our Judge, Jehovah is our Champion, Jehovah is our king, he will save us. Lo, this is the Churches confident boasting in Christ, this is the triumph of her,

*Irai. 8. 9, 10.*  
*Irai. 33. 22.*



Pfal. 32. 7.

trust in him. The thought of his birth swalloweth up all her fears and discontents; and compasseth her about with songs of deliverance.

Pfal. 3. 7.

ἐπὶ δὲ τῶν  
Βασιλῶν  
ἐκείνων. Bez. 4.

*He hath laid siege against us,* ] And already devoured us in his hopes: but if we do but turne us to Christ, and say, Behold the whom thou lovest is distressed: the Assyrian as a strong river is come up over all his channels, and reacheth even to the neck: yea the stretching out of his wings filleth the breadth of thy land, O Immanuel, *Esay* 8. 7, 8. he will soon bestir himself, he will bessege our besiegers, he will smite them upon the cheek-bone, and break the teeth of those ungodly, that smote the Judge of Israel with a rod upon the cheek, for a reproach to the whole people. *Hugo*, by this *Judge of Israel*, understandeth Christ, who was indeed at his passion contumeliously buffeted, and smitten with rods upon the cheek, *Mat.* 26. 6, 7. But this, though it be true, yet cannot be the fence of this text.

Joh. 6.

*Verse 2. But thou Bethlehem Ephratah* ] Not so called from *Ephratah*, *Caleb's* wife, *1 Chron.* 2. 19, 50, 51. but from its fruitfulness: whence also it had the name *Bethlehem*, that is, the house of bread, where Jesus, (that Bread of life, that came down from heaven) was born in the fulness of time, as is here first foretold by this Prophet: that great mystery of godliness being revealed to the world by degrees, in severall Ages. Here was Christ born by meer accident; in regard of his parents; who were brought hither by a tyrannicall Edict of *Augustus*, *Luk.* 2. 2. but yet by a sweet providence of God, that this Scripture might be fulfilled, and our faith in Christ settled.

ἐν αὐτοῖς παῖσι.

*Though thou be little among the thousands of Judah* ] Or, *Art thou little, &c. ? q. d.* No such matter: and so it agreeth with *Mat.* 2. 6. Or thus: *And thou Bethlehem Ephrata, it is a small thing to be among the Princes of Judah: Out of thee shall come a Ruler, &c. q. d.* thou hast a dignity above this, and above them all, in that out of thee shall come a Ruler, &c. Take *Isagwir* in the Neuter gender, (as *Sculetus* after *Osiander*, and *Forster* doth) and then the seeming difference betwixt the Prophet and Evangelist is taken away. Some make *St. Matthew* to relate the words of the Scribes to *Herod*, as they had varied the Text before him. But we finde not that they are any where taxed for altering or corrupting the Text; but for misinterpreting it onely, *Mat.* 5. Besides that, they were by their office *Text-men*, to look to the letter of the Scripture, and to keep it pure, *1 Cor.* 1. 20. where they are distinguished from teachers of traditions, and teachers of Allegories.

Joh. 6. 27.

*yet out of thee shall he come forth unto me* ] that is, to God the Father: that we may know that the coming of Christ in the flesh, was a plot of Gods own contriving. He came not by chance, but by counsel: him hath God the Father sealed, anointed and appointed to the work. This is comfortable to consider of.

Adoro pl. ni-  
tudinem scri-  
pturarum. Aug.

*that is to be Ruler in Israel* ] *Matthew* rendereth it, *a Captain that shall feed my people Israel*, *Mat.* 2. 6. See the Note there.

*whose goings forth have been from of old* ] This is spoken of Christs eternal generation, which none can declare, *Esay* 53. 8. What is Gods name, and what is his Sons name, if thou canst tell? *Prov.* 30. 4. The Scripture usually speaketh of this grand Mystery by way of circumlocution. It is here spoken of in the Plurall number for the excellency of it. In this Text then we have a description of Christ, in his natures and offices. See the like, *Rom.* 1. 3, 4. and adore the fulness of the Scriptures.

*Verse 3. Therefore will he give them up* ] As a little before the day springeth, it is darker then ordinary: so before the day-spring from on high visited Gods people, they were under very hard and heavy pressures and miseries: whereby their desires after him were increased and ineagered. The enemy oppressed them, by Gods permission, yea by his active providence: that they might pant after a Saviour, and sigh out with old *Jacob* their father, *Gen.* 49. 18. O Lord, I have waited for thy salvation.

*untill the time that she which travelleth hath brought forth* ] She, that is, the Virgin *Mary*, say some: Or, she, that is, say others, the afflicted Church, according to *chap.* 4. 9, 10. See the Notes there. Shee must have a time of travell, of trouble, before she can bring forth, and be delivered. *Luther* saith well, that the Church is *hæres crucis*, and that every Christian is a *Crucian*: we must suffer before we can reign, and bear the crosse, or ere we wear the crown.

Then

Then the remnant of his brethren ] i. e. the converted Gentiles, whom Christ is not ashamed to call his brethren, *Heb. 2. 11, 12.* shall return unto the children of Israel ] shall be profelyted, and conjoynd to the elect Jews, that there may bee one sheep-fold under one shepherd. And the Lord shall be king over all the earth: In that day there shall be one Lord, and his name one, *Zech. 4. 9.* See the Note there.

Verse 4. And he shall stand and feed (or, rule) in the strength of the Lord ] He shall stand, and none shall be able to stirre him: there shall be lifting at his government, but it stands firm and fixed. Earthly Monarchies have their times, and their turnes: their ruine, as well as their rise. The Roman Empire fell under the weight of its own greatnesse. The Turkish, although it be indeed very strong, yet is it by many probably thought to be on the declining hand. But Christ shall stand, when all earthly greatnesse shall lie in the dust. And He shall feed his flock in the strength of the Lord: neither shall any ravenous Lion, or grievous Wolf, pluck them out of his hand; because He and the Father are one, *Joh. 10. 39.* and God hath laid help on one that is mighty, *Psal. 89. 19.*

and in the majesty of the name of the Lord his God, ] that is, by the power of Gods word, called his name, *Acts 9. 15.* and elsewhere. This word hath a singular majestie in it, whereby it aweth and affecteth mens consciences, to the propagating of Christs kingdom: viz when it is accompanied with the Spirit of God, called his strength in the former clause. And that these ever go together, in all the subjects of Christs kingdom, see *Esay 59. 21.* As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon them, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

for now shall he be great unto the ends of the earth. ] Now, that is, ere long: in Gods due time, which oft seems long, because we are short; apt to antedate the promises, in regard of the accomplishment, to limit the Holy One of Israel, and to set him a time, to set his Sun by our diall, *Jer. 8. 20.* help they would have that Summer at furthest. But as God never fails in his own time, so he seldom comes at ours: We must live by faith, *Hab. 2. 2.* and stay Gods leisure, as David did for the kingdome, and those in *Esther*, for deliverance. Gods promises will at length take their way over all Alpes of opposition: but we have need of patience &c. For yet a little while, and he that shall come, will come, and will not tarry, *Heb. 10. 36, 37.*

Verse 5. And this man shall be the peace ] The man Christ Jesus, *1 Tim. 2. 5.* that man, that shall be as an hiding place from the winde, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land, *Esay 32. 2.* Winds and tempests will arise, and that upon the Church; Assyrians, and Babylonians, (Nimruds-brats) will invade, and infest her: but that famous He afore-mentioned shall bee her peace, her Prince of peace, *Esay 9. 6.* who giveth her *pacem omnimodam*, peace internal, external, eternal, called by the Apostle life and peace, *Rom. 8. 7.* This peace, peace, as *Esay* calleth it, chap. 26. 3. that is, a multiplied, renewed, continued peace: this peace *Regionis & Religiosis*, of Countrey, and of Conscience, as God hath promised, and Christ hath purchased. He merited, and made it through the blood of his Crosse, *Col. 1. 20.* *Esay 53. 5.* *Ephes. 2. 16.* And hence it was, that as he was brought from heaven, with that song of peace, *Luke 2. 14.* so he returned up again, with that farewell of peace, *Joh. 14. 27.* left to the world the doctrine of peace, *Ephes. 2. 17.* whose Ministers are messengers of peace, *Rom. 10. 15.* whose followers are the children of peace, *Luke 10. 6.* whose unity is in the bond of peace, *Ephes. 4. 3.* and whose duty is the study of peace, *Rom. 12. 18.* and to whom God hath promised, I will give peace in your land, &c. And ye shall chase your enemies, &c. If any ask, how peace, and pursuit of enemies can consist? It is easily answered: You shall have civil peace amongst yo r selve, and besides an ability to quell, and quiet forraigne enemies. Or, you shall have peace: and if it hap that war arise, you shall have the better in battle: if the Assyrian come into your land, he shall be a loser by it: if he tread in your palaces, he shall retreat with shame, and defeatment, as it befell Sennacherib.

Lev. 25. 6, 7.

\* Notion on  
4. Heb. 9: add  
in word peace  
by ofing Christ  
Then Christ of the  
Ende than which  
of doing more &c

*Then shall we raise against him seven shepherds* ] that is, a competent number of Chieftains and Champions, with their victorious forces, which shall repell the enemies, and secure the Church; *Christo duce & auspice Christo*, under Christ the Arch-shepherd. This some understand of the Apostles, those *anointed*, or *anubized Ones*, (as the word here signifieth) the weapons of whose warfare were not carnall, but mighty through God, to the pulling down of strong-holds, 2 Cor. 10. 4. 5. and bringing in, not the heads, but hearts of those whom they had subdued: as Paul did of *Sergius Paulus*, the Proconsul, *Acts* 13. 9. where also he is first called *Paul*, in memory (belike) of those first spoils hee brought into the Church. By *shepherds* here, are meant (saith *Gualther*) the Ministers and Preachers of the word, who feed, defend, and watch over the flock. By *principal men*, Magistrates, endued with that *free*, (or, as the *Chaldee* hath it) *kingly spirit*, *Psal.* 51. 12. to decree, and act for the good of the Church. Such *shepherds*, in the time of the Assyrian warre, were *Esay*, *Micha*, *Joel*, &c. such *principall men*, were *Hezekias*, and *Elia-kim*, *Isa.* 22. &c. Such after the captivity were, *Ezra*, *Haggie*, *Zachariah*, *Malachi*, *Zorobabel*, *Nehemiab*, *Judas Macchabeus*, &c. *Qui nutantem remp. & Ecclesiam suis consilijs, & fortibus gestis fulserunt*, who under-propped and kept up the tottering Church, and Common-wealth by their prayers, counsels, and valiant achievements, both before and since the dayes of Christ upon earth.

*Verse 6. And they shall waste the land of Assyria,* ] *Heb. They shall eat it down*, as shepherds do pastures with their flocks. *Pascere* is put for *perdere*, saith *Calvin*: they shall leave nothing there safe or sound, but either bend, or break the Churches enemies, bring them to Christ, by the sword of Gods word, or utterly ruine them by temporall slaughters. *Aut penitendum, aut perivendum.*

*Thus shall he deliver us from the Assyrian* ] It is Christ that delivereth his, what instruments soever he please to make use of, *Luke* 1. 71. 1 Cor. 15. 24. ap. he must have the praise of it. The Grecians thankfully acknowledged to *Jupiter* their deliverance from the Persians, wrought by *Themistocles*; and therefore called him, *Ελευθεύς*: as the Romans for like cause *Sep-tor*, presenting a Palme to him, and sacrificing a white Ox: so acknowledging, it was his power, whereby the conquest was achieved. Our *Edw.* 3. after his victory at *Boitiers*, (where hee took the French king *Anno* 1356.) took speedy order, by *Simon* Archbishop of Canterbury, that eight dayes together should be spent in giving God the thanks and glory. How much more should wee praise him for spiritual deliverances, from sinne, Satan, the world, &c. and consecrate our selves wholly to his service, *sith Servati sumus ut serviamus*, *Luke* 1. 74. deliverance commands obedience, *Ezra* 9. 14.

*Verse 7. And the remnant of Jacob* ] *The remnant* according to the election of grace, *Rom.* 11. 5. these are but a few in comparison, as a remnant to the whole peece, or an hand-full to an house-full: but they shall increase and multiply, by Gods blessing upon them, as is here set forth by two similitudes. First, for their propagation and multiplication, the Prophet compareth them to the *dew*, which is ingendred and distilled from heaven immediatly. Therefore also *Psal.* 110. 3. *new converts* are compared to *dew*, and Gods begetting them, to the *womb of the morning*, when over-night the earth was dry. Secondly, for their growth and increase, he compareth it to the sprouting up of herbs and graffe in the wildernesses, where man cometh not, and so their springing tarieth not for man, nor waiteth for the *sonnes of men*, for them to come with their watering-pots to nourish them (as herbs in gardens do) but these have showers from heaven, that give the increase. *I the Lord do keep my vineyard, I will water it every moment*, *Esay* 27. 3. There is an honour due to Gods Ministers, 1 *Thess.* 5. 13. but the word onely must be glorified, *Act.* 13. 48. and Christ earnestly intreated, that as of old the Manna came down with the dew, which covered the Manna (whence that expression, *hidden Manna*, *Rev.* 2. 17.) so he himself who is the bread of life, would descend into us, by the word of his grace, and fill us with the fruits of righteousness: that he would *rigare & recreare*, refresh and cherish our hearts, as the dew from heaven doth the dry and fady fields.

*Vers. 8. And the remnant of Jacob--as a Lion among the beasts of the forest* ] The saints shall prosper and do great exploits, as being indued with an invincible force of the spirit, making them as so many *Cuer-de-lions*: or as *Chrysostom* saith  
of

*Liv. lib. 6. d. 3.*

*Polyd. Virg.  
lib. 19.*

*See M. Tho.  
Goodw. fast-  
serm. Apr. 27.  
1642.*



of Peter, that he was like a man made all of fire walking among stubble. What Lion-like men were all the Apostles, those *white horses upon which* the Lord Christ rode about the world *conquering and to conquer?* Rev. 6. 2. That lion of the tribe of Judah Rev. 5. 5. had put upon them of his own spirit: and of his fulnesse bestowed upon them *grace for grace*: hence their transcendent zeale and courage for the truth. Steven was amongst his country-men the Jewes, as a Lion among the beasts of the Forrest. So were in their severall generations *Athanasius, Basil, Ambrose, Luther, Latimer, Farel &c.* that noble army of Martyrs: One of them told the Persecutors that they might pluck the heart out of his body: but never pluck the truth out of his heart. Another, that the heavens should sooner fall, then he would turn. A third, that if every haire of his head were a man, he would suffer death in the opinion and faith that he was now in. A fourth said, Can I die but once for Christ? And generally, the valour of the patient, and the savagenesse of the persecutors strove together; till both exceeding nature and beleefe, bred wonder and astonishment in beholders and readers; and in some, effectual conversion, as in *Iustin Martyr*, in *Calverius*, in those 400. said to be converted at the Martyrdome of *Cecilia*, and lastly in *Silvester* the executioner at the martyrdome of *Simon Laloe* at *Dyon* in France: where seeing the great faith and constancy of that heavenly Martyr, he was so compuncted with repentance, and fell into such despair of himself, that, after much adoe, being comforted and converted, he removed with all his family to the church of *Geneva*. But what a silly conceit is that of the Jewes at this day, that when Messias comes, they shall be these *Lions among the Gentiles* in the midst of all other people to tread them down, and to tear in peeces without rescue? and what a true character hath a late writer given of them, that they are a light, aeriall, and fanaticall-brain'd people; and easily apt to work themselves into the fooles paradise of a sublime dorage?

Ioh. 1. 16.

A. J. by Men.  
1430. 1438.A. J. by Men.  
fol. 829.

S. H. Blount.

*Vers. 9. Thine hand shall be lift up upon thine adversaries] q. d. Adversaries thou shalt be sure of, O my Church: but thou shalt have the better of them. Thou shalt keep footing still under the stan ard of the crosse and prevaile. The mountaine of the house of the Lord shall overtop all other mountaines of worldly power chap. 4. 1 It shall be as that mountain not far from Arbela (where the Empire of the world was won and lost in one day) called Nicatorium by Alexander the great, as a constant trophee of that famous victory he there gat over Darius. As she is highest in the favour of God, so she shall be highest in her self: and her enemies shall be found liars unto her. Her hand shall be lifted up, and fall very heavily upon her adversaries: if not sooner, yet at utmost at the Resurrection: the upright shall have dominion over them in that morning Psal. 49. 14. the Church shall shine as the Sun in his strength, when her enemies shall be in that place that is fittest for them, even the lowest place, the footstool of Christ. Meane-while she conquereth then when she is conquered, (as Christ overcame as well by patience as by power) and is sure not to be shivered though shaken, not to be drowned though dowsed over head and eares in the waters of affliction.*

Sub milita  
crucis. Calv.Νικητοριον  
ὑπὸ Στραβο.

*Niteris incassum Christi submergere navem:  
Fluctuat, at nunquam mergitur illa raris.*

That ship may be tossed (saith One) not shipwreckt whereof Christ is the Pilot, the scripture the Compasse, the promise the rackings, hope the Anchour, faith the cable, the holy Ghost the wind, and holy affections the sailes filled with heavenly graces. Such a soul sailes safely: and will neither fall upon the soft sands of presumption, nor hard rocks of despair.

*Vers. 10. And it shall come to passe in that day Viz. of Christs power and kingdome Psal. 110. 3. The word day here signifies non spatium diurnum, sed diurnum, ac à Deo destinatum.* saith *Danaus*, not the space of 24. houres, but a long time, yet certain and set by God.

*that I will cut off thy horses out of thee.]* for the which thou hast been trading with *Egypt*: and in which thou trustest more then in me. *Some trust in horses, and some in charrets &c.* I will therefore cut off both, I will take away thine earthly idol;

idol; and that in much mercy to thee: that in quietnesse and confidence may be thy strength *Esay* 30. 15. and *ver.* 7. *your strength is to sit stil*, or *your Egypt is to sit stil*, *q. d.* by sitting (till you shall have an Egypt (the same word *Rabab* signifieth strength and Egypt) by being without their horses, you shall do better then when you had them, and thought your selves simply the better or safer for them. See *Zach.* 9. 10.

and *I will destroy thy charets*] That other prop and supposed help I will pull from thee: that thou maist not trust to such uncertainties that cannot save: but in the living God who giveth us all things richly to enjoy *1 Tim.* 6. 17. Trust is Gods jewel: and of all things, he cannot endure to be robbed of it, or wronged in it by creature-confidence: for it giveth him the sovereignty *Judg.* 9. 15. and sets the crown on his head: and the contrary.

*Verse 11. And I will cut off the cities of thy land*] thy fenced cities, and places of strength, for like reason as before, that thou maist look upon my name alone as a strong tower, and thereto run and be safe *Prov.* 18. 10. that thou maist hover and cover under my wings *Psa.* 91. 1, 2. and there hold thee as secure as in a tower of brasle, or town of warre. Blessed be the Lord (saith *David*, who could not be kind in *Keilah* that had gates and barres) for he hath shewed me his marvellous loving kindnesse as in a strong city, *Psal.* 31. 21. The tower of *Shechem* saved not those that ran to it *Judg.* 9. The strong-hold of *Zion* could not secure the *Jebusites*, that in the height of their pride scorned *David* and his host, that laid siege to it *2 Sam.* 5. 6, 7. *Belsazzar* and his *Babylonians* bare themselves so bold upon the strength of their city, and provision laid in for 20. years, if need were, (as *Xenophon* testifieth) that they reproached the *Persians* that besieged them, and derided their attempts as to no purpose: yet were shortly after made a prey to the enemy. *Arimazes* having garrison'd a very strong and steep rock in the *Sogdian* countrey with 30000. men, sent to *Alexander* the great (who demanded it) to know whether he could fly or not? But the next day he was taken together with his strong hold, and nailed to a crosse. God delights to confute men in their confidences: that those that are his, may run to the *Rock of ages* *Isa.* 26. 4. to that *Arx roboris* of his holy Name, which alone is impregnable, inexpugnable. The *Spaniards* called their Navy in 88. the *Invincible Armado*: but it proved otherwise: and that upon *Saint James* his day, whom they count their Patrone, their Tutelary-Saint. It is not unlawfull to have cities and strong-holds &c. but to confide in them, by rising up to a corky frothy hope when we have them: or to sit down in a faithlesse fullen discontent and despondency when we want them; this is to make flesh our arme, and so to incur that heavy curse *Ier.* 17. 5. God will cut off all occasions of so doing from those whom he loveth, as here he promiseth: and as accordingly he performed to this people, after their return from *Babylon*, and especially a little before the comming of *Christ* in the flesh, when they were reduced by *Pompey* into a province of the *Roman Empire*.

*Verse 12. And I will cut off witch-crafts &c.*] As before God had promised to take away such things as in themselves are not evill, but only by our abuse: so here he will also remove from his people things simply evill, and unlawfull, such as are witch-crafts, idolatry &c. that he may make way for mercy which he is ready to give, were they but fit to receive it. The word here rendred *witchcrafts* hath the signification of changing or turning: and is used for unlawful divelish arts and Artisans. It is also applied to false teachers and their juglings *Gal.* 3. 1. *Rev.* 18. 23. See a like promise *Zech.* 13. 2. with the Note there. See *Mal.* 3. 5. with the Note.

and thou shalt have no more sooth-sayers] Or starr-gazers, diviners; fortune-tellers. One derivation of the word clepeth them *Nebulones* or *Knaves*: as those that undertake to foretell future things *ex nebulis* by the clouds; planets, starrs, by calculating nativities, and the like unlawfull practises of Judiciary Astrologie, Necromancie, Pyromancie, Oneiromancie, Aruspicie, Sortilegie, and other diabolical Arts of that nature. The *Ephesians* were much addicted to such wicked practises: hence the proverb *ipona xhamata* for the black art. The *Samaritans* also, *Ath.* 8. And hence that malicious slander of the Jewes, Say we not well that thou

*Plut: in Alex.  
Curt. lib. 7.*

*Inde laetitia  
vō fascino.*

*Fuller. Misc.  
lib. 1. cap. 16.*

thou art a *Samaritan*, that is, one that dealeth with the devil: for otherwise they knew, that Christ was no Samaritan, but a Galilean, as they called him in scorn, in truth a *Bethlehemite*, as *verse 2*. The Jews themselves are taxed, *Esay 2. 6*. that they were *Soothsayers*, like the *Philistines*; and told, that God had therefore forsaken them, or sent them away into captivity. See more against this sort of sinne and sinners, *Esay 44. 24, 25, 26.* and *47. 12, 13, 14.* *Ier. 10. 2, 2.* *Dan. 2. 1, 2, 3,* &c. But especially *Deut. 18. 10, 11.* where we have these five Arguments (as *One* well observeth) against Astrological, and other unlawfull predictions. First, that all such are abomination to the Lord, *verse 2*. Secondly, that for such Arts, the *Canaanites* were driven out, *verse 12*. Thirdly, that unlesse men cast away the use of the said Arts, they cannot be perfect, that is, upright and sincere with God, *verse 13*. Fourthly, that godly men must differ from *Canaanites* and *Heathens*, in the abandoning such arts, *verse 14*. Lastly, that instead of such wayes of prediction, the Lord raiseth up *Christ*, the great Prophet, to foretell unto them what is meet for them to foreknow, *verse 15.* with *Act. 3. 23*. To seek to know more, is condemned for curiosity and rashnesse, by Christ himself, in his own disciples, *Act. 1. 7.* it derogateth from the glory of Christ, in whom are hid all the treasures of wisdom and knowledge: it is to go a whoring from Christ, *Lev. 20. 6.* and is therefore in this Text fitly yoked with idolatry: It is here also reckoned among those things that must be cut off, if Christs kingdom shall be set up amongst us. So that if there were no other text of Scripture against that wickednesse but this alone, it were sufficient.

Joh. 8. 48.

*Verse 13. Thy graven images also will I cut off* | Sorcery and Idolatry are fitly coupled here and elsewhere: for they commonly go together, as in the Pope and his Clergy. See *Rev. 9. 21.* and *21. 8.* as also in the *Canaanites*, *Philistines*, and other *Heathens*. True it is, that the Temples at *Rome* were without images for 170 years after it was built: that the *Laedemonians* would not endure pictures or images, lest by them they should be distracted: that the *Turks* and *Jews* both, at this day, do abhorre Christian Religion, for the abominable idolatry they see among Papists. For since the captivity of *Babylon*, the graven images and statues have been so cut off from the *Jews*, that they would never be drawn to worship the work of their hands. They have a saying amongst them to this day, That no punishment befalleth them, wherein there is not an ounce of that golden calf, they once made in the wilderness. Having paid therefore for their learning, they abhorre idols, *Rom. 2. 22.* and count it sacrilege, as *Plutarch* did, to worship by images. The Papists should do so likewise: and not say as their *Vasquez* (unable to answer our arguments doth) that the second Commandement belonged to the *Jews* onely: or bring such proofs for their idolatry, that the images themselves (if they were sensible) would blush to hear repeated.

Moses Gerand.

*Verse 14. And I will pluck up thy groves, &c.* | wherein thou placest a part of thy happinesse, (as the Hebrew word importeth) and hast an over-high opinion of them, because anciently frequented by the Fathers, before the Law. But it should have been considered, that it was but a will-worship at best; yea, that God had flatly forbidden the planting of groves, *Deut. 16. 21.* as things in use among Pagans, for honour, either of some God, or some great mans ghost, which was thought to dwell there.

Nulli certa domus, lucis habitamus opacis.

Virg. Æneid.

The worshippers of *Priapus*, (that shame) when they had ended their sacrifice, stept into a grove hard by the altar, and there like brut beasts, promiscuously satisfied their lusts: thereby as they conceived, best pleasing their god.

*So will I destroy thy cities.* | Or, *thine enemies*: and this will be the end, or fruit of that forementioned reformation. Mr. Fox observeth, that in *K. Edw. the sixts* time, the English put to flight their enemies in *Muskeborough* field, in the self-same day and hour wherein the Reformation, enjoyned by Parliament, was put in execution at *London*, by burning of idolatrous images.

*Verse 15. And I will execute vengeance in anger* | upon those that refuse to be reformed, that know not God, and obey not the Gospel of our Lords Jesus Christ,

27 bes.

Act. &amp; Mon.



Burr. on Hof.  
1. p. 465.

Efay 26. 11.

2. *Thef.* 1. 8. Such as were the Jews enemies, the primitive persecutors, the stubborn Papists, some of whom have professed, that they would rather take part with the Turks than with the *Lutherans*: as some rigid *Lutherans* again have protested openly, that they would return to the Papacy, rather than to admit ever of that Sacramentary and Predestinatory pestilence (as they call it) of the *Calvinists*. But what a sad story is that related by Mr. *Burroughs*, who had it from a worthy Minister of those parts; that at *Hamborough* was not long since held a consultation by some learned *Lutherans*, concerning the cause and cure of *Germanies* calamities: and where it was concluded, that *Germany* suffered so much in these late warres, because their images in Churches were not adorned enough, which therefore they would presently procure done. Had they consulted this text, they might soon have seen their mistake, and bethought them of better. But Lord, *when thine hand is lifted up, they will not see: howbeit they shall see, and be ashamed for their envy toward thy people*: yea, their ears shall be opened, and their instruction sealed, *Job* 33. 16. that they may be accounted worthy to escape that vengeance, that shall be executed in anger and fury upon the Heathen, that have not heard the joyful sound, but, as so many sea-monsters, have with a deaf ear passed by the doctrine of salvation, the Gospel of peace.

#### CHAP. VI.

Verse 1. **H**ear ye now what the Lord saith,] *Exordium breve est, sed plane patheticum*, saith *Gualther*. This is a short, but pithy and pathetically preface; wherein he woos their attention: *Audite queso*, Hear, I pray you. Ministers are *spokesmen* for Christ, and must therefore give good words: and yet remembering on whose errand they come, it is required that they be found *faithfull*, *1 Cor.* 4. 2.

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*Arise, contend thou*] *Surge, age, O Micah!* Debate thou Gods cause against this rebellious and ingratefull people, as it were in judgement: calling all, even the insensible creatures to be judges. See the like, *Dem.* 32. 1. *Efay* 1. 2. *Mic.* 1. 2. (for these two Prophets have many things common) and be sensible, that some sit as senselesse before a Preacher still, as the seats they sit on, pillars they lean to, dead bodies they tread upon: so that we have need (as One did once in my hearing) to call to the walls and windows to hear the word of the Lord. This heavy ear is noted for a singular judgement, *Mat.* 13. 13, 14. *Efay* 30. 8, 9. The Philosopher was angry with his *Bacotians*: telling them that they had not their name for nought, sith their ears were *Ox-ears*, and that they were dull creatures, and incapable of counsel. *Demosthenes* also for like cause, called upon his countrey-men of *Athens*, to get their ears healed: and *Diogenes* used to tell his tale to the statues and images, that he might inure himself to lose his labour, as he had so often done, in speaking to the people. Let us, to the wearing of our tongues to the stumps, preach and pray never so much, men will on in sinne, said blessed *Bradford*, in that excellent Sermon of his of Repentance. We cry till we are hoarse (saith another rare Preacher) we speak till we spit forth our lungs: but all to as little purpose as *Bede* did, when he preached to an heap of stones. *Asino quispiam narrabat fabulam: at ille movebat aures*. But shall people thus carry it away, and God lose his sweet words? Never think it. Those that will not hear the word, shall hear the rod, *verse* 9. of this chapter: and if they could but see their misery, they would do as the Prophet requires, *cut their hair and cast it away*, under the sense of the horror of Gods indignation; *Jer.* 7. 27, 29. they would beg of God a hearing ear, (which is as an ear-ring of gold, *Prov.* 25. 12.) and beseech him to make the *bore bigger*, that his word might enter: yea to draw up the ears of their souls to the ears of their bodies, that one saving sound might pierce both at once. Let him that hath an ear to hear, hear: or if yet any think good to forbear, *let him forbear*, *Ezek.* 3. 27. but he will certainly repent it. He that now gives God occasion to call to the hills, &c. shall one day tire the deaf mountains, saying, *Fall on me, hide me*, dash and crush me in a thousand peeces. O that I might trot directly to hell, and not stay to hear that dreadfull *Discedite*, Go ye cursed!

Verse 2.

*Verse 2. Hear O ye mountains the Lords controversie* ] Although the people would neither hear nor obey God, the Prophet doth: and, according to command, he summoneth the mountains to hear and testifie: the Lord seeming to say unto him, as once he did to *Ezekiel*; *But thou sonne of man, be not thou rebellious like that rebellious house: but hear what I say unto thee, and do it.* It might seem to him a senselesse thing to cite the mountains, &c. But hee knew that if God command a thing, to argue or debate upon it were bold presumption; to search the reason of it, proud curiosity, to detrect or disobey it, flat rebellion. To the mountains and foundations of the earth he applies himself: happily with like minde, and in like manner as the Host of *Nola* did to the Church-yard: and there called at the graves of the dead; Oh ye good men of *Nola*, come away; for the Roman Cenfor calls for your appearance: for he knew not where to call for a good man alive.

*Anton. de Guevara.*

*and ye strong foundations of the earth* ] Those roots of the mountains, *Jon.* 2. 7. yet not so strong, but God can shake them, *Job* 9. 5, 6. *Nab.* 1. 5, 6. and that by so weak a creature as air, gotten under ground, and seeking a vent. Hee can lift them off their foundations, *Deut.* 32. 22. and carry them to another place to hear his controversie, as he did the hill in *Herefordshire*, Anno 1571. and that other in the territories of *Bern*, that removing out of his place in an earth-quake, covered a whole village, that had 90 families in it. See the Note on *Amos* 1. 1.

*Camden. de Britan. fol. 472. Pelan. synt.*

*for the Lord hath a controversie with his people.* ] See the Note on *Hos.* 4. 1. and learn to tremble before this great God, who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, *Esay* 40. 22. which he can shake out of their place at pleasure, and send them packing to hell. O consider what a fearfull thing it is to be at controversie with God: and to have him both our Accuser, witness, and Judge. O the terror of the Lord at that great and last day of the world! *Utinam ubique de hoc iudicio differetur!* Then shall they begin to say to the mountains, *Fall on us* (but they shall reply, we are witnesses against you for your detestable unthankfulnesse) and to the hills, *Cover us*, but they shall echo out *Cover us*; for who can dwell with this devouring fire? who can abide these everlasting burnings?

*Luke 23 30.*

*and he will plead with Israel.* ] At which time they shall find, that an empty title, hath but an empty comfort; and that tribulation and anguish shall be on every soul of man that doth evil: but of the Jew first, because of his priviledge, and then of the Gentile. None so deep in utter darknesse, as those that once were Angels of light. Let us all pray with holy David, *Enter not into judgement with thy servant, O Lord, &c.* And with *Job*, *If thou shouldst contend with me, I could not answer thee one of a thousand.* And with *Daniel*, *O Lord, righteousness belongs unto thee: but to us confusion of face, because we have sinned against thee.*

*Rom. 2. 9.*

*Psal. 143. 2. Job 9. 2. 3. Dan. 9. 7. 8.*

*Verse 3. O my people, what have I done unto thee?* ] Or rather, what have I not done, to do thee good? O generation, see ye the Word of the Lord, and not hear it onely: was ever any thing more evidencing and evincing then what I now alledge? Have I been a wilderness unto Israel, a land of darknesse? May I not well say unto you, as He did to his ungratefull countrey men; What? Are ye weary of receiving so many benefits from one man? But say; What hurt have I ever done you? and wherein have I wearied you, or been troublesome to you? unlesse it be by daily loading you with loving-kindnesses, *Psal.* 68. 19. and bearing with your provocations? Forgive me that injury, *2 Cor.* 12. 13.

*Jer. 2. 31.*

*Themistocles.*

*Testifie against me,* ] Put me in remembrance, let us plead together, declare thou against me, that thou mayest be justified, *Esay* 43. 26. See here, first, with what meeknesse, and mildnesse God proceedeth against sinners, so *Esay* 5. 3. *Judicate quæso.* See, next, that God is content, for our better conviction, to submit his courses unto scanning, and to bring his proceedings with us to a triall, before hee passe sentence; that he might be justified when he speaketh, and cleared when hee judgeth, *Psal.* 51. 4. Here hee wills them to plead the cause with him, as it were at even hand; offering to make answer to whatsoever they could object, or lay to his charge. *Seipsum quasi reum sistit.* He maketh himself the Defendant, and bids them put in their Bill of complaint against him, freely and without fear. This is *Stupenda sanè dignatio*, a wonderfull condescension indeed. Should he use martiall law against us, and as soon as ever we offend (like *Draco*) write his lawes in blood upon

*Gualther.*

*M. Neb. Rog.*

upon us (as One well saith) it were but just and right. But for him to reason and plead with us about the justice of his cause before he proceeds to judgment, this deserves admiration and acknowledgement in the highest degree. O the depth!

*Verse 4. For I brought thee up out of the land of Egypt*] Here God twits them with his former favours: which he never doth, but in case of brutish unthankfulness. Now there was brutish, and worse. To render good for evil is divine: good for good is humane: evil for evil is brutish: but evil for good devilish. This makes God, contrary to his custome, upbraid people with what he hath done for them: and angrily call for his love-tokens back againe, as *Hof. 2. 9.* For their deliverance out of the Egyptian servitude how great a mercy it was, see the Note on *Hof. 11. 1.* such as they were againe and againe charged never to forget *Deut. 6. 12.* and *5. 15.* and *26. 5.* to *12.* How much more bound are we to God for our Redemption by Christ? for what's Pharaoh to Satan? Egypt to this present evil world? Egyptian bondage to sins slavery? Seeing then that our God hath given us such deliverance as this, should we againe break his commandments &c. Well might the hills and mountaines testify against such a monstrous unthankfulness, and disingenuity.

*and redeemed thee out of the house of servants*] *Gradatim progreditur*, saith Calvin. It was something to be brought out of the land of Egypt, a most superstitious place: where they turned the glory of the incorruptible God to the similitude of the image of a corruptible man (for they defiled their king *Osiris*) and of birds (for they worshipped the hawk and *Ibis*) and of foure-footed beasts (for they worshipped an ox, a dog, a cat, a swine) and of creeping things, for they worshipped the Crocodile, *Ichneumon* &c. yea they worshipped plants and pot-herbs. Hence the Poet

*Felices gentes, quibus hac nascuntur in hortis  
Numina* —

Rom. 1. 23.

Juven.

To be brought out therefore from amongst such hatefull Idolaters was no small favour, lest they should smell of their superstitions, as *Mica's* mother did after all that aying sin in the desert *Judg. 17. 3.* and *Jeroboam*, by being there awhile, had learned calf-worship: hence that strickt charge never to make league with them. But to be redeemed out of the house of servants, was more: out of the iron furnace *Deut. 4. 20.* *Ier. 11. 4.* where they wrought night and day in latere & luto *Exod. 1.* in setting up those famous Pyramids, and treasure-cities for Pharaoh, where they served with rigour, *Exod. 1. 13.* their lives were made bitter with hard bondage *ver. 14.* till God withdrew their shoulders from the burden, and their hands did leave the pots *Psal. 81. 6.* till they saw the God of Israel: and there was under his feet as it were a paved-work of a Saphire-stone *Exod. 24. 10.* to shew, that God had now changed their condition, their bricks made in their bondage to Saphirs. Confer *Esay 54. 11.* and consider what God hath done for us, by bringing us into the glorious liberty of his own children, who were once the devils drudges and dromedaries, serving diverse lusts and pleasures *Tit. 3. 3.* which gave lawes to our members *Rom. 7.* and held us under in a brutish bondage, much worse then the Heathens mil-house, the Turks gallies, *Bajazets* iron-cage, the Indian mines, or Egyptian furnace. For there, if they did their task they escaped stripes; but here, let men do the devill never such doughty service, they are sure of scourges and scorpions after all, armies and changes of sorowes and sufferings: terrours and torments, without any the least hope of ever either mending or ending. This should make us lift up many an humble, joyfull, and thankfull heart to our most powerfull Redeemer: saying with *St. Paul*, Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen. *1 Tim. 1. 17.*

*and I sent before thee, Moses, Aaron and Miriam*] As three principall guides, and *Miriam* for one: who did her part among the women *Exod. 15. 20.* and, having a prophetick spirit, became a singular instrument in the hand of God who spake by her *Num. 12. 2.* But her weak head was not able to bear such a cup of honour, without being intoxicated: which caused her father to spit in her face *Num.*



*Num.* 12. 2, 14. Her death is recorded in scripture *Num.* 20. 1. but not her age, as is *Sarahs* *Gen.* 23. 1. Some have observed that God thought not fit to tell us of the length of the life of any woman in Scripture but *Sarah*, to humble that sex. But as soules have no sexes, so of some women (such as were *Miriam*, *Deborah*, the *Virgin Mary*, *Priscilla*, *Blandina*, the *Lady Jane Gray*, *Q. Elizabeth* &c.) it may be said, that in them, besides their sex, there was nothing woman-like or weak: as if (what Philosophy saith) the soules of these noble creatures had followed the temperament of their bodies, which consist of a frame of rarer roomes, of a more exact composition, then mans doth. It is possible that *Miriam* might (till that matter of emulation betwixt her and *Moses* his wife fell out) be as helpfull to *Moses* and *Aaron*, as *Nazianzens* mother was to his father; not a help-fellow only, but a doctresse and governesse.

Non solum ad-  
jutrícem in pi-  
etate, sed etiam  
doctrícem &  
gubernatricem.  
Nazian. Epi-  
scop. pat.

*Versé 5.* O my people remember now what *Balak*.] There must be a Recognition of Gods mercies, or else there will neither follow *Estimation*, nor *Retribution*. Else we that should be as temples of his praises, shall be as graves of his benefits. Our soules are naturally like filthy ponds, wherein fish die soon, and frogs live long; rotten stuff is remembred, memorable mercies are forgotten; whereas the soul should be as an holy Ark, the memory like the pot of Manna preserving holy truths as the Law; and speciall blessings, as *Aurons* rod, fresh and flourishing. This *Israel* did not, and are therefore justly blamed *Psal.* 106. 7, 13, 21. and here againe reminded of one signall mercy among many, that they might take notice of the enemies malignity, Gods benignity, and their own indignity and ingratitude, that parching wind, that drieth up the fountaine of divine favours.

Ventus aridus  
& exsiccans.

What *Balack* king of *Moab* consulted] *Iosua* saith, that he arose and fought against *Israel* chap. 24. 9. that is, he had a good mind to have fought, but he did not because he durst not. So *Esth.* 8. 7. *Haman* is said to have laid his hand upon the *Jewes*, because he intended and attempted such a matter. They, that is the *Sortilegi* or *Lot-forcerers*, with whom, *Balack*-like, he consulted, cast *Pur*, that is, the lot before *Haman* from day to day, and from month to month: viz. to find out what month or day would be lucky for the accomplishment of his intended massacre of the *Jewes*: but before that black-day came, *Mordecai* was advanced, and *Haman* hanged. Now, as there, by the speciall providence of God overruling the superstition of that wicked wretch, way was made for the preservation of Gods people: So was it here. *Balack* consulted, and *Balaam* answered him: that is, he was as willing to curse as the other would have had him, but might not: for God would not harken unto him, but blessed his people still, and delivered them out of his hand *Iosb.* 24. 10. Yea though at length he was resolved to curse howsoever, and therefore went not forth as at other times to seek for enchantments, but set his face toward the wilderness, as if he would do the deed, whatever came of it *Num.* 24. 1. Yet his indeavour was fruitlesse and frustrate. So shall the malicious attempts of *Rome* and *Hell* be against the Reformed religion and the Professors thereof (whom the *Romish Balaam* banns and curses with bell book and candle (at the instigation of the *Spanish Balak*, with his factours the *Jesuits*) so long as they adhere to him and pray as *Psal.* 109. 26, 27, 28, 29. Help me O Lord my God: O save me according to thy mercy. That they may know, that this is thy hand: that thou Lord hast done it. Let them curse, but blesse thou: When they arise, let them be ashamed, but let thy servants rejoyce &c. Salvation is of the Lord: his blessing is upon his people.

Esth. 3. 7.

from *Shittim* unto *Gilgal*] *Oratio elliptica*: q. d. Remember what I did for you at *Shittim* in the wilderness, and so all the way untill you came into the promised land, even to *Gilgal*, where you first pitched tent *Iosb.* 5. 8, 9, 10. At *Shittim* it was, where, by the pestilent counsel of *Balaam* (the devils spelman) the *Midianites* out-witted them, by setting faire women before them as a stumbling-block *Num.* 25. 1, 18. to draw them to those two sinner-sins, adultery and idolatry. Then and there, the heades of the people were hanged up before the Lord against the Sun, and some others; when as God might justly have cut them all off, and cast them away from being a people before him. Nonne illic refulsit admirabilis Dei gratia? saith *Calvin*: was not this a miracle of Gods mercy?

Digni qui fú-  
ditus deleren-  
tur. Gualth.

that ye may know the righteousness of the Lord] i. e. the faithfulness and goodness of God in keeping promise with your fathers, notwithstanding your provocations. Or my righteous dealings with those fornicators and adulterers, whom I there judged: preserving the innocent, or penitent, till they came to *Gilgal*, and onwards. Or that thou maist know how just my complaint is of thee, and mine action against thee. So *Vatablus* expounds it.

*Verse 6. Wherewith shall I come before the Lord*] This is *vox populi* the voice of the people now convinced in part; or at least of some one for them. *Prestat herbam dare quam turpiter pugnare.* Better yeeld then disgracefully hold out the contest. God, say they hath the better of us: neither need he now call upon heaven and earth to arbitrate, nor on the mountaines and strong foundations to heare the quarrell, for we are self-condemned *Tit. 3. 11.* Our own consciences read the sentence against us, we have deserved to be destroyed: but oh what may we do to avert and avoid his wrath? what shall we do that we might work the works of God? *Ioh. 6. 28.* Loe this is the guise of gracelesse men: faine they would pacifie God, and work themselves into his grace and favour by ceremonies and frivolous businesses: yea they offer largely for a dispensation to live in their sins, which they had as lief be knockt o' th' head, as part with. *Interea per flexuosos circuitus fingunt se ad Deum accedere, à quo tamen semper cupiant esse remoti,* saith *Calvin*, they fetch a compasse about God, but care not to come near him. Heaven they would either steale if they could, or buy at any hand, if they might: faine they would passe *à cano ad calum*, *à deliciis ad delicias* from *Dalilah's* lap to *Abraham's* bosome: faine they would (as One saith) dance with the devill all day, and then sup with Christ at night. They seem here very inquisitive and solicitous about their soules health: they give the half-turn *sed ad Deum usque non revertuntur* but they return not even to God: like a horse in a mill they move much, but remove not at all: like those silly women *2 Tim. 3. 6, 7.* or as ants that run to and fro about a mole-hill, but grow not greater.

In loc.

and bow my self before the high God] Or, shall I bow my self &c. will that, or any like bodily exercise please him, or pacify him? if cringing or crouching will do it, if sack-cloth and ashes, if hanging down the head and going softly, if penances and pilgrimages &c. hypocrites do usually herein out-do the upright. Doth the *Publican* look with his eyes on the ground? the hypocriticall Jewes will hang down their heads like bulrushes. Doth *Timothy* weaken his constitution by abstinence? the Pharisees will never give over till his complexion be wholly withered and waned. Doth *Paul* correct his body with milder correction, as it were a blow on the cheek? the *Jesuite* will martyr his sides with the severe discipline of scorpions. But although God must be glorified with our bodies also *1 Cor. 6. 20.* and externall service is required (what ever the *Swenfeldians* say to the contrary) yet Bodily exercise of it self profiteth little *1 Tim. 4. 8.* and let those that brag off or bind upon their outward worship of Christ consider, that the devill himself in the demoniack of *Gadara* fell down and worshipped him. What comfort can there be in that which is common to us with devils? who as they beleve and tremble, so they tremble and worship. The outward bowing is the body of the action; the disposition of the soule, is the soule of it.

shall I come before him with burnt-offerings &c.] shall I prevent him, and propitiate him with holocausts? shall I meet him marching against me, and thus make my peace with him? The Jewes were much in sacrifices, till they wearied Gods soule therewith, and all his senses *Esay 1. 13, 14, 15.* but they were sacrificing *Sodomites ver. 10.* they stuck in the bark, they pleased themselves in the work done, not attending the manner, which either makes or marres every action, and is mainly eyed by God: their devotions were placed more in the massy materiality, then inward purity; and hence rejected *David* could tell (through these *Questionists* could not) that God desired not sacrifice, further then as thereby men were led to Christ; and that the sacrifices of God are a contrite spirit *Psal. 51. 16, 17.* that no burnt offering is acceptable, nor calf of a yeare old, unless laid on the low altar of a broken heart, which sanctifieth the sacrifice.

*Verse 7. Will the Lord be pleased with thousands of rams*] It was taken for a maxime among all nations, that no man was to come before God empty-handed:

nor

nor to serve him of free-coft. And although *Lycurgus* the *Lacedemonian* made a law, that no man should be at very great charge for a sacrifice, lest he should grow weary of Gods service: yet when the famous carver *Phidias*, advised the *Athenians* to make the statue of *Minerva* rather of Marble, then of Ivory. 1. because more durable (this passed with allowance.) 2. because lesse chargeable: at the mention hereof, with infinite indignation they commanded him silence. *Pliny* tells us, of *Alexander* the Great, that when, as being yet a youth, he cast great store of frankincense upon the altar; and his School-master told him, he must not bee so liberall, till he had subdued the frankincense-countreys: when once he had conquered *Arabia*, he sent his school-master a ship full of frankincense, largely exhorting him to worship the gods therewith. Superstition is, for most part, not liberall onely, but prodigall; and no wonder, when as good works are by *Bellarmino* said to be *mercatura regni celestis* the price and purchase of heaven. Hence their Churches are so stuffed with vowed presents, and memories, as at *Loretto*, and elsewhere, they are fain to hang their Cloysters, and Church-yards with them. What would not men give, what will they not suffer, that they may be saved? I would swim thorow a sea of brimstone, said One, that I might come to heaven at last. But those that would buy heaven, and do offer as these here, a bribe for a pardon, shall hear, *Thy money perish with thee*: And those that seek to be saved by their works, *Luther* fitly calls, the *Devils martyrs*: They suffer much, and take much pains to go to hell, they buy their damnation, as One saith the *Pharisees* did, when they gave *Judas* those thirty pieces, for which he sold his salvation.

Spec. Europ.

*Shall I give my first-born for my transgression, &c?*] The superstitious Jews used, we know, to offer up their children in sacrifice to *Moloch*, or *Saturn*, 2 *King*. 17. and 21. and 23. and that, in an apish imitation of *Abrahams* offering his sonne *Isaac*. To the same *Saturn* the *Phœnicians* are said to have sacrificed the best of their sonnes. So did the *Carthaginians*, as *Diodorus Siculus* testifieth. And when as they had for awhile left off so to do, and were overcome by *Agathocles*, they (supposing that the gods were therefore angry with them, because they had not done as formerly) slew 200. at once, at the altar, of their young Nobility, to pacifie the offended deity. Of like sort were *Anammelech*, and *Adrammelech*, the gods of *Sepharvaim*, unto whom that people burnt their children in the fire, 2 *King*. 17. 13. And little better were our Ancestours, the old *Bristones*, who not onely sacrificed their strangers, but their children too, *non ad honorem sed ad injuriam religionis*. Here then the Prophet seemeth to speak by way of *Concession*, that he may shew these *Questionists*, how little it would avail them to sacrifice their children, if such a thing were lawfull to be done.

Euseb. præp.  
Evangel. lib. 4.  
Diod. Sic. l. 201

Camd. Britan.

*Verse 8. Hee hath shewed thee, O man, what is good*] i. e. What is right, just, and acceptable to himself. Hee shewed it by the light of Nature: for *Aristotle* (Natures secretary) saith, *It is not likely that God is so well pleased with the costlinesse of the sacrifices, as with the godlinesse of the sacrificers*. He hath shewed it much more by the light of Scripture: there he hath told thee, what is the *unum necessarium*, One thing necessary; in comparison whereof all other things are but by-busineses: what is the *Totum hominis*, the whole duty of man, sc. to fear God, and keep his commandements, *Eccles*. 12. 13. What is the *Bonum hominis*, as here, yea, the *Summum Bonum*, or chiefest good of man, attainable in this life; viz. *Communion* with God, and *Conformity* to God.

Arist. in Rhetor

*And what doth the Lord require of thee*] But thee? *Quia in omni creatura terrena nihil melius fecit te, ipso quæris te à tu, quia in perdidisti te, in te*, as *Augustine* elegantly paraphraseth this Text. In as much, as God hath among all earthly creatures, made nothing better then thee, therefore he requireth thee, of thee, &c.

Aug. serm. 136.  
de temp.

*But to do justly, and to love mercy*] This is the summe of the second Table: as that which followeth, is of the first, to walk humbly with thy God. Here then is a brief of the whole Bible, a little Bible, as the eleventh to the *Hebrews*, is by One not unfitly called, *A little Book of Martyrs*. Do this and live: Do this here enjoyned, and thou shalt never fall: yea, thou shalt go gallantly into heaven, as Saint *Peter* hath it, 2 *Epist*. 1. 10. 11. *Certa semper sunt in paucis*, saith *Tertullian*. Things simply necessary, whether to be beleaved or practised, are few in number,



but many in vertue; in sight small, but great in weight: like gold, which being solid, is contracted into a narrow room: but may be drawn into so large an extent, that one angel may cover an acre of ground, as the Naturalists have observed. To do justly, is the duty, not onely of Magistrates, whom God hath entrusted with the administration of his earthly kingdom, by the due execution of vindicative and remunerative justice, but also of all other persons, in their severall places and stations, whose rule must be that golden saying of our Saviour, *Whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets*, Mat. 7. 12. See the Note there.

*And to love mercy* ] This is more then to shew mercy: for that a man may do, and yet, for want of love, lose all, 1 Cor. 13. He must not onely draw out his sheaf, but his soul to the hungry, Esay 58. 10. nor distribute spirituall alms, but do it out of deep affection, as Titus, 2 Cor. 7. he must be ready to distribute, willing to communicate, 1 Tim. 6. 18. his mercy must flow from him, as water doth from the fountain, or light from the Sun: it must not be wrung from him, as verjuice from a crab, or as distilled water is forced out by the heat of the fire. Let the love of Christ constrain us to look out some of his receivers, (as David did Jonathans stock) to whom we may shew mercy for his sake. What though we be weak, yet if willing to shew mercy, God accepteth according to that a man hath, and not according to that he hath not. The widows mite is beyond the rich mans magnificence: because it came out of a richer minde: The Apostle bids, *Put on, as the elect of God, holy and beloved, bowels of mercies, kindnesse*, Col. 3. 12. such as the Gaoler had toward Paul and Silas: such as the Samaritan had toward the wounded man by the way-side: such as those primitive Christians had, who came to the Church, with strong affections, with large contributions, Acts 4. 34. The like is foretold of Tyrus when converted, Esay 23. 18. and of Ethiopia, Psal. 68. 31. that shee shall hastily stretch her hands unto God, Heb. she shall make them run, noting her readinesse, and speedinesse, in giving her goods unto the saints. The tender mercies of the Almighty, shed forth abundantly upon His, leave a compassionate frame upon their hearts, and do dye their thoughts, as the die-far doth the cloth.

*And to walk humbly with thy God* ] Or, bashfully, with an holy shamefacednesse, and sollicitousnesse of doing any thing that may offend the eyes of Gods glory. *Yea, what care*, saith the Apostle, 2 Cor. 7. 11. *sc. of walking worthy of the Lord, unto all-pleasing*, Colos. 1. 10. as proving your hearts and lives to him in every part and point of obedience. This the Lord in a mystery taught his people, Dem. 23. 13, 14. when commanding them to cover their excrements with a paddle, hee giveth this reason thereof. *For the Lord thy God walketh in the midst of thy camp, &c. therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee*. They that stand in the presence of Princes, must be every way exact: and give them all due respect. Now a good man, like a good Angel, is ever in Gods presence: and must therefore walk worthy of the vocation wherewith he is called, with all lowlinesse and meeknesse, Ephes. 4. 1, 2. with all modesty, and demission of mind, and of demeanour, (as the word here signifieth) and especially, when he draweth nigh to God in holy duties. Then it must be his care to exercise a three-fold humility. First, *precedens*, before he sets upon Gods service, he must in heart devote, and dedicate all that he is, and hath, as a due debt to the Almighty, saying with David, *It is of thine own, Lord, that I give thee*: τὰ οὐκ ἑγὼ τῷ κυρίῳ, as that good Emperour said. The second is *concomitant*: when in the performance of good duties, he hath grace, (this lovely grace of humility especially) whereby hee may serve God acceptably with reverence and godly fear; which is nothing else but an awfull respect to the divine Majesty, with whom wee have to do, Heb. 4. 13. The third is *subsequent*; when after hee hath done his best, he is dejected in the sense of his many failings in the manner; and looking on his plumes, he looketh also on his black feet, and is abashed, and abased before the Lord. Lo, this is to humble himself to walk with his God. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

*Verse 9. The Lords voice crieth unto the city* ] Or, shall cry, viz. by his Prophets. οὐκ αὖ ὁ θεὸς προσημαίνειν, said the Heathen. God loves to fore-signifie, to warn before he woundeth, to foretell a judgement, before he inflicteth it. He had shewed his people

2 Cor. 8.

1 Chro. 29. 14.

Justinian.

Heb. 12. 28.

Herodot.

people what was good, and what he required of them : but to little purpose, through their unteachablenesse, and stubbornnesse. He thereatneth therefore here to take another course with them.

*And the man of wisdom shall see thy name* ] *Gualther* rendreth it, *And the man of Essence*, &c. that is, *qui revera vir est, non caudex aut truncus*, hee that is a man indeed, or not a stock, or trunk (such an one as was that *saplesse* fellow *Nabal*, in whom all true reason was decayed and faded.) will easily see *Gods name*, that is, the divine majesty of the word, working powerfully upon his heart, as the Sun-beams beat upon *Jonas* his head, and disquieted him. *Danens* rendreth it, *And wisdom seeth thy name*, that is, *wisdoms children*, as *Luke* 7. 35. which will justifie her, when others are either so froward, that nothing can please them, (neither *John* fasting, nor *Christ* eating, *Mat.* 11. 16, &c.) or so dull, that nothing can affect them, as these here : the word of *God* was worse then spilt upon them. Sure it is, that wisdoms children are not many. *Who is wise, and he shall understand these things?* saith *Hosea* chap. 14. 9. the very question imports a paucity. See the Note there. Though a gunne be discharged at a whole flight of birds, there are but a few killed: though the net be spread over the whole pond, but a few fishes are taken. *Rari sunt qui philosophantur*, saith *Ulpian*. It is with our hearers, as it was with *Jonathans* signal arrows, two fell short, and but one beyond the mark: So where one shoots home to the mark of the high-calling in *Christ Jesus*, many fall short. Three sorts of four of those that heard our Saviour, were naught, *Mat.* 13. And of those that heard *Paul* at *Athens*, some derided, others doubted, and but a very few beleaved: as *Dennis*, and *Damaris*, and some others with them, *Act.* 17. 34.

*Hear ye the rod* ] Sith ye would not hear the word, and so redeem your own sorrows. All *Gods* rods are vocall, they are speaking as well as smiting: they are not mute, but mingled with instructions. They are his *Free-school-master*; curst, and crabbed, but such as whereby he openeth mens ears (till then, uncircumcised, and stoppt with the superfluity of naughtinesse) to discipline, and commandeth them to return from iniquity, *Job* 36. 8, 9. By chastening men, *God* teacheth them out of his Law, *Psal.* 64. 12. Hence *Luther* calleth Affliction, *Theologiam Christianorum*, the Christian mans Divinity: and Another saith, that *Schola crucis est schola lucis*. There shall be onely fear, to make you understand the hearing, *Esay* 28. 19. As *God* is said to hold his peace, when he punisheth not, *Psal.* 50. 21. *Esay* 41. 14. so, to preach and teach, when he doth. And look how *Gideon*, by threshing the men of *Succoth* with thorns and briars of the wildernesse, taught them, *Judg.* 8. 7, 16. so here. *I have a message from God unto thee, O King*, said *Ehud*, *Judg.* 3. 20. Lo, his ponyard was *Gods* message. Whence, One well observeth, that not onely the vocall admonitions, but the reall judgements of *God*, are his errands and instructions to the world. For when thy judgements are in the earth, the inhabitants of the world will learn righteousness, *Esay* 26. 9. Smart makes wit; and Vexation giveth understanding.

*and who hath appointed it* ] *God*, who hath not onely a permissive, but an active hand in all our afflictions. Others render the text, *Quis sit, qui accersat istud*, who it is that hath procured it, or sent for it. Who, but your selves? according to *Hof.* 13. 9. See the Note there. *Nemo leditur nisi a seipso*. Men may thank themselves for all their sufferings: for *God* afflicteth not willingly, *Lam.* 3. 35. He cometh forth of his place to do it, *Esay* 16. 21. and counteth it his work, his strange work, *Esay* 28. 21. He doth justice, (when there is no other remedy) but hee loveth mercy, and so requireth us to do in the verse next afore-going.

*Vers.* 10. *Are there yet the treasures of wickednesse* ] What yet? for all that ever I can say or do to the contrary? Though I cry out unto you by my word (and have set it on with my rod, that it might stick the better) Oh do not this abominable thing! *Is there yet unto every man an house of the wicked, and treasures of wickednesse?* (so some read it) see chap. 2. 2. with the Note. The Vulgar reads it, (and *Gualther* disliketh it not) *Is there yet fire in the house of the wicked?* *Sc.* the fire of *Gods* wrath? and treasures of wickednesse, as fuell cast upon it, to consume all? See *Jam.* 5. 1, 2, 3. Treasures of wickednesse profit not, *Prov.* 10. 2. sith to heap up sinne, is to heap up wrath, *Rom.* 2. and to rake together ill-gotten goods, is to carry home a fardle of plaguy-clothes, and death with them. *Ephraim*

Defolationem  
potius quam  
consolationem.  
Aug. Epist.  
121. ad  
Probam.

Modius maci-  
lentus.

Exod 34. 7.  
Iob. 8.

said yet I am become rich, I have found me out substance Hof. 12. 8. But in so doing, Ephraim fed upon the wind ver. 1. yea upon pestilentiall ayre: he daily increased lies and desolation, that is, such lying vanities as bring delolation, and not consolation: as hale hell at the heeles of them, (as we see in the parable of that wretched rich man Luk. 16.) *Animam ipsam incendio gehenna mancipant*, the fire that is in them shall feed upon their soules, and flesh thoroughout all eternity. Out of dores therefore with these treasures of wickednesse, by restoring them to the right owners, as *Zacheus* did; and as *Iustinian* the Emperour, who would not put the vessels of the Temple taken by *Titus*, and recovered from *Genfericus*, into the treasury, but restored them.

and the scant measure that is abominable? ] Heb: the Ephah of leanness, (so called, both because it wante of its due proportion, and makes men leane) full of wrath: q. d. you scant it to those you trade with, but God fills it up with his fierce wrath and indignation. See Am. 8. 5. with the Note.

Verse 11. Shall I count them pure with the wicked ballances? ] Shall I cleare and acquit such? I that am the righteous Judge of heaven and earth, I abhor all injustice? I that have named my self a God that will by no means cleare the guilty, nor take the wicked by the hand? Doe they think to draw me in as a party? or that I will beare with their false and fraudulent dealings, which I have so oft declared against, and doomed both in the law, and by my servants *Solomon*, *Amos*, and others. No: assure your selves, your sins shall find you out, and I will curse you, smite you, plague you, and so set it on, as no creature shall be able to take it off. Let earthly Judges warp, as they will, and wink at sin, I neither can nor will: but as men have sowed, so they shall reape; as they have sowed in hardnesse of heart, so they shall reape in horror of conscience, & *quorum oculos culpa clausit, poena aperiet*, as they have lived unconscionably, so they shall die uncomfortably: at which times, their treasures of wickednesse shall leave them in the lurch: as the devill leaves witches, when they come to prison.

Verse 12. For the rich men thereof are full of violence ] After that they have once enriched themselves by fraud and false-dealing, they take the boldnesse openly to oppress, and to exercise regiment without righteousness, which is no better then robbery with authority: of which before chap. 2. and 3. Thus wicked men wax worse and worse 2 Tim. 3. 13: till wrath come upon them to the utmost 2 Thess. 2.

and the inhabitants thereof have spoken lies ] Not the rich men only are in fault: but as the *Cretians*, so these are alwayes liars, loud and lewd liars: their tongue is deceitfull in their mouth; so that they no sooner open their mouthes, but swarmes of lies issue out: they are *mendaciorum loquacissimi*, they have taught their tongues to speak lies Jer. 9. 5. they are now become artists at it: Yea they take fast hold of deceit Jer. 8. 5. so that they cannot be got off, without striving. This is lamentable, and yet common: especially in trading and trafficking. But oh when shall that golden age return, that the argument may againe proceed, *Sacerdos est, non fallit: Christianus est, non mentitur*. He is a minister, and will not deceive you: He is a Christian, and will not lie! See Esa. 63. 8.

Verse 13. Therefore also will I make thee sick in smiting thee ] This is one twig of that rod Vers. 9. that now they shall heare and feel too, that would not harken to Gods word. Bernard telleth us concerning a brother of his; that when he gave him many good instructions and he, being a souldier, minded them not: he put his finger to his sides and said, One day a speare shall make way to this heart of thine, for instructions and admonitions, to enter. God can (and, where he intendeth mercy will) make way for his word by his rod: and scale up instructions by chastening men with paine upon their beds, and the multitude of their bones with strong paine Iob 33. 16, 19. He can fasten them to their beds, as he did *Abimelech*, *David*, *Hezekiah*, and thereby tame them, and take them a link lower Iob 33. 17. He can smite them with sickness, and make them desolate, as it is here: with such sickness as shall make their best friends afraid of them, and that none dare look at them, but as through a grate: and all this with a sting too in the taile of it, Because of thy sins. Fooles, because of their transgression, and because of their iniquities are afflicted. Their soule abhorreth all manner of meate (so sick they



are and stomackeleffe, that nothing will down with them, and they draw neare to the gates of death Psal. 107. 17, 18. This was the case of that rich and wretched Cardinall Henry Beauford Bish: of Winchester and Chancellour of England, in the raigne of Henry 6. who tossing upon his sick-bed, and perceiving he must die, mormured at sicknesse and death, that his riches could neither relieve him under the one, nor reprove him from the other. This was also the case of that great Emperour Charles 5. of whom *Du-plessy* reporteth, that when he was old and crazy, he cursed his honours, his victories, trophies, riches, saying, *Abite hinc, abite longè*, Away, be gone, miserable comforters are ye all. Mention is made before of a great man that wrot this a little before his death, *Spes & fortuna Valet*. And surely there are not a few rich Cormorants, who may well say to their wealth when they are sick, as *Cornelius Agrippa* did to his familiar spirit, *Abi perditæ bestia, quæ me predidisti*, Be gone thou wicked beast, that hast been mine undoing. &c. A promise contrary to this threatening in the text is that *Esaï* 33. 24. And the inhabitant shall not say I am sick: the people that dwell therein, shall be forgiven their iniquity.

Fox Martyr.  
fol. 925.

*Verse 14. Thou shalt eat, but not be satisfied* Either as not having enough to satisfy; but prisoners pittance, so much only as will keep life and soule together: Or else, troubled with a bulimy, an appetitus caninus, a weakenesie of the digestive faculty, so that thy meate feeds thee not: the taste of it being also broken by God, the nutritive property of it being taken away. See the Note on Hag. 1. 6.

and thy casting down shall be in the midst of thee] Thou shalt be laid low enough by civill and intestine discords, which as a fire feedeth upon the people *Esaï* 9. 19. no man shall spare his brother. Or, like as an hungry man snatcheth on the right hand, and eateth on the left hand, and yet is not satisfied *ver.* 20. till thine unnaturall convulsions end in a deadly consumption.

and thou shalt take hold, but shalt not deliver] Thou shalt catch up thy children, thy jewels &c. and think to secure them from the enemy, but shalt not be able. Of this misery we had over-wofull experience in our late unnaturall garboiles.

and that which thou deliverest, will I give up to the sword] Other judgements forerun the sword: which, when they will not do, the sword will then contemne the rod *Ezek.* 21. 10 that is, it will set at naught whatever the rod hath done, and come furnished and sharpened for the slaughter.

*Verse 15. Thou shalt sow, but thou shalt not reap*] This had been long since threatened by *Moses Deut.* 28. 38, 39 40. and was now above 700. yeares after to receive its accomplishment in this people. There is an infallibility in all the menaces of Gods mouth. Men are apt to think that they were uttered in errorem only; and to put them off, as those in the Gospel did, with a God forbid, Who knows if the Lord will deale with us according to all his wondrous workes, that this evil may passe from us *Ier.* 2. 1. 2? But what saith the Prophet Zephany? The just Lord is in the midst thereof: he will not do iniquity: every morning doth he bring his judgement to light; he faileth not: but the unjust knoweth no shame: sin hath woaded such an impudency in his face, that he shuns no sin, dreads no danger.

Zeph. 3. 9.

*Verse 16. For the statutes of Omri are kept* Subest verbum hisce sarcasmi. Here the Prophet taunterh them for their Idolatry: and telleth them plainly what will be the issue of it. q. d. You think you deale wisely and take a safe course for your selves, that together with Ephraim you are joynd to idols, and have such great names as *Omri* and *Ahab* to countenance you therein. *Omri's* statutes can be observed, when mine lie neglected.

*Hac tibi provili, sub pedibusque jacent.*

Ovid

The workes of the house of *Ahab* that Non-such can be imitated, and their counsels embraced, when my work lies undone, and my counsell is rejected *Luk.* 7. 30. Ful wel ye reject the commandement of God (being ingrati gratia Dei as *Ambrose* speaketh) that ye may keep your own tradition *Mar.* 7. 9. And do not the Papists even the very same at this day. The Popes Canons are kept exactly, and all the rites

καλῶς Sancte benè.

rites of the Church of Rome: they walk in the track of the Trent-conventicle, and hold it worfe to deface an Idoll, then to kill a man: to eate flesh or egges on a fasting day, then to commit incest: to work on a holy day, then to break the sabbath. Ther's no command of the morall law but they can dispense with it: but none of their ceremoniall lawes. Let God (say they, profanely) look to the breach of his own law; we will look to ours.

*that I should make thee a desolation*] *Luther* here observeth, that oppression and other violations of the second table, God usually punisheth with war, famine, and pestilence: but breaches of the first table, and especially idolatry, with utter desolation. This is a land-destroying sin *Ier.* 22. 7, 8, 9.

*therefore ye shall beare the reproach of my people*] that is, of such as had been my people, if you could have held you so; but you are now, *leammis*, dispriviledged. Or, that which I threatened in the law long since to bring upon you, if ye carried not your selves as my people; or that which you deserved for having profaned the name and title of being my people *Ezek.* 36. 20, 23. *Rom.* 2. 24. with *Luk.* 12. 47.

## CHAP. VII.

*Verse 1.* **W**Oe is me, for I am as when they have gathered the summer-fruits] *Allai li Alasse* for me. This last sermon of his, the Prophet begins with a patheticall quiritation: bewailing his own unhappinesse in the little good successe of his minitery. *Mirificè autem nostris temporibus hic sermo convenit*, saith *Gualther*: This discourse suites well with these times; wherein we may justly cry out with the Prophet *Esay*, *Who hath beleev'd our report?* And againe, *O my leanenesse, my leanenesse! woe is me, for there is only as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done* *Eesai.* 24. 13, 16. Though he had worne himself to a very *skeleton* in the Lords work; yet had he laboured in vaine, *Israel* was not gathered *chap.* 49. 4, 5. and hence his wofull complaint. The like we read of *Elias* 1 *King.* 19. 10. where he bitterly bewailes his alone-nesse: So did *Abanasis* in his age, and *Basil* in his. *Fasciculus temporum Anno*, 884. cries out, for the paucity of good people, *Heu, heu, Domine Deus, Alasse, Lord*, how few appeare to be on thy side.

*Hei mihi quam  
pingui macer  
est mihi tantus  
in arvo.*

*Virgil.*

*Apparent rari nantes in gurgite vasto.*

*In loc.*

And *Gualther* complains, that the *Anabaptists* in *Germany* urged this as a chief argument to draw people from communion with our churches, that there was so little good done by preaching, and so few soules converted. Hence some ministers despond, and are ready to kick up all. *Latimer* tells of one who gave this answer why he left off preaching, because he saw he did no good. This, saith *Latimer*, is a naughty, a very naughty answer. A grief it will be, and fit it should be: piety to God and pity to men calls for it. Christ wept over *Ierusalem*: *Paul* had great heaviness and continuall sorrow in his heart (not inferiour to that of a woman in travel) for his contumacious countrey-men: neither could he speak of those lewd losels at *Philippi* with dry eyes *Philip* 3. 18. But an utter discouragement it should not be, sith our reward is with God howsoever *Esay* 49. 5. and perhaps a larger, because we have wrought with so little encouragement; we have plowed when others have only trod out the corn: they trod and fed together, when as those that plow have no refreshing till the work be done. Certaine it is that God will reward his faithfull servants *secundum laborem, non secundum proventum*, according to their paines taken in the ministry, and not according to their peoples profiting.

*Ὁδὸν.*  
*Rom.* 9. 2.

*Hof.* 10. 91.

*κατὰ κόπον  
ἢ κατὰ χάριν.*

*There is no cluster to eate*] None to speak of: hedge-fruit there is great store: wild-grapes not a few: grapes of *Sodom*, clusters of *Gomorrah*: But for good grapes, pleasant fruit, godly people, there is a wondrous scarcity of such. *Dio-genes* lighted a candle at noon-day to look for a man: the *Hof* of *Nola* went to the graves to call for the good men of the town. *Tully* saith, that if there be one good

Poet

Poet in an age, it is well. Christ wondred at one good *Nathaniel*, and tells us in the same chapter, that they are but few that receive him, and with him the adoption of sons *Ioh. 1. 12.* Clusters we must not look for: but if there be found two or three berries in the top of the uppermost bough: four or five in the outmost fruitfull branches, it's well. *Sufficit mihi auditor unus, sufficit nullus.* Paul when he came first to *Philippi* had a poore audience; only a few women *Act. 16. 13.* and one convert: neither had he much better success at *Athen*; and no Church could be planted there *Act. 17.*

Ira. 17. 6.

my soule desired the first ripe fruites] *præcoccem fructum*, the rash-ripe fruit, as a great dainty, a precious rarity. We highly prize nettle-buds, when they first bud: so doth God our young services. \* *Ier. 1. 11.* he made choice of the almond tree because it blossometh first: so of *Jeremy* from his infancy. He called for first-fruits of trees, and of the earth, in the sheafe, in the threshing-floore, in the dough, in the loaves. He would have eares of corne, dried by the fire; and wheat beaten out of the green eares *Lev. 2. 14.* He would have the primrose of our child-hood. There were three sorts of first-fruits: 1. Of eares of corne offered about the Paschever. 2. Of the loaves, offered about Pentecost. 3. About the end of the yeare, in *Autumne*. Now of the two first God had a part, not of the last. He likes not of those *Arbores autumnales* *Jude 13.* that bud at later end of harvest. Conversion (as Divines observe) usually falleth out between eighteen yeares of age, and eight and twenty: Besides *Abraham* in the old Testament, and *Nicodemus* in the New, we have not many instances of men converted in old age. When people grow crooked and rooted in evill practises, they are hardly ever set straight againe. Remember therefore thy Creator in the daies of thy youth: his soule delighteth in the first ripe fruites. Remember that *Iesus Christ* shed his blood for thee, when he was but 8. dayes old: and took thee into his family by baptisme, when thou didst hang on thy mothers breast.

φθινοπωρεια.

Ecclef. 12. 1.

Verse 2. The good man is perished out of the earth] *Heb: The Saint*, or gracious man, that out of mercy obtained of God, can extend mercy to men. *Rari quippe boni.* Of such it may be said, as One doth of faithfull friends in this age, that they are all (for most part) gone on pilgrimage: and their return is uncertaine.

and there is none upright among men] None (to speak of) that maketh straight pathes for his feet *Heb. 12. 13.* that foots it aright, according to the truth of the Gospell *Gal. 2. 14.* that walketh evenly *Gen. 17. 1.* and accurately, as it were by line and by rule *Eph. 5. 15.* and that halts not between two opinions, as those *Isralites*; but is right in his judgement, and undefiled in his way *Psal. 119. 1.* rather desiring to be good, then to seem to be so: few such to be found surely: black swans you may count and call them.

ὁρθοπαδῶν ἀνελάττων.

*Sed nec Brutus eris, Bruti nec avunculus usquam.*

Inven.

They all lie in wait for blood] A company of sanguinaries, blood-suckers, hunting for the precious lives of men; but especially of such as reprove them in the gate. If you touch them in their lusts, they will seek to touch you in your life, as *Isaiah* did *Zachary*, and as the Priests and people said of *Jeremy* This man is worthy to die. All malice is bloody, and wisheth him out of the world, whom it spitteth.

they hunt every man his brother with a net] They add fraud to their force, and craft to their cruelty: these seldome goe sundered; as some write of the asp, he never wanders alone without his companion with him; and as the scripture speaks of those birds of prey and desolation, none of them shall want their mate. *Esa. 34. 16.* The matter is made the worse, because it is a brother whom they hunt; whether he be so by race, place, or grace, a brother should be better dealt with.

Verse 3. That they may do evill with both hands earnestly] *Heb: for good and all*, or, for adoe: that they may speak and do evill as they can *Ier. 3. 5.* and seek to out-sin one another; like unhappy boyes that strive who shall go furthest in the dirt. *Nolunt solita peccare*, saith *Seneca: Et pudet non esse impudentes*, saith *Austin*. *Luther* testifieth of the Monkes in Germany, that they were so desperately wicked,



wicked, *ut nihil cogitent quod non idem patrare audent*, that they could not devise that wickednesse, which they durst not do.

*The Prince asketh* ] A beggerly practise for a Prince, but so base they were grown, and so greedy of filthy lucre. The Prince *asketh*, and, by asking onely, compelleth: for who dare deny him? If some Naboth do, he shall die for it. There is a memorable story of a poor man in Spain, to whom when the Lords Inquisitors sent for some of his pears, which they had cast their eye upon; he for fear of offending, brought them his pears, tree and all by the roots.

Heyl. Geog.

Plant.

Dio.

Speed.

and the Judge asketh for a reward ] Heb. *The Judge for a reward*, sc. will gratifie that *sordidum Poscimummum*, the Prince: who when he giveth him his Commissions hinteth to him haply, as Nero did to his publike Officers, *Scis quid nobis opus est*. Thou knowest what I want, and must have: see then that thou help me to it. Such trading there was likewise betwixt our Rich. 2. and Judge Belknap with his fellows. To this purpose, the Chaldee paraphrast here: The Prince, saith He, requireth supplies of the Judge, and this bespeaketh him, *Fac pro me, & retribuam tibi*; Negotiate for me, and I will be thy pay-master; favour me, help mee at my need, and I will requite thy curtesie, whensoever thou wilt. Thus *multi munus scabunt*, one hand claws another: and betwixt the oppressive Prince, and unconscionable Judge, the law is slacke, and judgement doth never go forth: for the wicked doth compasse about the righteous: therefore wrong judgement proceedeth, Hab. 1. 4.

Curtius.

Ibi fas ubi  
maxima mer-  
ces.

and the great man, hee uttereth his mischievous desire ] Heb. *he speaketh out the corruption of his soul*. He doth it. *Emphaticum est pronomen Ipse*, saith Calvin. This same He hath a speciall Emphasis in it; q. d. This impudent man being now past all grace (for *Illum ego perisse dico, cui perit pudor*) boasteth of his villany: and thinks to bear it out bravely, because it is *facinus majores abolla*, the fact of a great One. But who is this He, this great man in the Text, that dares thus obtrude, and justifie to the world his most malapert misdemeanour? The rich Client, saith Calvin, that hath his money to plead for him: for in suits both of love and of law, money (mostly) maketh mastery: and Angels trouble the current of justice (saith One) at certain seasons. Others understand it of Counsellours, Pleaders, Advocates, Sollicitours, and other Officers of Justice: who when as they ought to reprove the iniquity of the Judges, do rather help it forward, by justifying the wicked for a reward, and taking away the righteousnesse of the righteous from him, Esay 5. 20. by making the law a nose of wax, and by quirks and devices, varnishing falshood and wrong-dealing.

Speed.

so they wrap it up. ] Contorcuplicant: they wreath their wrong-dealings together, as a rope twisted of many threds, till their iniquity be found to be hatefull: till there wanteth but an hurdle, an horse, and a halter (as Belknap said of himself) to do them right. They make a league together, they joyn and strengthen their evil counsels, and frauds, &c, so Mr. Diodate. These men agree among themselves, and conspire with one consent to do evil: so the Genevists.

Verse 4. *The best of them is as a brier* ] which a man cannot handle without hurt. See 2 Sam. 23. 6. Psal. 55. 21. and 58. 10. Ezek. 2. 6. Mat. 7. 16. and 13. 7, 22. so, you cannot deal with them without danger: guilt, or grief you shall be sure of. Lot felt it so at Sodom, 2 Pet. 2. 7, 8. and so did thoe that set up that bramble Abimelech, for their king, Judg. 9.

οἱ πολλοί.

• *The most upright is sharper then a thorn-hedge* ] *Ut ibi inveniat ur dolor, ubi sperabatur auxilium*, saith Hierom here: so that a man shall have grief, where he hoped for help and succour: as a man that taking hold of a thorn-hedge to get over, hath his fingers prickt by it, and is glad to let go: Or, as a sheep, that flying to the bush for defence in weather, loseth part of her fleece. Now if the best, and most upright among them were no better: what can be imagined of the many? and what better can be hoped for by us (for one egge is not more like another, then these times are those here described: it is but the same fable acted over again, onely every thing is now worse then ever) then a day of visitation, a time of perplexity, as it followeth here? For while they be folden together as thorns, and while they bee drunken as drunkards, they shall be devoured as stubble fully dry, Nah. 1. 10. as fear thorns under the pot, Eccles. 7. 6. I will go thorow these briers, saith God, I will

will burn them together, *Esay 27. 4.* they shall be utterly burnt with fire in the same place, *2 Sam. 23. 7.* that is, *in bell*, as some interpret it.

*The day of thy watch-men, and thy visitation cometh* ] Where sinne is in the saddle, punishment will be upon the crupper. God will have a visitation-day: and that for his Watch-men, Prophets, and Governours, as well as for the common sort. Thy visitation cometh, Thou shalt share in punishment with them, as thou hast done in sinne: neither shall it help thee to say, Our Watch-men were in fault: for God will visit you all: and his Visitation-Articles will be very strict and criticall.

*Now shall be their perplexity* ] They shall be so intricated, and intangled; so ensnared and ensnarled, as that they shall not know which way to turn them. They shall be in as great a distresse as Israel was at the red-sea, *Exod. 14. 3.* or as the Jews at *Shushan* were, when the decree was gone out for their utter destruction, *Esth. 3. 15.* or as *Manasseh* was, when taken by the *Affyrians* among the thorns, he was bound with fetters, and carried to *Babylon*, *2 Chron. 33. 11.*

*Vers. 5. Trust ye not in a friend* ] Friends (said *Socrates*) there is no friend: And a friend is a changeable creature, saith Another: all in changeable colours as the Peacock, as often changed as moved. Besides, many friends are not more fickle then false, like deep ponds, cleer at the top, and all muddy at the bottome. *Fide ergo: sed cui vide.* Try before you trust: and when you have tried your utmost, trust not over-farre, lest you cry out at length, as *Queen Elizabeth* did, *In trust I have found treason*: or as *Julius Cesar*, when stabb'd by *Brutus* among others, What thou my sonne *Brutus*? He was slain in the Senate-house, with 23. wounds, given (most part) by them whose lives he had preserved.

*Put ye not confidence in a guide* ] *Potenti & pollenti consilio & auxilio.* Be he never so potent, or politick, beyond thousand others, as the word importeth: and as the people said to *David*, *But now thou art worth ten thousand of us*, *2 Sam. 18. 3.* thou art the light of Israel, thou art the breath of our nostrils: so that if thou miscary, we shall all breath out our last. All which notwithstanding, Princes are not to be trusted, *Psal. 62. 7.* and *118. 8, 9.* and *146. 3.* for either they may die, or their affections may die; all their golden thoughts may perish. Great mens words, saith One, are like dead mens shooes: hee may go bare-foot that waiteth for them.

*Keep the doors of thy mouth from her that lieth in thy bosom* ] from thy wife, thine *uxoris*, called the wife of thy bosome, because she should be as dear unto thee as the heart in thy bosom. Be not too open-hearted to her, lest she tell all, as *Sampsons* wife: or as *Fulvia* in *Salust*, who declared all the secrets of *Cicero*, a noble Roman, her foolish lover. A fool telleth all, saith *Solomon*, *Prov. 29. 11.* he is as little able to keep, as to give counsel. He is full of chinks, and leaks every way: the doors of his mouth are feldome kept shut: you may know him by his gaping: fools are called by *Aristophanes*, and *Lucian*, *Καχιδότες*, Gapers. But a wise man keepeth it in till afterwards, *Prov. 29. 11.* *Tacitus* he holds to be the best Historian: and keeps his mouth with a bridle as *David* did, *Psal. 39.* and as the Poets fain of *Pegasus*, that he had a golden bridle put upon him by *Minerva*, their goddesse of Wisdome. God and Nature have taught us by the site of the tongue in a mans mouth to take heed to it, and to keep the doors of it: and when all's done, to pray God to keep that door, *Psal. 141. 3.* The tongue is ever *in udo*, in a moisture: but yet tied by the roots, that it may not stirre out of place; It is also guarded with a *percussis* of teeth, and a two-leaved gate of lips, which we must carefully keep, and hold that for an Oracle,

*Si sapias, arcano vinn reconde cado.*

*Vers. 6. For the sonne dishonoureth the father* ] Or, revileth the father, be *Nabals* Menabbel. him, beknaves him (of *Nabal* comes *Nebulo*) *turpitudine afficit* bespatles him, vilifieth him. This is monstrous wickednesse, *Mal. 1. 6.* and a sure signe the devil hath set his limbs in a man that is thus unnaturall, fierce, traiterous, heady, high-minded: which yet is foretold of these dregs of times, these last and worst dayes, both by our Saviour, *Mat. 10. 21, 23, 36.* and likewise by *St. Paul*, *2 Tim. 3. 3, 4.*

Such

Full, holy State

Turk. hist. 745.

Speed.

Cominaus.

Such a sonne was He, who when his father complained, that never father had so undutifull a child as he had : *Yes*, said his sonne, (with lesse grace then wit) *my grandfather had*. Such a sonne was *Ham*, and *Abfalom*, and *Amida*, son of *Mu-leasses King of Tunes*, who cast his father out of his Kingdom, and put out his eyes: and *Henry*, eldest sonne to our *Henry 2.* who rebelled against his father, and died before him of a fever, and a flux, with excoriation of the bowels: And lastly, *Adolphus Egmondanus*, who imprisoned his own father six yeers, for no other cause but for living so long; and keeping him from the Dukedome of *Gelder-land*.

*The daughter riseth up against her her mother* ] As Mr. Fox mentioneth, some that witnessed against their own parents here in *Q. Maries* dayes: and were a means of their Martyrdome.

*A mans enemies are the men of his own house* ] See *Mat. 10. 36.* with the Note, and take our Saviours counsel there; *Be ye wise as serpents, innocent as doves: but beware of men, yea of the men of your own house.*

*Fide Deo soli: mortali fidito nulli:*  
*Fallunt mortales: fallere Jova nequit.*

*Verse 7. Therefore will I look unto the Lord* ] *Therefore*: inasmuch as there is no faith nor fair-dealing amongst men, *I will look unto the Lord*; look wisely and intently, as a watch-man in his watch-tower doth look as farre as ever he can see on every side. *I also will lift up mine eyes unto those hills of heaven, from whence cometh my help*, *Psal. 121. 1.* *I will pray and look up*, *Psal. 5. 3.* *I will keep close communion with the Lord, and by faith commit the keeping of my soul to him in well-doing, as unto a faithfull Creatour*, *1 Pet. 4. 19.* This *I will do*: and yet more then this.

Rev. 13. 10.  
& 14. 12.  
Psal. 119.

Gen. 49.

Joh. 13. 7.

*I will wait for the God of my salvation* ] If he tarry, I will wait for him: because he will surely come, he will not tarry, *Hab. 2. 3.* This is the voice of faith: and here is *the faith and patience of the Saints*. God sometimes lies off and stayes long; even till our eyes even fail with looking for his salvation; and all to try what we will do: as *Samuel* tried *Saul*, who because he stayed not out his just time, lost his kingdom. *David* waited for for the kingdom; and had it not, till he had learned to quiet and behave himself as a *child weaned of his mother*, *Psal. 131. 2.* Those in *Esther* waited for deliverance: and had it not, till almost forsaken of their hopes. *I have waited for thy salvation, O Lord*, saith dying *Jacob*: and *I will wait for the God of my salvation*, saith our Prophet here, for a president to all the good souls of his time. Let us but consider our distance from God in worth and degree; together with our dependance upon him, our undone condition without him, how long he waited for us, how he hath hitherto helped us, as *1 Sam. 7. 12.* and now seems to say unto us, as he did once to *Peter*, *What I do, thou knowest not now, but thou shalt know hereafter*; and we shall be content to wait, as here, and to say,

Luth. in Gal. 1.

Idonow-  
Sai.

Jer. 30. 17.

*My God will hear me* ] According to my faith, and his own faithfulness. The whole force of faith consisteth in this, saith *Luther*, *Ut quis bene applicet pronominam*, that a man will apply pronounes: that he can fiducially say, *My God*: and, *will hear me*. Were it not for this word of possession, *mine*, the devil might say the Creed to as good purpose as we. He beleeveth there is a God, and a *Christ*, and such a *Christ*, as is there described: but that which torments him is, he can say *my*, to never an Article of the Faith. Time was, when *Christ* heard the devil begging that he might enter into the swine: but he could not say, *My God hath heard me*. Let us secure our interest in God: let us individuate *Christ*, and appropriate him to our selves, by a particular faith, and then all shall be well with us.

*Verse 8. Rejoyce not against me, O mine enemy* ] Here's the triumph of faith, in the fail of outward comforts, in the midst of the worlds insultations and irritations. *Ne lateris de me*. O daughter of *Babylon* that art to be destroyed, thou that art *victrix gentium, captiva visiorum* (as *Austin* said of *Rome* in her pride) thou that for present carriest the ball upon the foot, and none can come neer thee: *Rejoyce not against me*, as forlorn and hopelesse: say not, *This is Zion the outcast, whom no man seeketh after*. For assure thy self, The right hand of the Lord will change all this, and

Flebite



*Flebile principium melior fortuna sequetur.*

When I fall, I shall arise] Because fall I never so low, I cannot fall below the supporting hand of God, which will help me up againe *Psa. 37. 24.* The wicked fall and never rise *Am. 8. 14.* they shall drink of the cup of Gods wrath, and be drunken, and spue, and fall, and rise no more *Jer. 25. 27.* their carcasses shall fall as dung upon the open field, and as the handfull after the harvest-man, and none shall gather them *Jer. 9. 22.* This is fearfull. If *Haman* fall before *Mordecai* the Jew, he shall not easily stop, or step back. *Esth. 6. 13.* A Jew may fall before a Persian and get up and prevaile. But if a Persian or other persecutor begin to fall before a Jew, he can neither stay, nor rise. There is an invisable hand of Omnipotency that strikes in for his own, and confounds their opposites.

When I sit in darknesse, the Lord shall be a light unto me] He can lighten the greatest darknesse: as he did the dungeons to the Martyrs. From the delectable Orchard of the Leonine dungeon: to *Algerius* an Italian Martyr dated his heavenly Epistle. I am now in the Bishop of Londons Cole-house (saith Mr. Philpot) a dark and ugly prison as any is about London: but my dark body of sin hath well deserved the same: and the Lord now hath brought me into outer darknesse, that I might be the more lightened by him: as he is most present with his children in the midst of darknesse. And in his letter to the Lady Vane, I thank the Lord, saith He, I am not alone, but have six other faithfull companions, who in our darknesse do cheerfully sing hymnes and praises to God for his great goodnesse. We are so joyfull, that I wish you part of my joy &c. The poy of the city of Geneva stamped round about their money was formerly out of Iob, *Post tenebras spero lucem*, After darknesse I look for light. But, the Reformation once settled amongst them, they changed it into *Post tenebras lux*. Light after darknesse. Like as the Saxon Princes, before they became Christians, gave for their armes a black horse; but being once baptized, a white.

*Als d. mon.  
857.*

*Ib. 166*

*Ibid.*

*Scultet. Annal.*

*Crang. in  
Saxon.*

Verse 9. I will beare the Indignation of the Lord, because I have sinned against him] The Church had sinned, and God was angry with her. So *Zech. 1. 12.* *Esay 57. 17.* What meane then the *Antinomians* to tell us that God is never angry with his people, for their foule and flagitious practises, no nor with a fatherly anger? nor chastiseth them for the same, no nor, so much as with a fatherly chastisement? Is not this? *contra Solem mingere*? Godlinesse is on target against affliction. Blind Nature saw this.

*Virg. Aeneid.*

— *nec te tua plurima, Penthen,  
Labentem texis pietas* —

Onely it helps to patient the heart under affliction by considering 1. That it is the Lord. 2. That, a man suffers for his sin; as the penitent thief also confessed *Luk. 23. 41.* 3. That the rod of the wicked shall not lie long upon the lot of the righteous. *τὸ μῦθον μὲνεν*. Say we then, every one with *David*, I know that thy judgments are right, and thou hast afflicted me justly, *Psal. 119. 75.* yea in very faithfulness hast thou done it, that thou mightest be true to my soule. And with that Noble *Du-pleffy*, who when he had lost his onely son, a gentleman of great hopes (which was the breaking of his mothers heart) quieted himself with these words of *David*, I was silent and said no word, because thou Lord diddest it. See my *Love-tokens* pag. 145. 146. &c. It shall be our wisdome in affliction to look to God, and to reflect upon our sins, taking his part against our selves: as a Physician observes which way nature workes, and helps it.

*Psal. 39.*

until he plead my cause] As a faithfull Patron, and powerfull Avenger: for though it be just in God that I suffer, yet it is unjust in mine enemies, who shall shortly be soundly paid for their insolencies, and cruelties.

he will bring me forth to the light] He will discloud these gloomy dayes, and in his light I shall see light.

I shall behold his righteousness] that is, his faithfulness in fulfilling his Promise of deliverance in due time. Meane-while I will live upon reverfions, live by faith and think to make a good living of it too. All the wayes of God to his people are mercy and truth *Psa. 25. 10.* this is a soul-satisfying place of scripture indeed. All

the passages of his providence to them, are not onely *mercy* but *truth* and *righteousness*: they come to them in a way of a promise: and by vertue of the Covenant, wherein God hath made himself a voluntary debtor to them, 1 *Joh.* 1. 9.

*Verse 10. Then she that is mine enemy shall see it &c.* ] Not onely shall I behold his righteousness (as before) but mine enemy shall see it, and feel it too, to her small comfort. They shall see it when 'tis too late to remedy it: as they say, the Mole never opens her eyes, till pangs of death are upon her.

*And shame shall cover her,* ] when she shall see that thou hast shewed me a token for good; that thou hast holpen me, and comforted me, *Psal.* 86. 17.

*Which said unto me, Where is the Lord thy God?* ] So laying her religion in her dish, whereby God became interested in her cause, and concerned in point of honor, to appear for her. The Church is no lesse beholden to her enemies insolencies for help, then to her own devotions: for God will right himself, and her together. See *Joel.* 2. 17. with the Note.

*Mine eyes shall behold her* ] and feed upon her misery, not as mine enemy, but as Gods: nor out of private revenge, but out of zeal for his glory.

*Now shall she be trodden down, as the myre of the streets* ] *Erit infra omnes infimos*: she shall be as mean as may be. *Nineveh* that great city, is now a little town of small trade; *Babylon* is nothing else but a sepulture of her self. Those four Monarchies that so heavily oppressed the Church, are now laid in the dust, and live by fame onely: so shall the Romish Hierarchie, and Turkish Empire. All Christs enemies shall shortly be in that place that is fittest for them; *sc.* under his feet, as was before noted: he will dung his Church with the carcasses of all those wilde boars, and buls of Bashan, that have trod it down.

*Verse 11. In the day that thy walls are to be built* ] In the type, by *Nehemiah*, chap. 3. who did the work with all his might: and having a ready heart, made rid-  
 dance, and good dispatch of it. In the truth, and spiritually, when the Gospel was to be preached to every creature, and a Church collected of Jews and Gentiles. The Church is in the *Canticles* said to be a garden enclosed: such as hath a wall about it, and a well within it, *Cant.* 4. 12. See the Note there. God will be favourable in his good pleasure unto Zion, and build the walls of *Jerusalem*. His spirit also will set up a standard, in his Saints, against strong corruptions and temptations: and make them more then conquerours, even *Triumphers*, *Esa.* 59. 19. *Rom.* 8. 37. 2 *Cor.* 2. 14.

*In that day shall the decree be farre removed* ] That decree of the *Babylonians*, forbidding the building of the Temple and City, shall be reversed: and those statutes that were not good, (given them by Gods permission, because they had despised his statutes, *Ezek.* 20. 24, 25.) shall be annulled, and removed farre away. Some read it, *In that day shall the decree go farre abroad*, and interpret it, by *Psal.* 2. 7, 8. of the doctrine of the Gospel.

*Verse 12. In that day also he shall come even to thee from Assyria* ] To thee, *Jerusalem*, in the Type, shall recourse be had from all parts, as if thou wert the chief city of the world. (*Pliny* saith, that in his time she was the most famous of all the cities of the East: and *Titus* himself is said to have wept at the last destruction of it by his souldiers, whom he could not restrain from firing the Temple) To the new *Jerusalem*, the Church of the New Testament, in the Antitype: from whence the Gospel was sent out to every creature which is under heaven, *Col.* 1. 23. and whereunto people of all sorts flowed, and many nations came, *Mic.* 4. 1, 2. with highest acclamations, most vigorous affections, and utmost indeavours bestowing themselves upon the Lord Christ, *Act.* 2. 9. &c. *Jerusalem*, in the Hebrew tongue, is of the dual number; in regard of the two parts of the city, the upper and the nether town. Or, (as the *Cabalists* give the reason) in regard of a twofold *Jerusalem*, the heavenly and the earthly: and the taking away of the earthly, they say, was signified, by the taking away of the letter *jod* out of *Jerusalajim*, 2 *Sam.* 5. 13. But *Jerusalem* which is above is free, firme, and full; the desolate (once so) having many more children then she that hath an husband, *Gal.* 4. 26, 27. whom the Lord of Hosts also doth blesse, saying, (as a Father to them all) *Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance*, *Esa.* 19. 23, 24, 25.

*and from the fortresse, even to the river* ] i.e. from all bounds and borders of the land

Mar. 16. 15.

Psal. 51. 18.

land, yea of the world (Psal. 89. 12. *Tabor and Hermon* are put for the East and West parts of the World) shall people come in to the New Jerusalem, which hath twelve gates: *On the East three gates, on the North three gates, on the South three gates, and on the West three gates*, Rev. 21. 12, 13. See the Note there.

Verse 13. *Notwithstanding the land shall be desolate*] Understand it, not of the land of *Caldea*, as *A lapide* doth; but of *Judea*, which must be desolated before the coming of Christ in the flesh. And this is here foretold. 1. Left the impenitent, by misapplying the former promises, should dream of impunity, (*saeculi laritia est impunita nequitia*) and 2. Left the godly, because of this desolation shortly to ensue, should despair of the former promises.

Aug.

Because of them that dwell therein, for the fruit of their doings] What their doings were, and what the fruit thereof, see *Ier. 9. 3, 4, 5, &c. & 12, 13, 14, 15, 16*. This Prophet could not but tell them of both, though hee had small thank for his love and labour: even as little as *Moses* had of that perverse people in the wilderness. His service among the Jews was in some sense like that of *Manlius Torquatus* among the Romans: who gave it over, saying *Neither can I bear their manners, nor they my government*. *Jeremy* once thought to have done so, chap. 20. 9. but might not. He lived to see this prophecy of *Micah* fulfilled: and was afterwards carried down to Egypt by his ungratefull countrymen; where also (for a reward of his 41. years unceasing pains in the Ministry as a Prophet) they stoned him to death, who had been a brazen wall to his country, *ejusque commodis adaugendis natus*, and a common blessing.

Bucholc.  
Chronol.

Verse 14. *Feed thy people with thy rod*] Rule them with thy Scepter, or feed them with thy *pedum pastorale*, thy shepherds-rod, or staffe, *Psal. 23. 4*. This, say some, is the speech of God the Father, to God the Son. Or, (as others) of God to the Ministers and Pastours, charging them to take heed to his flock, and to feed his Church. But it seemeth rather to be a prayer of the Christian Church (seeing the ruine of the Jewish Synagogue) that Christ (the chief Shepherd) would do all good offices for his poor people, *feeding them with his rod*, that is, with his word and Spirit, guiding them with his eye, *Psal. 32. 8*. leading them in the way everlasting, *Psal. 139. 24*. left, seduced by their own lusts, or other mens evil lives, they should any way miscarry.

the flock of thine heritage] Those poor of the flock, *Zach. 11. 7*. that hear his voice and follow him, *John 10. 3, 4, 5, 27*. being holy, harmlesse, tractable, sociable, patient, profitable as sheep; which have wooll for raiment, skin for parchment, flesh for meat, guts for musick, &c. Such shall go in and out, and find pasture, *Joh. 10. 9*. pasture that will breed life, and life in more abundance, *verse 10*. See *Psal. 23. 1, 2, 3, &c. Davids* Pastorall: where he assureth himself, as a sheep of Christs heritage, that hee shall have all things needfull for life and godlinesse: And so may every poor Christian, grounding his faith upon the Covenant, *Ezekiel 34. 25, 28*.

Which dwelleth solitarily in the wood] Sleepeth in the woods, *Ezek. 34. 25*. where they meet with many a brush, yea many a bruise, *verse 28*. where they walk in dark and dangerous paths, even in the valley of the shadow of death, *Psal. 23. 4*. of the darkest side of death, of death in its most horrid and hideous representations. Feed them therefore; fence them with thine omnipotent arm, bear them in thy bosom, see to their safety.

Let them feed in Bashan and Gilead] Not bite upon the bare ground, but feed pleasantly, plentifully: feed among the lillies, frequent also the foddering places, turn to the under-shepherds, the Ministers, and so return to the Arch-shepherd and Bishop of their souls, following the Lamb wheresoever he goeth; who will teach them many things, and that out of deepest compassion, *Mar. 6. 34*. who will also shew them great and mighty things, that they knew not, *Ier. 33. 3*.

as in the dayes of old] As thou wast with the Church of the Old Testament, so be not wanting to that of the New: but feed them according to the integrity of thine heart, and guide them by the skilfulnesse of thine hands, *Psal. 78. 72*. Pull them out of the Lions mouth, seek them up when lost, tend them, handle them, heal them, wash them, drive them as they can go, beating the lambs in thy bosom, *Esay 40*. Do for them, as thou hast ever done for thy people in former



ages. So we thy people, and sheep of thy pasture will give thee thanks for ever : we will shew forth thy praise to all generations *Psa.* 79. 13.

*Verse 15. According to the dayes of thy coming out of the land of Egypt* ] Here's a present and full answer to the churches prayer : so ready is the Lord to fulfill the desires of the righteous. It is but *Ask and Have* : and they are worthily miserable, that will not make themselves happy by asking. The summ of Christs answer is this : As I led *Joseph* like a flock out of Egypt thorough the wilderness ; and fed them there daily and daintily, with Angels food ( never was Prince so served in his greatest pomp ) so will I shew thee marvelous things at Babylon, and bring thee thence with a mighty hand *Ezek.* 20. 34. to make mee a glorious Name *Esa.* 63. 14. and both these deliverances shall be a most certaine type of thy spirituall redemption by Christ. Loe thus will I do for thee as in the dayes of old *ver.* 14. and so fit mine answer *ad cardinem desiderij*, give thee not only the desire of thine heart, but the request of thy lipps *Psa.* 21. 2. let it be to thee even as thou wilt *Mat.* 15. 29.

*Aug. Confe.*  
*lib. 5. cap. 8.*

*Verse 16. The nations shall see and be confounded* ] Considering how I have defeated and befooled them ; how I have made all their might to melt, and moulder ; they shall stand amazed, and be made a common table-talk : as *Belshazzar* and the Babylonians were, when *Cyrus* ( Gods servant ) suddainly brake in upon them and surprized their city, which they held insuperable : and as the Heathen Emperours of Rome were, when the Christians, under the conduct of *Constantine*, carried it against them.

*they shall lay their hand upon their mouth* ] Be struck dumb, as if they had seen *Medusa's* head : they shall not be able to contradict the Gospell, or to hinder the progresse of it. *Valens* the *Arrian* Emperour coming upon *Basil*, while he was in holy duties, with an intent to do him hurt, was not only silenced, but so terrified, that he reeled and had fallen, had he not been upheld by those that were with him.

*Greg. orat. de*  
*laud. Basil.*

*their eares shall be deaf* ] With the sudden bursting forth of Gods wonderfull and terrible works, saith Mr. *Diodate*.

*Verse 17. They shall lick the dust like a serpent* ] that is, be reduced not only to extreme hunger and penury, but to utmost vility and baseness of condition, so as to lick the very dust. And whereas it is added *like a serpent*, he puts them in mind of that old malediction *Gen.* 3. and gives them to know, that as, like that old serpent, they have lifted themselves up against God, so will God cast them down again to the condition of serpents, and abase them to the very dust. See *Psa.* 22. 30 and 72. 9. *Es.* 49. 23.

*they shall move out of their holes like wormes ( or creeping things ) of the earth* ] They shall tumultuate, and be all on an huddle, as ants are when their molehill is thrown up with a spade. The Hebrew word imports great commotion and bustle.

*they shall be afraid of the Lord our God, and shall feare because of thee* ] O God, or O Church, terrible as an army with banners, Impiety triumpheth in prosperity, trembleth in adversity : and contrarily, saith holy *Greenham* Since the fall, we tremble before God, Angels, and good men. What have I to do with thee, thou man of God ( said She ) Art thou come to call to mind my sin and to kill my son ? At the siege of *Mountabove* in France, the people of God within the wals, ever before a sally sang a Psalmé : with which holy practise of theirs, the enemy coming acquainted, when they heard them singing would so quake and tremble, crying *they come, they come*, as though the wrath of God had been breaking out upon them.

*Spec. belli sal.*  
282.

*Verse 18. Who is a God like unto thee ?* ] No God surely ( whether so reputed or deputed : whether heathen deities, heavenly Angels, or earthly Rulers ) can compare with our God, or come neare him, for pardoning of sin. Indeed none can do it at all but He ; as the blind *Pharisees* saw and could say. Men may pardon the trespass, but God alone the transgression. But say, they could do something that way : yet nothing like our God : who maketh his power appear to be great *Num.* 14. 17 in pardoning such offences as no God or man besides would pardon. See *Ier.* 3. 1. *Neb.* 9. 31. he forgiveth iniquity, transgression and sin *Exod.* 34. 6, 7, that is, all sorts of sins, to all sorts of sinners without exception,

tion, *Mat. 12. 31.* This is the expresse letter of Gods covenant, which we ought not either to obliterate, or to interline; but to beleve it in the full latitude and extent. We are apt to cast Gods pardoning-grace into a mould of our own; and to measure it by our modell. But against this we are cautioned *Isai. 55. 8.* God must be magnified in our thoughts, his quarters there enlarged, high and honourable conceptions are to be had of him: or else we wrong him no lesse then we should do a King, by respecting and receiving him no otherwise then we would do another ordinary man. He is set forth here, as a God imparal-  
 lell, and that not without an interrogation of admiration, O I who is a God like unto thee? Thy mercy is matchlesse, thy grace aboundeth even to an overflow. *1 Tim. 1. 14.* it is more then exceeding, it hath a *superpleonasm*, saith the Apostle there. Surely as the Sea swallowes up hugest rocks, and as the Sun scattereth greatest mists: so doth He pardon enormities as well as infirmities, and blotteth out the thick cloud as well as the cloud *Isa. 44. 22.* His mercy rejoiceth against, or glorieth over judgment: and is ready to say of a great sinner indeed

ἡμεῖς ἴδμεν  
 γὰρ.

Jam. 2:

— *Iam dignus vindice nodus:*

The more desperate the disease is, the greater glory redoundeth to him that cureth it. Our Saviour gat him a glorious name by curing incurable diseases: and gained greatest love by frankly forgiving *Mary Magdalens* and others sins, which were many and mighty, or *bony* as the Prophets word signifies *Amos 5. 12.* *Adams* Apostacie, *Noahs* drunkenesse, *Lots* incest, *Dauids* blood-guiltinesse, *Manassehs* idolatry and witch-craft, *Peters* thrice denying and abjuring his master, *Pauls* blasphemy and persecution: All these sins and blasphemies have been forgiven to the sons of men: neither can they commit more then he both can and will remie to the penitent. Note this against *Novatus* that proud heretick: and strive against that naturall *Novatianisme*, that is in the timorous conscience of convinced sinners, to doubt and question pardon for sins of Apostasie, and falling after repentance, and to say as those Unbelievers of old, Can the Lord prepare a table for us in the wilderness? So, Can he forgive such and such iniquities so oft reiterated? This is a question, no question: what cannot our God do in this kind, who pardoneth sin naturally *Exod. 34. 6.* ( and therefore freely as the Sun shineth, or as the Fountaine casteth out waters ) who doth it also abundantly *Isai. 55. 7.* multiplying pardons as fast as we multiply sins: and lastly, Constantly, *Psal. 130. 4.* *Iob. 1. 27.* *Zach. 13. 1.* It is his perpetuall act: and it should be as a perpetual picture in our hearts. We should go on our way toward heaven, as *Sampson* did toward his parents, feeding on this hony-comb.

Luk. 7. 42, 47:

[that pardoneth iniquity] Heb: that taketh away, sheere away, non ne sit, sed ne obfit, not sin it self, but the guilt of it; the damning and domineering power of it: this *David* calleth the iniquity of his sin: and saith that this God forgave him *Psal. 32. 5.* pronouncing himself and all such happy as are so dealt with verse 1. 2.

and passeth by the transgression] Heb: Passeth over it, taketh no notice of it, as a man in a deep muse, or as one that hath hast of businessse, seeth not things afore him: his mind being upon another matter, he neglects all else besides that. As *David* when he saw in *Mephibosheth* the feature of his friend *Jonathan*, took no notice of his lamenessse, or any other defect or deformity: so God beholding in his people the image of his son, winks at all faults, that he might soon find in them. That which *Cicero* said flatteringly of *Caesar*, is truly affirmed of God, *Nihil obli-visci solet prater injurias*, He forgetteth nothing but the wrongs that are daily done him by his; and as it is said of our *Henry 6.* that he was of that happy memory, that he never forgot any thing but injury &c. so here.

Daniel 198:

[of the remnant of his heritage] Not of all, but of those poor few that confesse and forsake their sins *Pro. 28. 13.* and in whose spirit there is no guile *Psa. 32. 2.* that are mortified persons *Rom. 11. 26.* with *Esay 59. 20.* It is a priviledge proper to the Communion of Saints.

he retaineth not his anger for ever] Angry he may be, and smite in his anger *Esay* 57. 17. yea he may take vengeance of the inventions of those whom he hath pardoned, *Psal.* 99. 8. temporall vengeance I mean: but it soon repenteth him concerning his servants; and a little punishment serveth turn for a great offence, *Jer.* 31. 19, 20, 21. David, no sooner said, *I have sinned*, but he heard, *The Lord hath taken away thy sin*, *2 Sam.* 12.

*because he delighteth in mercy*] And hence he pardoneth iniquity of free-grace, *ex mero motu*, out of his pure and unexcited love, out of his *Philanthropy*, and undeserved favour, the sole impulsive cause of pardon. What a man delighteth to do, he will do howsoever. *If the Sun delight to run his race*, who shall stop him? If God so delight in mercy, that he will save for his Names sake, and come in with his *Non obstante*, as he doth, *Psal.* 106. 8. who, or what shall hinder him?

*Verse 19. He will turne again, he will have compassion upon us*] Here's the pith and power of faith, particularly applying promises to a mans self. Say that sin hath separated betwixt us and our God, *Esay* 59. 2. and made him send us farre away into captivity: yet he will turn again and yern toward us, he will turn again our captivity as the streams in the South. His compassions are more then fatherly, *Psal.* 103. 13. motherly, *Esay* 49. 15. brotherly, *Heb.* 2. 12. This the Church knows, and therefore cries after him, *Make hast my beloved; and be thou like to a Roe, or to a young Hart*, which when it fleeth, looketh behind it, saith the Chaldee Paraphrast there. And this that he will do, she is bold to beleieve. *He will, he will*, and that to us, saith the Prophet here. Lo this is that work of faith, to wrap it self in the promises, as made to us in particular, *1 Tim.* 1. 15. and unlesse faith be on this sort actuated, it is, as to comfort, as good as no faith. Compare *Mat.* 8. 26. with *Mark* 4. 40.

*He will subdue our iniquities*] By force and violence (as the word signifieth) *subjugabit, pessundabit, conculcabit*. Sin is sturdy, and will rebell, where it cannot reigne. It hath a strong heart, and will not easily yeeld. But yeeld it shall, for God will subdue it. And this is a further favour, (as every former is a pledge of a future) To pardon of sinne, God will adde power against sinne: to justification by Christs merit, sanctification by his Spirit: he will let out the life-blood of sin, and lay it adying at our feet: he will tread Satan with all his black train under our feet shortly, *Rom.* 16. 20. He will not onely turn us againe, but turne his hand upon us, and purely purge away our drosse, and take away all our sinne, *Esay* 1. 25. In fine, hee will so mortifie the deeds of the body by his Spirit, that sinne shall not have dominion over us, *Rom.* 6. 14. shall not play Rex in us: the traveller shall not become the man of the house, as *Nathans* parable speaketh.

*And thou wilt cast all their finnes into the bottom of the sea*] Where-hence they shall never be boyed up again. This, the Prophet by an insinuating *Apostrophe*, turneth himself to God, and speaketh with much confidence. Such is the nature of true faith, *sc.* to grow upon God, and, as I may so say, to encroach: as *Moses* did, *Exod.* 33. 12, 13, &c. to chap. 34. 10. and as *David* did, *1 Chron.* 17. 23. &c. See how he improves Gods promise, and works upon it, *ver.* 24, 25. he goes it over again, and yet still encroacheth: and the effect was good, chap. 18. We hinder our selves of much happinesse by a sinfull shamefacednesse. Let us come boldly to the throne of grace; so shall we see our sins, as *Israel* did the Egyptians dead on the shore.

*Verse 20. Thou wilt performe the truth to Jacob, and the mercy to Abraham*] *Heb.* Thou wilt give: for all is of free gift. His love moved God to promise, his truth binds him to performe, *2 Sam.* 7. 18, 21. For thy words sake, and according to thine own heart hast thou done all these things. Having made himself a voluntary debter to his people, he will come off fairly with them: and not bee worse then his word, but better. Hence *Rev.* 10. 1. Christ is said to have a rainbowe upon his head: to shew that he is faithfull and constant in his promises, and that tempests should blow over, the skie be cleared. For this is as the waters of Noah unto mee, saith the Lord: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, &c. *Esay* 54. 9, 10. God hath hitherto kept promise

Cant. 8. 14.

Heb. 4. ult.



promise with nights and dayes, *Ier.* 33. 20, 25. that one shall succeed the other: therefore much more will he keep promise with his people.

*which thou hast sworn unto our fathers.* And, in them, to us, by vertue of the covenant. So he spake with us, when he spake with *Jacob* at Bethel, *Hos.* 12. 4. and that the promises sworn to the Fathers of the old Testament, belong also to us of the New. See *Luke* 1. 55, 73, 74. Now, that God swore at any time to them, or us, hee did it for our sakes doubtlesse: that by two innumerable things, in which it was impossible for God to lie, we might have a strong consolation: who have fled for refuge to lay hold upon the hope set before us, *Heb.* 6. 17, 18. See the Note there.

*Gloria Deo in Excelsis.*

A Com-



A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Upon the Propheſie of  
N A H U M.

C H A P. I.

Verſe I.



*THE* burden of Nineveh ] i. e. The burdenous propheſie. See the Note on *Malac.* 1.1. It is a burden to wicked men to be told of their finnes, and foretold of their puniſhments. To whom we may not unfitly apply that of the Civilian, *Perquam durum eſt, ſed ita lex ſcripta eſt.* If it be ſo tedious to hear of it, what will they do to bear it? *Nineveh* had fair warning before by *Jonah*; and for preſent,

*Ulpian.*

the unclean ſpirit ſeemed to be caſt out of her: but he returned ſoon after, with ſeven worſe, as appears by this Propheſie; and ſo their laſt ſtate was worſe then the former, *Mat.* 12. 45. Their bile half-healed, breaking out again, proved to be the plague of leproſie, *Lev.* 13. 18, 19, 20. ſuch as ſhut them out of heaven. God will do good to thoſe that are good, and continue ſo. But as for thoſe that turn aſide unto their crooked wayes, (as all Apoſtates do) the Lord ſhall lead them forth with the workers of iniquity, (as cattle are led to the ſlaughter, or malefactours to execution) but peace ſhall be upon *Israel*, *Pſal.* 125. 5.

*The book of the Viſion*] Or the *Epistle of the Viſion*. Hence ſome collect, that *Nahum* went not to *Nineveh* as *Jonah* had done; but ſent this propheticall *Epistle* thither, to let them know what ſhould ſhortly befall them. So *Jeremy* ſent an *Epistle* to *Babylon*, *chap.* 29. and *Elijah* wrote a threatening letter to *Iehoram* king of *Judah*, *2 Chron.* 21. 12. before his tranſlation to heaven; and left it to be ſent to him by *Eliſha*, or the other Prophets, who durſt not ſhew themſelves in his preſence; ſuch was his inſolent cruelty, as 'tis conceived.

*of Nahum the Elkoshite*] *Elkoſh* was a ſmall town in *Galilee* beyond *Beſhabara*, as ſay *Hierom* and *Dorotheus*. Here was our Prophet born, and named *N. hum*, non ſine numine, ſaith *Gualther*; for *Nahum* (as *Noah*) ſignifieth a Comforter: and ſo

so he proved, by this Book of his, both to the ten Tribes now newly carried captive by the Assyrian Monarch; and also to the other two Tribes, who were shortly after besieged by the same Assyrian, in the reign of *Hezekiah*; under whom *Nahum* prophesied. See the Note on *Exod.* 3. 1.

*Vers. 2. God is jealous* ] See the Note on *Zech.* 1. 14.

and the Lord revengeth, the Lord revengeth ] As he is *Pater miserationum*, to his people, a father of mercies, and God of consolation: so to his and their enemies he is a most sure and severe revenger, *Dens ultionum*, as *David* calleth him, *Psal.* 94. 1. A God of recompenses, as *Jeremy*, chap. 51. 56. And when He comes against a people, he usually takes them to do, when they are at the strongest, and most confident: as *Nineveh* now was, in the dayes of proud *Sennacherib*.

and is furious ] Heb. and is Master of hot wrath: he is all on a light fire, as it were, with fierce indignation against the enemies of his Church: Yet not so, but that he is Master of his anger too; and doth nothing in it, but what is just and equall. Hence the vials of his wrath are said to be *golden vials*, *Rev.* 15. 7. his anger is holy, his fire is pure, and without smoak. And this is further declared in the following words.

The Lord will take vengeance on his adversaries ] Such as seek to thrust him beside his throne, that oppose his worship, contemn his word, persecute his people, send proud messages after him, saying, We will not have this man to reigne over us: Bring hither those mine enemies, saith He, and slay them before me, *Luk.* 19. 27. As for such as sin of infirmity, and return to him by repentance, they shall not find him furious, but gracious,

and he reserveth wrath for his enemies ] Their preservation for a time, is but a reservation to that wrath to come. As hee precipitateth not his anger, but defers the execution of it, giving men space to repent, as he did *Jezebel*, *Rev.* 2. so they shall find that his forbearance is no quittance; and that

*Pena venit gravior, quò magè tarda venit.*

*Vers. 3. The Lord is slow to anger* ] Slack he is not, as some men count slacknesse, saith *St. Peter*, but long-suffering to us-ward, &c. 2 *Epist.* 3. 9. The devil stirred up the Heathen Poets, to perswade people, that God either knew not, or cared not what was done here below: that he was oft from home, feasting with the *Ethiopi-ans*, &c. The *Epicures* also taught the like doctrine: and the *Sadduces* among the Jews, the *Manichees* among the primitive Christians, the *Libertines* amongst us. But they shall one day find that God is slow, but sure; that the higher he lifteth his hand, the harder he will strike; the further he draweth his bowe, the deeper will be the wound.

*Homer.*

and great in power ] Heb. Great of power, able to knock down sinners in the very act of their rebellion, and to send them packing to their place in hell. So that it is not for want of power that he is so patient. For the Lord our God is God of gods, and Lord of Lords, a great God, a mighty and a terrible, *Deut.* 10. 17. But what need we go further then the Text, where he is called, the strong God, great in power, And that will not at all acquit the wicked. ] This is the last letter in his name (that *roman majestativum*, as *Tertullian* calleth it,) *Exod.* 34. 7. which he will in no wise forget: as neither must we. He will not take the wicked by the hand, saith *Job*, nor wink at the workers of iniquity, saith *David*, *Psal.* 50. 21. but will render a just recompence to every transgression and disobedience, saith *Paul*, *Heb.* 2. 2. A God of truth, and without iniquity, just and right is he, *Deut.* 32. 4.

*Job 8. 20.*

the Lord hath his way in the whirlwind, and in the storm ] The word *Sophab* here rendred whirlwind, begins with a small *Samech*, ad minnendum timorem piis, ne propterea terreantur, to take off the Saints from their inordinate fears, and to assure the wicked, that when the Lord cometh, imminet inde *Soph finis & exitium*: there shall be an end of them, and an utter destruction. As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation, *Prov.* 10. 25. Or, as some read it, The righteous is the foundation of the world, as firm as the worlds foundation, sc. the earth, which is unmoveable.

*Buxtorf. Tiberias, 167.*

and the clouds are the dust of his feet ] He walketh upon them as men do upon the dust of the earth: he maketh the clouds his charer, and rideth upon the wings of the wind,



wind *Psal.* 104. 3. See *Isa.* 60. 8. and 19. 1. The wickeds happinesse shall take its end surely and swiftly, as *Ezekiel* tells them in his seventh chapter, *An end is come, is come, is come.*

TATHON.

*Ver. 4. He rebuketh the sea and maketh it dry*] He had shewed what wonders God can do in the ayre. Now he telleth, what he doeth in the water, and in the earth. And it is well observed by an Interpreter, that when the Prophets speak of God, they do for most part imitate the expressions of *Moses* that most severe law-giver, and allude to his history; to shew, that by the law is the knowledge of sin, *Rom.* 3. 20. without which the stony hearts of men melt not, that the promise of the gospell may relish sweetly with them *Psal.* 19. 10, 11. The word here rendreth *He rebuketh* importeth, that God rateth and rattleth the Sea *verborum pedumque strepitum* with such a voice and other noise, as causeth fright and flight. *The Sea saw it and fled, Jordan was driven back, what ailed thee, O thou Sea that thou fleddest &c.* *Psal.* 114. 3, 5. *The waters saw thee, O God, the waters saw thee, they were afraid; the depths also were troubled* *Psal.* 77. 16. See *Exod.* 14. 21. *Psal.* 78. 14. and 66. 6. and 136. 16. and 106. 9. This is not in the power of any man to do; though *Xerxes* vainely attempted something, when he waisted two millions of men over the *Hellefont*, and, for battering his bridge of boates, caused it to be beaten with 300. stripes, and cast a pair of fetters into it, to make it his prisoner. But to how small purpose all this, together with his digging through *Isthmus*, his drinking up rivers with his army and the like, it well appeared, when he was forced to fly back out of *Greece* in a poor fishers boat, which being overburdened had sunk all, if the *Persians* by the casting away themselves, had not saved the life of their king. The story of *Canutus* the Dane, (sometimes king of England) is well known. He was told by a Court-Parasite that all things in his dominions were at his beck and command. *Canutus* (to confute him) caused a chair to be set on the sea-shore; wherein being set, he said to the sea flowing fast toward him. Thou belongest to me, and the land upon which I now sit is mine own, neither is there any whosoever that obeyes me nor shall escape unpunished. I command thee therefore thou sea, that thou come up no higher into my land; nor presumest once to wet thy masters legs or garments. But the Sea, keeping his ordinary course, without duty or reverence waisted both his legs and gown. He then leaping back said, Let all the inhabitants of the world know, that the power of kings is frivolous and vaine; neither is there any mortall man worthy the name of a king, but he to whose beck heaven, earth and sea by his lawes, eternally are obedient. Neither did *Canutus* after this time weare a crown; but set it upon the *Crucifix* according to the superstition of those times; thereby acknowledging it to be a royalty proper to Christ alone to rebuke the surges of the sea, and to say unto them *Peace, and be still, Luk.* 4. 24. *Mar.* 4. 39.

Men: Hunting-  
ton.

*and drieth up all the rivers*] As he did *Jordan* *Ios.* 4. 2 *King.* 2. *Chereth* 1 *King.* 17. 7. the great river *Euphrates* *Rev.* 16. 12. See the Note there. See also *Plin. nat. hist.* 1. 2. cap. 85. and 103.

*Bashan languisheth and Carmel, and the flower of Lebanon languisheth*] all the beauty of those fertile and pleasant places fadeth. When the earth beareth fruit and flowers, she is said to *yield her strength*, to bring forth her increase: as when through drought or otherwise she doth not, she is said to languish and hang the head. See *Isa.* 1. 10. 12. If the *Eclipse* of the Sun cause a drooping in the whole frame of nature, how much more the wrath and vengeance of God?

Alsted. Chronol.

Polan: syn.

*Ver. 5. The mountaines quake at him, and the hills melt*] Though vallies and low places are also liable to earthquakes: as *Antioch* often, *Ferrara* in Italy *An. Dom.* 1514. and 1573. yet hill-countreys much more; because there are more holes and cavernes. See *Psal.* 29. 6. and 144. 4. *Zach.* 14. 4, 5. In the yeere 1618. *Aug.* 25. *Pleurs* a town in *Rhetia* was overwhelmed by a hill, which, with a most swift motion oppressed 1500. men. So that village aforementioned in the country of *Bern*, that was over-covered by a hill in an earthquake: to the destruction of 50. families. All this and that which followeth is alledged here, to shew how easily God can overturn the *Assyrian* greatnesse.

*and the earth is burnt at his presence*] *Viz.* by his fire from heaven, as *Sodom*, and

and by other his land-desolating judgments, such as *Judea* (that once fertile, now barren country) *Greece*, *Asia* (once so flourishing) *Germany*, *Ireland* &c. do at this day grone under. *God turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.* *Psal.* 107. 34.

*yea the world and all that dwell therein* *Qua quidem sunt mira, sed tamen vera divina potentia effecta.* Wicked men, besides what they here suffer, shall one day give an account of what they have done in the body, with the world all on a light fire about their ears: The trial of their workes shall be by fire *1 Cor.* 3. 13. the tribunal of fire *Ezek.* 1. 27. the Judge a consuming fire *Heb.* 12. 29. His attendants Seraphims flaming creatures *Isai.* 6. 2. his pleading with sinners in flames of fire *2 Thess.* 1. 7. the place of punishment, a lake of fire fed with tormenting temper *Isai.* 30. 33. Sodoms fire and brimstone was but a toy to it. And shall the *Ninivites* think to smother up themselves against this formidable fire: which the most solid parts of the world cannot avoid or abide?

*Ver.* 6. *What can stand before his indignation?* A glasse bottle may as well stand before a cannon-shot. There is no standing before a sin, much lesse before a devouring fire, least of all before an angry God. When our Saviour did but put forth a beame of his Deity, and said *I am he*, the stout souldiers fell to the ground *Ioh.* 18. 6. and there they had laine, if he had not licensed them to rise againe. *Quid autem iudicaturus faciet, qui iudicandus hoc fecit?* The wicked shall not stand in judgment, saith David *Psal.* 1. 7.

*Who can abide in the fierceness of his anger?* *Heb.* in the inflammation of his nostrils. Thus the Prophet describeth Gods terrible executions of justice on the Churches enemies, *pulcherrimis metaphoris, hypotyposis evidentissimis, & distributionis artificio insignissimo* by most elegant Metaphors, evident demonstrations, and artificial distributions.

*his fury is poured out like fire* A metaphor either from metalls melted, or from shewes of raine, such as God poured down upon *Sodom* (whereunto probably the Prophet here alludeth, as *verse* 8. to *Noahs* flood) flaming showers *Jer.* 7. 20. and 44. 6.

*and the rocks are thrown down by him* that is, by his fierce wrath, when it is at the full height: as the fire which at first burns a little within, upon a few boards and rafters; but when it prevaleth, bursteth out in a most terrible flame: as thunder which we heare at first, a little roaring noise afart off: but stay awhile, and it is a dreadfull crack, cleaving the very rocks. See *Ier.* 4. 23, 24. *Mat.* 27. 51.

*Verse* 7. *The Lord is good* To *Israel* (though terrible to the *Assyrians* as hath been plainly and plentifully set forth) to the pure in heart *Psal.* 73. 1. and he doth good *Psal.* 119. 68. to those that are good, that are upright in their hearts *Psal.* 125. 4. These shall tast and see that the Lord is good: these shall feelingly say, Oh blessed is the man that trusteth in him, *Psal.* 34. 8. Oh praise the Lord for he is good &c.

*a strong hold in the day of trouble* *Prasidium*, aut *fortalitium*, A strong fort or fortification, better then a tower of brasse, or town of warr: the righteous run thereunto and are safe. *Hezekiah* (for whose sake this is spoken) had the experience of it. He had a day of trouble and of rebuke, and of blasphemy: the children were come to the birth, and there was not strength to bring forth *Esai.* 37. 3. To God therefore he runs in this dolefull day of his, and had present help. And what though the Gods of the nations had not delivered them: yet *Hezekiah's* God in whom he trusted did not deceive him as *Senacherib* said he would *ver.* 10. 12. He is the champion of his church, and will be the strong hold of his people, when the heathens *Tutelar* Gods, and the *Papists* *Patrone*-saints will leave them in the lurch. England was sometime said to have a war-like *George*, but the *Papists* being offended with us (to do us, as they suppose, a mischief) have robbed us of our *George*, and left us God alone to be our Champion: for which honour and favour all true English hearts are bound to thank them, and can merrily sing as He did once, *Contemno minutulos istos deos, modo Jovem propitium habeam*, We care not for their He-saints, or She-saints to shelter us: so that the great God will be good to us, a strong-hold in the day of trouble.

*and he knoweth them that trust in him* that hover and cover under his wings, as the

TAYNOR,

Augustin.

Collezumque  
premeus volvis  
sub navibus  
ignem.

Crocus in loc.

Prov. 18. 10.

the chickens do under the hens: for that's the force of the Hebrew word here used. Such as these God knoweth for his 2 *Tim.* 2. 19. he knoweth their foule in adversity *Psal.* 119. *he knoweth how to deliver them*, as he did the righteous *Lot* 2 *Pet.* 2. 9. then, when they knew not what to do, as *Jehosaphat* 2 *Chron.* 20. 12. yet if their eyes be toward him, their affiance in him, he will extricate and deliver them. So well pleased is he with those that trust in him, (for that's meant here by his knowing of them *Psal.* 1. 6. confer *Iob* 9. 29. 1 *Thef.* 5. 12.) he taketh such complacency and delight in them *Psal.* 147. 11. and 33. 18. and such continuall care of them, (as hath been proved by an universall experience, nor one instance can be given to the contrary) that they shall be sure to have whatsoever heart can wish, or need require 2 *Sam.* 22. 2, 3. even miraculous loving kindeesse from God in a strong city *Psal.* 17. 7. and 31. 21, so great as cannot be uttered *Psal.* 31. 19. This is for the comfort of Gods Israel. But lest the wicked (as they are apt) should meddle with childrens meat, which was never meant for them: lest *Niniveh* should please her self in a fond conceit of Gods goodnesse to her also, and so turn it into wantonnesse, the Prophet brings in a stinging *But* in the next words.

*Ver. 8. But with an over-running flood he will make an end of the place thereof* i. e. of *Niniveh* that great but bloody city chap. 3. 1. Her state shall be utterly ruined as the old world, by the generall deluge. But because the word here rendered *flood* is used of rivers that overflow the bankes 2 *Chron.* 32. 4. and the adjunct *over-running* also implies as much (See *Esaï* 8. 8. *Dan.* 11. 10, 40.) I suppose the Holy Ghost here forethreateneth that ruine of this city by the river *Tigris*, which at an inundation broke out upon the wall, and threw down twenty furlongs thereof. This was a sad foretoken to them of their ensuing desolation by the enemy (as that raine was that fell in *Egypt*) where it used not to raine (a little before *Cambyfes* with his Persians subdued it) for it fell out in the time of the Siege, as *Diodorus* testifieth, according to an oracle that the *Ninivites* had received by tradition from their progenitours, *sc.* that their city should then be taken by the enemy, when the river took part against them: and it fell out accordingly.

*Diod. Sic.*

*and darknesse shall pursue his enemies* i. e. terrible and inextricable calamities shall overtake them: their ruine shall be irreparable. And indeed it may now be said of *Niniveh*, which once was of a great city in *Strabo*, *Magna civitas, magna solitudo* See *Zeph.* 2. 13, 14, 15. *Drusus* rendreth it thus, *Hosfes suos persequi faciet tenebras*, He shall cause darknesse to pursue his enemies, Or, He shall make his enemies to pursue darknesse, according to that noted saying of the Ancients, *Deus quem destruit, dementat*, whom God intends to destroy, him He first insatiateth. But the former sence is the better.

*Ver. 9. What do ye imagine against the Lord?* because against his people. So *Psal.* 62. 3. *How long will ye imagine mischief against a man? ye shall be slaine all of you: as a bowing wall shall ye be, and as a tottering fence.* The blind and bloody *Ninivites* looked no further then the *Jews* whom they invaded: they considered not that God was engaged in the quarrel of his people. This made the Virgin daughter of *Zion*, confident of Gods help, shake her head in scorn and pitty at them, saying, *Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy One of Israel.* *Isai.* 37. 22, 23. She knew well (though her enemies knew not) that as an unskilfull archer in shooting at a beast hitteth a man sometimes: so the Churches adversaries, in troubling of her, trouble Almighty God, who will not faile to be even with them: for he that toucheth Gods people, toucheth the apple of his eye *Zach.* 2. 8. *Saul, Saul. why persecutest thou me?* *Act.* 9. 4. It was a simple question of Satan to our Saviour, *what have I to do with thee?* whilst he vexed a servant of his. Hath he his name from knowledge, and yet could he so mistake him whom he confessed to be the son of the living God? It is an idle misprision to sever the sence of an injury done to any of the members, from the head. *Drusus* reads the text thus, *Quid cogitatis de Domino?* what think ye of the Lord? what conceit or opinion have ye of him? Doe ye imagine that he cannot performe what he threateneth by his Prophets? or that he cannot, when

*Δαίμων  
quasi  
Δαίμων.*



when he pleaseth, deliver his people out of your hand?

*he will make an utter end*] Not a *consumption* only, but a *consummation*: This he is even doing, as the Hebrew hath it: he is busy about it, and will not faile to finish it: for he useth not to do his work to the halves. Surely a *short work will the Lord make in your land*, now that he taketh you to do, *certo, cito, penitus*.

*affliction shall not rise up the second time*] God will dispatch you at one blow. See a like expression 1 *Sam.* 26. 8. *Niniveh* had many brushers before, by *Phraortes* king of Medes and his son *Ciaxares*, and afterwards by the *Scythians*, whereof See *Ier.* 49. 34. and by *Astyages* &c. Now *Nebuchadnezzar* was appointed by God to make an utter end of it &c. The wicked shall totally and finally be consumed at once. Not so the Saints: these he corrects with a rod, those with a grounded staffe *Esa.* 32. 32. These in mercy and in measure, in the *bunches only*, he stayeth *himself* wind in the day of the East-wind *Esa.* 27. 8. he stayeth such afflictions as would shake his plants too much, or quite blow them down. But to the wicked he hath no such tender respect: he smites them at the root, and, after many blowes, he resolves to have them down. For instance: compare Gods different dealing with *Noah* and the old world, with *Lot* and the Sodomites, *Israel* and the Canaanites, *Moses* and *Pharaoh*, *David* and *Saul* &c. Fret not therefore thyself because of evil-doers *Psal.* 37. 1. when the wicked spring as the grasse, and when all the workers of iniquity do flourish: it is that they shall be destroyed for ever. *Psal.* 92. 7. *Pharaoh* had faire way made him till he came to the midst of the sea: not one wave may rise up against him to wet so much as the hoof of his horse. It was a faire Sun-shine-day when *Lot* went out of *Sodom*: but ere night there fell out a dismall change. It was in the Spring that the flood came, then when every thing was in its prime and pride: besides that, the world never more flourished in wealth, peace, arts, and all magnificence: yet sudden destruction came upon them, they were all at once buried in one universall grave of waters.

*Ver.* 10. *For while they be folden together as thornes*] And so can hardly be handled without hurt: God will burn them together in the same place 2 *Sam.* 23. 7. as a man puts thorns folden, and that cannot easily be sundred all together into the fire, where they make a sudden blaze and are extinct. So will God deale with the *Ninivites*, not withstanding their carnall combinations and confederacies.

*and while they are drunken as drunkards*] who are very quarrelsome, bragging and braving: but may be easily dealt with, and pusht down with one finger.

*as stubble fully dry*] that hath long laine a sunning, and so is very combustible. The wicked are oft compared to stubble, because good for nothing but the fire: and when *fully dry*, when ripe for ruine, they shall be *fully devoured*, as some read the words. *Ecquem vero mihi dabis Rhetorem* &c. as One saith of another text. But what gallant Rhetorick is here? well might God say *Hos.* 12. 10. *I have spoken also by the Prophets and used similitudes* &c. (See the Note there) here we have three in a breath; and all little enough to work on the hearts of the wicked, who are loth to beleve the truth and certainty of Gods threats: but rather blesse themselves when God curseth *Deut.* 29. 19.

*Ver.* 11. *There is one come out of thee that imagineth evill against the Lord*] Many there are, but one among and above the rest: sc. *Sennacherib*, that bold *Briareus*, that listerth up his hundred hands at once against heaven; and threateneth to cut off at a blow Gods people, as if they had all but one neck. See *verse* 9. *He is come up over all his chanel, and gone over all his banks*, *Isa.* 8. 7. but God shall soon put a stop to him: and with an over-running flood (that he may be even with him) make an utter end of his place, as it is here *ver.* 8.

*a wicked Counsellour*] Heb. a counsellour of *Belial*, or of the devill, wholeneth him his seven heades to plot, and his ten horns to pusht Gods people. What pernicious counsel he gave them see 2 *King.* 18. 2 *Chron.* 32. *Esa.* 36. sc. to cast off God as not able to deliver them out of his hands: and to make an agreement with him by a present &c. This pestilent counsell he gave them by *Rabshakeh*, who was, say the Rabbines, a *Renegado-Jew*. Every *Vicer* and *Basha* of *Sate* among the *Turks* useth to keep still a Jew of his private counsell: whose malice, wit, and

Voyage into the  
Levant. p. 114.

experience of Christendome, with their continuall intelligence, is thought to advise most of that mischief, which the Turk at this day puts in execution against us (saith mine Authour) the Jews being found the most nimble and Mercuriall wits in the world, but *counsellours of Belial*. In all the shop of hell there is no anvil so well set, whereon to forge, no engine so apt, whereby to execute any choice piece of mischief, as that man, who is *ingeniosus nequam, & publico malo facundus* (as it is said of C. Curius the Roman) Wittily wicked, and pestilently eloquent. Such were Cardinall *Pool* to England, Cardinall *Sadoletus* to Geneva, and the *Iesuites* generally, great Politicians and factours for Rome: They say, Satan sent *Luther*, and God sent them to withstand him. They destroy many souls, as the Dragon doth the Elephant; by biting his ear, and sucking his blood; because he knows that to be the onely place which the Elephant cannot reach with his trunk to defend. They take *crafty counsel against the Church*.

Psal. 8. 33.

*Verse 12. Thus saith the Lord* ] To thee, O Jerusalem, and for thy comfort. The Lord will *speake peace to his people*: and Ministers are charged to speak to their hearts, *Esay 40. 1.*

Turca perpetuum silentium tenent ut muti. Cuspin. de Cesar. p. 475.

*though they be quiet* ] Or, *still*, well disciplined (as the Turkish Army is, to the wonder of all that passe thorow it:) there was no falling out, nor complaining in the *Assyrian* hosts: therefore, and by this means, did their king march on, *peace thorow*.

*and likewise many* ] How great an Army they were, may bee gathered from the many thousands of them that were slain by the Angel, *Esay 37. 36.* It is all one with God, whether it be done *against a nation, or against a man onely*, *Job 34. 29.* he stands not upon multitudes, *who taketh up the Isles, as a very little thing, Esay 40. 15.*

*yet thus shall they be cut down* ] Heb. *shorn*; with as little ado as one would shear a sheep, mow down a meddow, or shave off hair with a sharprasaer. The Prophet seemeth to allude to that Text in *Esay* (with whom, as his contemporary, he hath many things common) *chap. 7. 20.* and to threaten the *Assyrian*, that he shall bee paid home in his own coyn: and that as he had done to Israel, so should it bee done again to him. God loveth to retaliate.

*when he shall passe thorow* ] Heb. *and he passeth, or away he goeth, &c.* to his own countrey, after the losse of his Army, slain by the Angel, so *Hierom.* Others, they *shall be cut down, &c.* by the hand of a *mighty One*, as *Esay 10. 34.* or of an Angel, *when he*, that is *Sennacherib*, and every one of his Army *hath passed thorow, &c.* the land without restraint, or controul, and now maketh account that hee is master of all.

*Though I have afflicted thee, yet I will afflict thee no more* ] *sc.* by these *Ninevites*; no, nor by any other enemies, unless there be very great need, *1 Pet. 1. 6.* The Church hath ever had her *Halcyons*, her interchanges of prosperity and adversity. God will not alwayes chide, *Psal. 103. 9.* he delighteth in the prosperity of his servants, *Psal. 35. 27.* and wisheth, *Oh that this people were wise, &c.* O that my people had hearkened, &c. *Psal. 81. 13, 14, 15.* There is another reading of the words, as may be seen in the margent. This is *Iunius*. The *Chaldee* paraphraeth thus; Although the *Ninevites* enjoy great peace, and by peace are so multiplied, that they are very numerous, yet shall they be shorn and cut down.

*Verse 13. For now will I break his yoke from off thee* ] Left the promised deliverance should be any whit doubted of; the time when, and the misery whence they should be delivered is here laid open. God hath set the time of his peoples sufferings, which shall be neither so little a while as they would; nor so long as the enemy would. Hold out faith and patience; deliverance is at next doore by.

*and will burst thy bonds in sunder* ] By *yoke* and *bonds* here, understand those Tributes which the *Assyrians*, called out by *Abaz*, imposed upon the kingdome of Judah, *2 King. 18.* God promiseth them here their ancient liberty; which was, soon after this, recovered under *Hezekiah*, who trusting in God, and reforming religion, rebelled against the king of *Assyria*, and served him no longer. Shortly after also, the *Persians* destroyed *Nineveh*, dealt more gently with the captive Jews, and gave them good leave to return home again, as many as had a mind to it, *Ezr. 1. 4. 2 Chron. 36.*

*Verse 14.*

*Verse 14 And the Lord hath given a commandment* ] *sc.* to his upper and lower forces (for he is Lord of Hosts, Commander in Chief of all creatures.)

*against thee* ] O Sennacherib devoted to destruction, for thine intolerable pride and cruelty. God resisteth the proud, *Iam.* 4. 6. he setteth himself in battell-array against him, as the word signifieth, commanding all his creatures to fall on: and no wonder. For whereas all other vices flee from God, pride alone fleeth in his face: casteth down the gauntlet of defiance, and maketh head against him. Hence his hatred of a proud person.

*avitaovtai.*

*that no more of thy name be sown* ] *i. e.* that no more children be born to thee; so *Lyrā* expounds it: that thy posterity perish, so *Gualther.* This must needs be grievous to proud and ambitious persons, who promise themselves a kind of immortality here in their posterity: and that there shall be a perpetuall succession of their name in this world. *Their inward thought is, that their houses shall continue for ever, they call their lands after their own names,* *Psal.* 49. 11. But *their lamp shall be put out in obscure darknesse,* *Prov.* 20. 20. there shall be — *Nullus, cui lampada tradant.* Others sense the Text thus. Thou shalt no more be talked of; but the memory of thy name shall be utterly extinct. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth, *Psal.* 34. 16. See *Esay* 10. 12, 13, &c. *Ier.* 49. 34. Sennacherib had done great exploits, till he lifted up his hand against heaven, he had been very victorious and famous; but now lies wrapt up in the sheet of shame, and is made an instance of divine vengeance, even among the Heathen: For so *Herodotus* telleth us, that in Egypt there was Sennacherib's statue erected, with this inscription; *Let Whosoever looketh upon me, learn to fear God. He lifted up himself against his Creatour and Father: hee is therefore slain by his own children. He thought to overturn the true service of God; he is therefore slain at his idoll-worship. He went about to destroy the house of God; he is therefore destroyed in the house of his god,* *Esay* 37. 38.

*Εὐὲ τίς ἐίσω-  
γειν εὐσεβὴς  
ἔστω. Hero. l. 2.*

*Out of the house of thy gods will I cut off the graven image* ] This, those superstitious Heathens held a great losse, a sore affliction. It is reported of the people of the East-Indies, in the Isle Zeylon, that having an Apes tooth got from them, which was a consecrated thing by them, they offered an incredible masse of treasure to recover it. What a noise made *Micah* after his Ephod and images, *Judg.* 18. 24? and *Laban* after his Teraphim? *Gen.* 31. and the men of *Ophrah*, for their altar and grove? And what a price set Papists on their pictures and trinkets.

*Judg. 6 30.*

*I will make thy grave* ] *sc.* Of thine idoll-temple, polluted by thy slaughter therein, and so converted into a sepulchre for thee. There is a story (but of no great authority) that Sennacherib, after his shamefull return out of Judea, demanding of some about him, what might be the reason that the irresistible God of heaven so favoured the Jewish nation, as he had found by sad experience? Answer was given him, that Abraham from whom they descended, sacrificed unto him his onely sonne, which purchased this protection to his progeny. If that will win him, saith he, I will spare him two of my sonnes, to procure him to be on my side. Which Sharezzer and Adrammelech his sonnes hearing of, prevented their own deaths by slaying him. It is more likely that they laid wicked hands upon their father, either out of ambition, or discontent for the losse of the Army. Howsoever, God made use of their cruelty, for the just punishment of Sennacherib: and is here therefore said to have commanded it. After this, cruell warre arose among Sennacherib's sonnes, which were the utter overthrow of that nation, and laid them open as a prey to the kings of Babylon, as *Xenophon* writeth.

*Cassal. Annoi.*

*In Cyropad.*

*for thou art vile* ] Worthlesse, and weightlesse. All wicked men are so, be they never so great, *Psal.* 15. 4. *Dan.* 11. 21. In his estate shall stand up a vile person, that is, Antiochus Epiphaneus, the great king of Syria, whom the Samaritans in flattery stiled, *The mighty god.* 'Tis vertue onely that enobles. *Them that honour God, he will honour:* but they that despise him, shall be lightly esteemed, *1 Sam.* 2. 30. Contempt shall be their portion, and with ignominy, reproach, *Prov.* 18. 3. Here then the Prophet threatneth the same that Joel had done, *chap.* 2. 20. *His stink shall come up, and the ill savour shall come up, because he hath done great things, i. e.* he hath attempted to do them, but was hindered from heaven. God put a hook in his nose, and a bridle in his lips, and turned him back to Nineveh; where,



within lesse then fifty dayes after, he was slain by his two sonnes, *Tob. 1. 23.* and although his third sonne *Asar-haddon* reigned in his stead; yet hee soon after lost both his life and his kingdome, which was devolved to the Babylonians, and all the royall race of *Assyria* was rooted out.

*Pedes Evangelizantis.*  
*Vulg.*

*Verse 15. Behold upon the mountains the feet of him, &c.]* This *Behold* is as the sound of a trumpet before some Proclamation, to bespeak attention. *Jerusalem* is surrounded with mountains, *Psal. 125. 2.* and on the mountains a voice may be heard as farre off. *The feet of him that bringeth good tidings,]* Or, *Of an Evangelist,* that brings news of *Sennacherib's* ruine: but especially of *Satan* subdued by *Christ*, which is the summe of all the good news in the world, *Luke 2. 10.*

*that publisheth peace]* *Pacem omnimodam*; externall, internall, eternall, peace of countrey, and of conscience, by *Christ* who is *our peace*: It is usuall with the Prophets to rise from earthly things to heavenly, from corporalls to spiritualls. See *Rom. 10. 15. Esay 52. 7.*

*Psal. 76. 11.*  
*2 Chro. 32. 23*

*O Judah keep thy solemn feasts, &c.]* which hitherto hindered by the enemy, thou hast intermitted. Perform thy vows, (made in the day of thy distresse) bring presents to him that ought to be feared.

*for the wicked]* Heb. *Belial*, that stigmaticall *Belialist Sennacherib*, that lawlesse, yokelesse, masterlesse monster, that *merum scelus*, that is so portentously, so peerlessly vitious.

*He is utterly cut off]* His Army by the Angel, himself by his sonnes, his Monarchy by the Babylonians. See *Esay 27. 1, 2.*

## CHAP. II.

*Verse 1. HE that dasheth in pieces is come up before thy face]* *Nebuchadnezzar* the elder, that maul of the whole earth, *Jer. 50. 23.* that brake and disperfed the Nations, as a Maul or great Hammer doth the hardest stones. See how like a right *Pyrgopolynicis* he vaunteth of his valour, and victories, *Esay 10. 8, 9, 10, 11, &c.* So *Demetrius* was surnamed *Poliorsetes*, the Destroyer of cities; *Attilas* called himself *Orbi flagellum*, the scourge of the World. *Julius Caesar* was *Fulmen belli*, The thunderbolt of warre: he had taken in his time a thousand Towns, conquered three hundred Nations, took prisoner one million of men, and slain as many. These were *Dissipatores* indeed, and dashers in pieces, rods of Gods wrath; and this they took to be a main piece of their silly glory. How much more honour was it to *Augustine*, to be stiled *Hareticorum malleus*, the hammer of Heretikes? and to Mr. *Hilderam*, to be *Schismaticorum malleus*, the maul of Schismaticikes? and lastly, to *Luther*, that he could thus say of himself:

*M. Cottons*  
*pref. to Hilder.*  
*on Job. 4.*

*Pestis eram vivus, moriens ero mors tua Papa?*  
I living, stopt Romes breath,  
And dead, will be Romes death?

*Is come up before thy face]* *Nineveh* lay high; and those that went thither, were said to go up, *Hos. 8. 9.* *Nebuchadnezzar* is said here, to be come up to it, long before he did, (which sets forth Gods omniscience: Known to him are all his works from the beginning of the world: and present to him are all things, both past and future) and to come up before *Nineveh's* face; who thought none durst have been so bold as to look her in the face. But though she had been a terrour, yet now shee is a scorn: as was likewise *Ephraim*, when he offended in *Baal*, *Hos. 13. 1.* See the Note there.

*Ast. 15. 18.*  
*Psal. 139. 2.*

*Keep the munition, watch the way, &c.]* *Ironice omnia, q. d.* Do all this, if you think it will do any good. But 'tis all to no purpose; you are an undone people, your enemies are above fear, and you below hope; you have hitherto delighted in warre, you shall now have enough of it; you have troubled the world with your armes, and Armies; now you shall meet with your match, a people terrible from the beginning. Up therefore, and do your utmost: Neglect nothing that may serve for your necessary defence; but it will not be: for except the Lord keep the city, the watch-man waketh but in vain, *Psal. 127. 1.*

*Verse 2.*

*Verse 2. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel* Both the ten tribes (carried captive already) and the other two (vexed by Sennacheribs invasion) have taken their turnes, and have had their part of bitter affliction: and shalt thou O *Niniveh* altogether escape unpunished? Never think it. Especially sith thou hast exceeded thy commission, and exercised an unheard of cruelty upon Gods people: for he was but a little displeased; but ye have helped forward the affliction *Zach. 1. 15.* See the Note there.

*for the emptiers have emptied them out* The *Assyrians* have spoyled and pillaged till they have left neither men nor meanes behind them; such clean work they have made, sweeping all before them, like a sweeping raine that leaveth no food *Prov. 28. 3.* *Omnia corradiunt & converrunt.*

*and marred their vine-branches* that is their sons and their daughters saith *Lyra*: their cities and villages, say others: like a malicious vinedresser, that not only cuts off the luxurions or barren branches, but pulls up the yong sprouts by the rootes, and so marres the vineyard. The *Assyrians* endeavoured utterly to destroy the whole seed of *Abraham* without any mercy or compassion: and this undid them. The jealous and just God cannot beare with such boares out of the wood, that wast his vine *Psal. 80. 13.*

*Ver. 3. The shield of his mighty men is made red* *Panoplia terrorem aget.* All was red (a colour much affected by the *Medes*, *Persians* and *Caldees*) to shew that they were a sanguinary nation, and not more gold-thirsty, *Esaï. 13.* then blood-thirsty.

*the valiant men are in scarlet* A colour affected by martiall men, that would seem to feare no colours. The *Lacedemonians* used it much, when they went to fight: that, if they should be wounded, their blood might not appeare upon their apparrell, for the discouragement of themselves, and encouragement of the enemy by such a sight. The Romish Cardinals are clothed in scarlet, and are created by a red hat which the Pope giveth them, in a token that they should be ready to shed their blood for the *Catholike* faith: which if they should do (as never any of them yet did) they would be no better then the *Devils Martyrs*: sith it is the cause, and not the punishment, that maketh a true martyr. A *Tiburn-tipper*; (as plain *Mr. Latimer* was wont to speake) would well become those scarlet-Fathers: who, like bells will be never well tuned, till well hanged; for their blood-guiltinesse, and soule-murther especially. In the kingdome of *Naples* there were two notable theeves (the one named *Pater-noster*, the other *Ave-Maria*) who at severall times had murdered one hundred and sixteen men, and were therefore deservedly put to a cruel death. But nothing so cruel as the Pope and his *Conclave* deserve, for their sending of so many soules daily to that great red dragon; red with the blood of soules which he hath swallowed, as *St. Peter* hath it, *1 Pet. 5. 8. Rev. 12. 3.*

*the charrets shall be with flaming torches* Those *currus falcati* charrets armed with sithes and hookes, with, and in which, they were wont to fight: these shall be with flaming torches carried along in them, either to light them fighting by night, or else to fire the enemies houses, and to terrify their hearts.

*and the firr trees shall be terribly shaken* with the rattling of the charrets, and clattering of the armour. In a bloody fight between *Amurath* the third king of *Turks* and *Lazarus* Despot of *Servia*, the noise of warlike weapons, the neighing of horses and outcries of men were so terrible, and great, that the wild beasts in the woods stood astonied therewith, the trees seemed to be shaken, and the *Turkish* histories to expresse the terrour of the day, vainely say, that the Angels in heaven, amazed with that hideous noise, for that time forgot the heavenly hymnes &c. The word here rendred terribly shaken is rather *Chaldee*, then *Hebrew*: as spoken of the *Chaldees*, comming against *Niniveh*.

*Verse 4. The charrets shall rage in the streets* shall run so fast, as if they were mad that drove them.

*they shall justle one against another* Coxabunt they shall smite side to side, through haist and heate of fighting.

*they shall seem like torches* Heb: their aspect is as of torches: fire sparkleth out of their eyes that are in them: they look upon the *Assyrians*, as if they would look through them.

Herodot:  
Diod. Sic.  
Xenophon  
CURTINS

Reinold. de  
idol Rom.  
prafet.

Turk. Hist.

they shall run like the lightnings] Heb. they shall break through as the lightning; that is, with incredible swiftnesse: as lightening in an instant commeth out of the East, and shineth even to the West Mat. 24. 27. Luc. 10. 18.

Verse 5. He shall recount his worthies Or Gallants, Magnificoes. These, Asar-baddon the king of Niniveh seeing himself straighted, shall muster up, and mind of their duties: bidding them now or never play the men, sith the empire was at stake.

they shall stumble in their walk] thorough fearefulnesse and faint-heartednesse: according to that of the Psalmist, The stone-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep Psal. 76. 5, 6. God struck a terrour into the Ninivites upon the first comming of the Chaldees. See Deut. 11. 25. Therefore there is no great credit to be given to Diodorus Siculus, who saith, that the Chaldees were thrice overcome in fight by the Assyrians, when as they came in armes to besiege Niniveh.

Cap. 7. Lib. 3.

they shall make hast to the wall thereof] The Chaldees shall: taking advantage of the Ninivites feare, that cowardly passion, that disarmeth and disableth a man for his own defence, Or, the Assyrians shall hasten to the wall as fast as their fainting and failing legs will carry them; to try what they can do, to keep out the enemy. So the Emperour of Constantinople, certainly advertised of the Turks purpose for the generall assault shortly to be given, after that he had many times with teares requested to have borrowed mony of his covetous subjects, to have been employed for defence of their city; he first commended himself and them to the Almighty by generall fasting and prayer: and afterwards appointed every captaine and commander to some certaine place of the wall, for defence thereof &c. but all in vaine, as here at Niniveh.

Turk. Hist.  
fol. 345.

and the defence shall be prepared] Heb. the covering or coverer, *Tessudo militaris*. Some military engine, or moveable defence.

Verse 6. The gates of the rivers shall be opened] Notwithstanding all fore-mentioned indeavours to save the city, the water-gates or those that stood neare the river Tigris, flew open either by meanes of that inundation above-mentioned, or by the enemies irruption; or the trechery of some that were within.

and the pallace shall be dissolved] Or melted, haply by that inundation: howsoever, by hostile impression: whether we understand it of the Palace Royall, or the Idol-temple or both (the word will beare either) for it was not unusual for Princes to have their houses neare to the temples, as the kings of Judah had Jer. 22. 14. The Trojans had their Palladium in the Tower: the Romans their Temple of Jupiter Capitolinus in the Capitoll: Constantine the great, built the Lateran Church in his Laterane palace; William Rufus, his Westminster-hall, neare the Minster.

Verse 7. And Huzza shall be led away captive] The Queen; so called, because she stood firm, and was best underlaid of any other, as was thought, Some render it, *que firma stabat, ducta est in exilium*. She that was wont to stand at the kings right hand (as Psal. 45.) which is a place both of dignity and of safety. As Christ is at Gods right hand Psal. 110. 1. so the Church is at his, Psal. 45. 10. and he hath led captivity captive Eph. 4. 8. spoiled Principalities and powers, made an open shew of them, triumphing over them in himself, Col. 2. 15. This is the saints happinesse: they are out of gun-shot, more then Conquerours, even Triumpbers, 2 Cor. 2. 14.

she shall be brought up] whither she would not, to take horse or coach to go into captivity, as Q. Zenobia was brought in triumph to Rome in golden fetters, by Aurelianus the Emperour.

and her maides shall lead her] Her maides of honour; The Gynecium or Seraglio shall fall into the hands of rude souldiers; and by them be hurried away into a far country. Neither is it without desert: for *omne malum ferè ex Gynacio*; Women are many times meanes of much mischief: and for their miscarriages, men fall by the sword, and the mighty in the warr: the gates also of the city lament and mourn, Esay. 3. 11. 25, 26. even for the Ladies gallantry, whereof we have here an inventory. What a deale of trouble bred Jezebel in Israel, Athaliah in



in Judah, those 2. late turbulent Queen-Mothers in Scotland and France? of which later and her Cardinall Lorraine, One made this stinging distich,

*Non audeat Stygius Pluto remare quod audeat  
Effrenis Monachus, plenaque fraudis anus.*

as with the voice of doves] Mourning secretly to themselves, and groaning inwardly; as not suffered to bark at those that carry them captive, (as *Hecuba* Queen of *Troy* did, and is therefore fabled to be turned into a bitch) or to fill the air with complaints of their hard fortunes, as they call it, or to ease their grief by loud lamentations; but forced to smother it, and take it all to themselves, which is no small aggravation of it: For

*Expletur lacrymis egeriturque dolor.*

Their tongues and their tears are womens best weapons. *Et hic fere lascivia, luxus, & libidinis finis est*, saith *Gualther* here. Lo, such, for most part, is the end of lasciviousnesse, luxury, and lust. Let women be warned.

tabring upon their breasts] Not singing and playing on instruments after their Ladies, as once: but moaning, and groaning, and knocking their breasts, for the greatnesse of their grief, and heavinesse; whereof this is an excellent, and eloquent description.

Verse 8. But *Nineveh* is of old like a pool of water] Like a fish-pool of water, and therefore happy: The word here used for a pool, or pond, signifieth also a blessing. The Pope was wont to say of *England*, that it was *puteus inexhaustus*, his pit that could not be drawn dry. Such a pit, or pool was *Nineveh*. Populous, wealthy, potent, &c. *Esay* 8. 7. the Magazine of the whole East, a rich *Cargazon*, and not unlike the Island *Cyprus*, anciently called, *Macaria*, that is, blessed, for the plenty, prosperity, and pleasure there abounding. This invited the *Romans* to subdue it: as the pearls usually cast out at the flood, and gathered at the ebbe, drew *Cæsars* affection for the conquest of *Britain*: and as *Nineveh's* fish-pool did the *Chaldean* fishermen. The greater wealth, the greater spoil awaiteth a people, or person, *Prov.* 1. 19. As if a tree hath thick and large boughes, every man desires to be topping of it. *Nineveh's* antiquity is here also noted. Of old, or, of a long time she hath been Emperesse of the East; She was the seat of the first Monarchy, which she also held longest of any, even above thirteen hundred years. Howbeit this shall be now no protection to her, but an article, or an argument against her, that she is an old sinner, and hath been long time heaping up, and hoarding the mammon of unrighteousnesse.

yet they shall flee away] as waters do when the banks of a pond are broken down: and as fish do, when the water is drawn out, or dried up: then they friggle any way. So shall the *Ninevites* flee away, when their city is once broken: *pugna oblii, pristinaque virtutis.*

Stand, stand, shall they cry] Their own Commanders, desirous to rally them: or their enemies, desirous to ransack them, and make prize of them: *Sed surdo fabulam.*

but none shall look back] Or, cause them to turn. *Nemo potest eos resupinare*: their hearts are fallen into their heels, and they have much more mind to save themselves by flight, then by fight.

Verse 9. Take ye the spoil of silver, take ye the spoil of gold] This is the voice of God to the *Caldeans*; encouraging them to fall on, sith they are sure of good booty, plenty of plunder, which he here freely bestoweth upon them. In like sort *Mahomet* the great Turk, the better to encourage his souldiers to storm *Constantinople*, caused proclamation to be made thorow his Camp the day before, that hee would freely give all the spoil of the city for three dayes unto them, if they could win it. And for confirmation thereof, he solemnly swore the Turks great oath, &c. Now the love of money is *Δηιδὸς καὶ πονηρία*, saith a Father, daring and desperate.

For there is none end of the store] Fat plunder, as was at *Constantinople*: the wealth whereof, the *Turks* themselves wondered at; and were therewith so enriched, that 'tis a proverb amongst them at this day, if any grow suddenly rich, to say, *He hath been at the sacking of Constantinople*. Neither did they more wonder

*In morem columbarum mustantium.*  
*Esay* 38. 14. &  
59. 11.

*Ovid.*

נְרִיבָה

*Turk. hist.* 843.

*Sext. Ruf.*  
*Sueton. in vit.*  
*Cæsa. cap. 47.*

*Turk. hist.* 345.

*Ibid.* 347.

at

Ibid. 345.

at their wealth, then derided their folly: for that possessing so much, they would part with so little to their Emperour, for the defence of themselves and their Countrey. And the like is reported of *Heidelberg*.

and glory out of all the pleasant furniture ] Heb. *vessels*, or *utensils of desire*: which are said to yeeld glory, because with men one hath so much glory and respect, as he hath wealth, and rich household-stuff. See *Gen. 31. 1.* with the Note. *1 King. 10. 23. 2 Chron. 32. 27.* See here also the just judgement of God upon such, as set their affections upon that *costly vanity*, rich furniture. (*Hezekiah* smarted for it, *Esay 39. 2, 6. 2 Chron. 32. 27.*) or rich attire, which is *superbia nidus*, the nest of pride, saith One. The worst apparell is natures garment; the best, but follies garnish, saith Another.

Bukab, umebu-  
kab, umbylla-  
kab.

Matth. 21. 20.

Verse 10. *She is empty, and void, and waste* ] An elegant *Agnomination* in the Originall, beyond Englishing: whereby the utter destruction, and consternation of the City and Monarchy is graphically depainted, and set forth to the life. See a like elegancy, *Jer. 16. 15.* The last word rendred *waste*, signifieth *burst up*, or, *void of all verdure*; a place where nothing green groweth. Such an horrible devastation followeth upon Gods word of command to the *Caldees*, *verse 9.* like as when Christ cursed the barren fig-tree, it *withered away immediately*, though it be the most succulent of any tree, and beareth the brunt of winter-blasts unwithered. Gods words, however slighted, are not *wind*, but *fire*, *Jer. 5. 13, 14.*

Crocus.

and the heart melteth ] The heart (*in quo fortitudo stabulum habet*, the seat of courage) fell asunder in their bosomes like drops of water: they were *cowed out*. See *Jos. 2. 11. & 5. 1. & 7. 5. Esay 13. 7. Ezek. 21. 12.*

Virg.

and the knees smite together ] *Genua labant*, as is usuall in extreme fear: the blood retreating to the heart, to releve it. See *Dan. 5. 6. Job 4. 4. Esay 35. 3.*

Elumbes.

and much pain is in all loins ] Such pain as befalleth women in travell, *Esay 21. 3.* and *13. 8. Joel 2. 6. Mic. 4. 9, 10.* the doubled form of the Hebrew word implieth the extremity of it. The loins are the seat of strength: whence the Latines call weak men, *Loinesse men*.

Olla, lebas,  
cacabus.

and the faces of them all gather blacknesse ] Heb. *a pot*, i. e. such blacknesse as is on the sides of a pot. See *Joel 2. 6.* Joy and sorrow will shew themselves in the face, as in a glasse. Now if for a temporall mischief, there is so great a consternation in wicked men, what shall we think there is in hell?

Verse 11. *Where is the dwelling of the Lions, &c.* ] Where is *Nineveh*, once so terrible, now so despicable? *Leoni mortuo vel mus insultat*. Once none durst look at it, or mute against it, now each passenger can insult over it, enquire where it stood, and not be afraid to take this Lion by the beard. *God powreth contempt upon princes, and weakeneth the strength of the mighty*, *Job 12. 21.* when once they turn tyrants, and exercise regiment without righteousnesse, as *Mic. 3. 2, 3.* Such a mighty hunter, or devourer of men and nations was *Nimrod* (the first founder of this *Assyrian* Monarchy) and became a proverb against all tyrants, and persecutours, *Gen. 10. 9.* Such a Lion was *Nero*, *2 Tim. 4. 17.* Such a Tiger *Tiberius*, (of whom One saith, that he laid hold with his teeth on all the excellent spirits of his time) *Domitian*, (who not content with the blood of Christians, commanded all Jews that were of the stock of *David*, to be sought out, and put to death) *Dioclesian*, and the rest of the Primitive persecutours: As also that man of sinne, the whole pack of Popes, successours to *Boniface* the eighth (who came in like a fox, reigned like a lion, died like a dog) and to *Benedict* the twelfth, who when he died, had this Epitaph made of him:

Parei Medulla  
hist. Ecclæs.  
321.

*Hic situs est Nero, laicus leo, vipera clero:  
Devinus à vero, turba repleta mero.*

πῶδες ἀμύων  
πρὸς ἐμῶν.

and the feeding place of the young lions ] Where the old ones provided prey for them, till they could skill to do it for themselves; that which they would soon learn and practise, when once grown up. The *Assyrian* young-princes were accustomed to rapine, and cruelty from the first: being no better then young *Tiberius*, whom his Tutor *Theodorus Gadareus* rightly characterized, when he said, he was *Dirt kneed with blood*: Or, then *Nero* the lion; of whom his father *Domitian* prophesied,

prophecied, that of himself and his wife *Agrippina* (both notoriously naught) no good man could be born. *Mali corvi, malum ovum*. Of an ill breed, *ne catulus* *Dio in Nerone* *idem relinquendus*, said the Romans, when they slew one of their tyrants together with his young sonne. It was *Maximinus*, if I mistake not.

Where the lion, even the old lion walked ] The couragious, or hearty lion (named of *Leo* an heart) walked and stalked with his whelps, and none made them afraid. But now, his heart melteth, his knees knock together for fear, and faintnesse, as verse 10. his city *Nineveh* (that was not onely *spoliarium latronum*, but *spelunca leonum*) is now no where: it shall live by fame onely, time shall triumph over it. God will stain the pride of all glory, and bring into contempt all the honourable of the earth, *Esay* 23. 9.

Labi.

Calu.

*Clara fuit Sparte, magna viguere Mycena,  
Vile solum Sparte est, alta cecidere Mycena.  
Oedipodionia quid sunt nisi nomina Theba? &c.*

*Ovid. Metam.  
lib. 15.*

Verse 12. The lion did tear in pieces enough for his whelps ] i. e. that which might have been enough and spare, but that they were unsatiable. So covetous they were and ravenous, that their Possie might have been, *Totus non sufficit orbis*: their desire of more, was enlarged as hell; greedy lions they were, that could never have enough, *Esay* 56. 11. As a ship may be over-laden with gold and silver, even unto sinking, and yet have compasse and sides enough to hold ten times more: so the cormorants and covetous caities of this world, though they have enough to sink them; yet never have they enough to satisfie them.

and strangled for his lionesses ] i. e. for his wives and concubines, by whom they were commanded, being *captivarum suarum captivi*, as *Plutarch* saith of the *Persian* kings; slaves to their she-slaves, whom they enriched and adorned with the spoils of the subdued nations. *Cicero* in his fifth *Action* against *Verres*, saith, that the kings of *Persia* and *Syria*, (think the same of *Assyria*) as they had many wives, so they would bestow upon them whole cities for their maintenance. *Antiochus* king of *Syria*, gave two fair cities to his Concubine, 2 *Maccab.* 4. 30. *Antony* gave all *Egypt* to *Cleopatra*. *Henry* 2. of *France*, gave to *Diana Valentina* all the confiscation of goods made in the kingdom for cause of *Herefie*, Anno 1554. which caused the burning of many good people. *Utinam hodie non essent leana*, saith *Calvin* here. It were to be wished there were not now adays lionesses, that can of themselves strangle and devour: but we see that there are some women that exceed all men in impudency and cruelty. The Queen-mother he meant, in all likelihood, as *Beza* did her cruell sonne *Charles* 9. Authour of the Massacre, in that Verse of his, made upon the that new starre in *Cassiopeia*, 1572.

*Hist. of Council of Trent.  
387.*

*Tu vero Herodes sanguinolente time.*

*Camd. Elizab.*

and filled his holes with prey, and his denne with ravine ] His palaces with treasure, his coffers with cash, raked together by evil arts, and oppressive practises. What else was the whole *Assyrian* Empire, but a great theivery? *Alexander* the Great was told to his teeth, that he was the greatest thief in the world. And was not *Julius Caesar* such another? who said, that for a kingdoms sake right might be violat? and who robbed his countrey of her liberty, for the satisfying of his unlawfull desire of ruledome? But for whom all this? surely for those that never thanked them for any thing, but fought for their spoil.

Verse 13. Behold I am against thee ] *Ecce me contra te*: Behold I, who am of my self a whole Army of men, *Van and Reave* both, *Esay* 52. 12. I am against thee, saith the Lord of Hosts, who have all creatures at command if need were, as Auxiliaries: and can arm your own forces against you, sheath your own swords in your own bowels. Wo be to those that have God against them. The *Tigurine* rendreth it, *En me tibi hostem, &c.*

*Hoc ecce non  
excitat modo  
sed perterre-  
facit.*

and I will burn her charrens in the smoke, ] That is, saith *Danau*, I will burn all their munition, and furniture for warre, with a most bitter and soft fire, that they may be the more grieved, and the more tormented thereby. Others, by smoke understand



Calvin:

derstand the suddenesse of the judgement. *q. d.* No sooner shall my wrath begin to kindle, but I will consume them: *primo impetu*, so soon as ever the flame beginneth to break forth, or rather, before. By *charrets* may be also meant, those that were carried in them. The Hebrew glosse here is, *By smoke*, that is, by a fire whose smoke is seen afarre off. See *Judg.* 20. 40. Such shall be the fire of the last day, as *A Lapide* here noteth out of *Hierom*: when all the lions, and lions whelps, that is, all tyrants and oppressours shall be burnt, together with all their charrets, pompes, and messengers, *ac imprimis eorum dux & princeps Antichristus*, and especially Antichrist their Captain, and Chieftain. He and his *Jesuites* shall doublelesse then be cast alive into a lake of fire, burning with brimstone, *Revel.* 19. 20. Let *A Lapide* note that.

and the sword shall devour thy young lions! Thou shalt bring forth children to the murderer: and those that have taken the sword (though never so young) shall perish by the sword, *Mat.* 26. 52. As a Nettle stings betime, an Urchin is rough whiles young, and a Crab soon goes backward: so sanguinary dispositions will soon discover themselves.

And I will cut off thy prey from the earth ] Thou shalt be no further terrible, and troublesome to the nations, whom thou hast vexed and spoiled. Of *Baldwin* that Apostate, One saith, that when he died, *desit simul maledicere & vivere*, he ceased at once to live and to rail. And of our *Henry 2.* the Chronicler writeth, that in a great distemperature against his rebellious sonnes, he departed the world, which so often himself had distempered. *Nineveh* the great huntresse was now under that wo, *Esa.* 33. 1.

and the voice of thy messengers ] thy Heralds, by whom thou hast proclaimed war, or made unreasonable demands, or laid hard lawes upon other nations, or exacted grievous tributes, or published thy new victories, to keep people in awe, or lastly, blasphemed my great Name, as *Rabsakeh* one of thy messengers will do, *2 King.* 18. 19. These shall all be silenced, an end shall be put to them and thee.

## CHAP. III.

πολυ αιμα.

Jacob. Rev  
de vita Pontif.  
pag. 119.

Ibid. 270.  
Spec. Entrop.

Aug. in Psal.  
& Libera me  
de sanguin.

Verse 1. **W**Oe to the bloody city ] *Nineveh*, that delighteth in warre, which One well calleth, the slaughter-house of mankind, and Hell of this present world, *Esa.* 9. 5. the Greek word *πολυαιμα*, warre, signifieth much blood. Besides that, many murders were committed in her, and connived at, if not countenanced by a pretence of justice. Such a sanguinary city is *Rome*: not onely drunk with the blood of saints, but also of her own children. *Brazinus*, set on by *Hildebrand*, was the death of six Popes successively, within the space of thirteen yeers. Pope *John* the 22. (who sat *Anno Dom.* 1316.) slew a Bishop, who had some way offended him, and afterwards burned him. Pope *Paul* the third, poisoned two Cardinals, *Fulgosus*, and *Contarenius*, a Bishop also, and *Johannes Baptista Vergerius*, because he suspected them of *Lutheranism*. The *Italians* generally, as they blaspheme oftener then swear, so they murder more then revile or slander. Such another citie of bloods is *Paris* in *France*: witnesse that barbarous Massacre, wherein they poisoned the Queen of *Navarre*, murdered the most part of the peerlesse Nobility of *France*, with their wives and children, with a great part of the common people, an hundred thousand in one year, in divers parts of the Realm. Besides 6000. Gentlemen, slain there in private quarrels, within the space of ten years, as it appears by the kings pardons. Now if the blood of one *Abel* had so many tongues as drops, *Gen.* 4. 8. the voice of thy brothers bloods crieth unto me, what shall we think will be the woe of such bloody Cities and States? *Luther* rendereth this Text. *Woe to the murderous State.* *Austin* interpreteth it of all hainous offences, wherewith *Nineveh* was polluted. But surely if other sinnes have a woe hanging at their heels, according to that of *Job*, chap. 10. 15. *If I be wicked, woe unto me; bloody men shall have a woe with a witnesse*, as those that walk in the way of *Cain*, *Jude* 11. See *Ezech.* 24. 6. *Hab.* 3. 12. and remember that it was the ruin of that great city *Nineveh*.

*It is all full of lies* ] *ὅλην ψευδῆς*, so the Seventy render it, she is wholly made up of fraud and falshood, *mendaciorum loquacissima*; no truth in her private contracts, no trust in her publike transactions, and capitulations with other nations; be they never so strongly concluded, or never so solemnly confirmed, yet had they no longer force with them, then stood with their own profit. This was *fides Niniuerica*, as it was afterwards *Punica*, and is now *Turcica*: which will at length prove their downfall; as it befell *Nineveh*, and *Carthage*.

*Universa,  
mendacium.*

*and robbery* ] Or, *ravage*; such as lions exercise, *Psal.* 7. 3. Liars are commonly thieves: fraudulency is no better then robbery. If I have *beguiled any man*, saith *Zachari*, I restore him foure-fold, *Luke* 19. 9. as having wronged him no lesse, then if I had robbed him. Hence they go here coupled. Violence is seldom found from conning contrivance; in those especially that hunt after Monarchy, as *Nimrod*, *Julius Caesar*, *Lyfander* (whose counsell and practise was to eek out the lions hide, with the foxes skin, if need were) *Jeroboam*, *Jehu*, *Herod*, that fox, *Julian*, *Cesar Borgia*, whom *Machiavel* propounds for a pattern to Princes; telling them, that Justice it self should not be sought after, but onely the appearance: because the credit is a help, the use a cumber. That great *Elixer*, called Reason of State (though falsely so called, unless it be seasoned with Justice and Truth) hath so transmutative a faculty, as to make copper seem gold, right wrong, and wrong right: yea, when all pleas fail, it will stand for good, whiles there are forces to support it.

*Laceratio.*

*Pellem vulpi-  
nam leonina  
assuere.*

*The prey departeth not* ] They fetch in booty continually, they spoil and prey upon others without end or measure. Once they seemed to repent of their luxury and cruelty, at the preaching of *Jonas*; but now they are as bad again, or worse then ever. They tear in pieces (our English seems to bee made of the Hebrew here) and greedily feed upon those murdering morsels of sin, which they must digest in hell, without better repentance, then they were ever yet acquainted with.

*Turpe.*

*Vers. 2. The noise of a Whip, and the noise of the ratling of the wheels* ] A most elegant and lively *hypotyposis* or description, of the *Chaldees* coming to take *Nineveh*, *Tam pulchra*, saith *Hierom*, & picture similis, ut omnis meus sermo sit vilior, so gallant and picture-like a representation of an advancing Army, that no words of mine can come neer it. *Virgil* is commended for his excellent expressions, suitable to the matter he treateth of. As when he sets forth the cutting down of trees, by ---*Sonat illa securibus illex*: the ferrimans trade, by ---*fremit ilibus area puppis*: the gliding of his boat, by ---*Labitur uncta vadis abies*, &c. But all this is but dull stuffe to the divine Rhetorike here to be read. Let those that refuse to hear Gods sweet words, fear lest they be forced to hear the noise of the whip, the ratling of the wheels, &c. *Psal.* 7. 12, 13. *Luk.* 19. 42, 44. *Prov.* 1. 24, &c. The enemy is sent to revenge the quarrell of Gods Covenant: the red horse is at the heels of the white, *Rev.* 6. 4.

*Vers. 3. The horseman lifteth up both the bright sword* ] Heb. the flame of the sword, brandished against the Sunne, which maketh it seem flaming. Such a sword is mans tongue, thin, broad, long, and of a red fiery colour. See *Psal.* 42. 10. and 54. 3. *Prov.* 12. 18. *David* cries out of this murdering-weapon in his bones, whereby they killed him alive, as with a tuck, or rapier; and buried him in their throats, those gaping graves, open sepulchres.

*and the glittering spear* ] Heb. the lightening of the spear, because of its bright and swift motion. Thus the Prophet perpetuis metaphoris & periphrasibus luxuriat (as One saith of *Apulius*) aboundeth with Rhetoricall expressions, and continued metaphors. *Bajazet* the Great Turk, for his valour and skill in handling his arms, was signamed *Gilderum*, or *lightening*.

*Turk. hist.*

*and there is a multitude of slain* ] So that it is not *fulger ex vitro*, an empty terroar, a bare fright onely, as a fools dagger, that ratleth and inappeth, but without an edge. vide his effectum. See here the sad effect, loe the tragedy represented, behold a multitude of slain, and a great number of carcases, &c. Thus the Prophet spake, not with any delight, further then made for the glory of God, and the Churches deliverance: but that hee may set forth by this example, what they must look for that imitate *Ninevites* in their practises; for sinne ever ends

Mirror te quo-  
rum mores imi-  
tariis eorum ex-  
itius non per-  
horrescere. Cic.  
De Natorib  
Cap.

ends tragically : and God is still the same, as He is set forth Chap. 1. 2. I wonder, saith Cicero to Verrus, that thou shunnest not their vices whose fearfull ends thou art much afraid of. And St. Ambrose, closing up the sad story of Ahab and Ise-  
bel, whom God destroyed for their wickednesse, *Fuge ergo dives ejusmodi exitum*, saith he Tremble at such dismall ends, and be carefull to avoid them: such ends ye shall avoyd, if ye carefully flie from such flagitious practises.

and a great number of carcases] Heb. the heaviness of dead carcases which lie so thick. that the earth seemeth to groane under the burthen of them.

Turk hist. 200

there is none end of their corpses] that lie on heapes like so many mountaines: as they did after the fight betweene Amurath king of Turks, and Lazarus Despot of Servia. which whiles Amurath took a view of, he was suddenly stabbed to daath by a half-dead souldier, starting up from among the carcases.

Languet: Chro.

they stumble upon their corpses] And afterwards, perhaps, use them instead of stooles and tables, as the *Swissers* did the *Thurcenes* their adversaries Anno 1443. banquetting in the place where they won the victory.

Cujus præter  
formam nihil  
unquam bonus  
laudavit. Sa-  
luf.

Verse 4. Because of the multitude of the whoredomes of the well-favored harlot] Specious, and therefore gracious with her paramours: of a faire countenance; but foule condition: like *Aurelia Orestilla*, that had beauty, but no good property. *Chrysippus* called beauty the flower of vertue; but that is not generally true. *Diogenes* saw cause to say to some faire women in his time, *O quam bona domus, sed malus hospes*; Here's a faire house, but an ill inhabitant. *Niniveh* is the well-favored harlot here spoken of; her very name signifieth a faire habitation. *Hierome* and others interpret it, she was indeed *Virbs formosa et famosa*, faire and famous, but foolish and filthy, *Meretrix meretricissima*; she multiplied her whoredomes both corporall and spirituall; for these are seldom hundred: as we see in that once well-favored, but now withered whore of Rome, Rev. 17. 1. *Roma* inverted is *Amor*, preposterous love, unnaturall filthinesse is there as commonly practised, as idolatry. And as a common harlot paints and deckes her self to please her lovers; so did *Niniveh*, so doth *Rome* in her pompous and men-pleasing worships: I have read of a Lady in *Paris*, that when she saw the bravery of a Procellion to a Saint, she cried out, Oh how fine is our religion beyond that of the Huguenots. And Sir *Walter Rawleigh* was wont say, that were he to chuse a religion for fleshly liberty, and lasciviousnesse, he would chuse Popery: which is indeed an alluring, tempting, bewitching religion, none like it. the mistress of witch-crafts] Harlots are many of them enchantresses; and have their philtres, their love potions, wherewith to ensnare men, and to draw them on to lewdnesse, and to take away their hearts. Hof. 4. 11. *Athenaus* brings in *Plato* bewailing himself, that he was taken so much with a filthy harlot. And *Eliau* telles of a whore that boasted to *Socrates*, that she could easily get followers from him; not he from her. Of *Sampson* and *Hercules* (whom some think to have been the same) those two verses verified,

*Nam potuit lenam, potuit superare leenam:  
Quem fera non potuit vincere; viciit hera.*

Think the same of idolatry also; and if those forceries, whereby the purple whore hath deceived all nations, as St. *John* (in allusion to this place) saith of her Rev. 18. 23. For in that book of the Revelation the holy Ghost borrowes all the elegancies and flowers in the story of the old Testament: thereby to set out the story of the New in succeeding ages.

That selleth nations through her whoredoms] maketh prize of them, as those impostours did, 2 *Tim.* 3. 6. and then make sale of them as her slaves 2 *Pet.* 2. 3. or otherwise use them at her pleasure, as homely as the whore of *Babylon* now doth those her slaves, and soules of men Rev. 18. 13. whom she sits upon, even upon peoples, nations, multitudes and tongues, Rev. 17. 15. tyrannizing over their consciences, and appointing them to very meane offices: as that posture of hers, in sitting upon them, seemeth to import.

Verse 5. Behold I am against thee saith the Lord] And I need say no more; wert thou but sensible of thy misery herein. Be not thou a terrour to me O Lord, saith



saith *Jeremiah*, and then let what will else befall me: I shall the better beare it. *Doe not you fall upon me your selves*, said *Sampson* to his country men, that came to bind him: and then for the Philistines I shall order them well enough: so saith the good soul, Let not God set against me &c. Tyrants and Oppressours shall be sure to have him their enemy: and this he telles them here againe and againe: to beat downe their vaine confidence in their greatnesse: whereby they think to beare down all before them.

*And I will discover thy skirts upon thy face*] i. e. I will turne up thy clothes about thy eares: and so shew all to, thine utter disgrace; a fit punishment for so filthy a harlot. *Esa. 47. 3. Jer. 13, 22. Eze. 16. 37.*

*And I will shew the nations thy nakednesse*] which nature teacheth to cover: therefore when a man hath committed a sinne, he blusheth: the blood as it were would cover the sinne, that mother of shame *Rev. 3. 18.* that the shame of thy nakednesse may not appeare. The whore of Babylon is, and more and more shall be served on this sort: *Rev. 17. 16. Afore God, ye are all bare- you'd* said Mr. *Philpot* Martyr to the Popish Synod; before whom he was convented. The kings of the earth shall make *Rome* desolate and naked. *Luther* and many other Protestant writers have done it already, by laying her open in her colours to the world: taking the same boldnesse and liberty to discover her lewdnesse, that she did to commit it.

*And the kingdoms, thy shame*] who shall therefore slight thee and hate thee, together with all thy policies and superstitions, whereby thou hast enslaved them.

*Verse 6. And I will cast abominable filth upon thee*] As they do chamber-pots and worse, upon harlots that are carted. I have read of a heathen people that put the adulterers and adulteresses heads into the paunch of a beast, where all the filth lieth; and so stifled them to death.

*And make thee vile*] *Conspureabo, deturpabo te*, I will bespattle thee and make thee stink above ground, as loathsome carrion doth; so the word signifieth. It was long since complained of by one of her own sonnes, that the stench of the Church of *Rome* was gone up to heaven. And by another, that of gold she was become silver, of silver iron, of iron earth, *superesse ut in stercus abiret*, and now there remained no more, but that she should be looked upon as dung. Accordingly it followeth.

*And I will set thee as a gazing-stock*] *The Septuagint* renders it for an example, others a looking-glasse, but *Calvin* (after *R. Salomon* and *Aber-Ezra*) *ponam te quasi stercus*, I will set thee as dung, which men gladly look beside. *Luther* rendereth it *Ponam te in terculamentum*, I will make thee a bug-beare. All this was done to *Niniveh* that great city: and all was done by God, not by Fate, or Fortune, or any necessity of Nature, that states and kingdoms must have their times and their turnes, their rise and their ruine, as Politicians dote.

*Ver. 7. And it shall come to pass that all they that look upon thee shall flee from thee*] Thou shalt be a very *Magor-missabib* a terrour to all that are round about thee: so that they shall decline thee and stand a loof off. *Resilient à te*, they shall leape back from thee (saith the *Vulgar translation*) as if they had trod upon a snake. *Vbi simul hominum mores exprimit* saith *Gualther*. This is the manner of most people: they measure friendship by profit, and shamefully forsake those in adversity, whom they were wont to follow and fawne upon in prosperity. *David* complains of such dealing, and *Ovid*, and many others.

*And say, Niniveh is laid wast*] which most men held impossible, and never looked to have seen such a day. So *Rome* was called *Aurea*, and *Aeterna* and the Romans once thought (as it is said *Dionysius* did) that the monarchy of the world had been tied unto them with chaines of adamant. But God confuted their golden dreames by breaking their Empire, and giving up their city six severall times in one hundred thirty nine yeares, into the hands of the Barbarians: who exercised therein all kind of cruelty. Besides that, it is observed that *Rome* since it became Papall was never besieged by any enemy, but it was taken. The finall ruine of it is daily expected, according to that prophecy of St. *John*, *Babylon is fallen, is fallen*: and that other of *Sibylla* afore recited,

*Alls & Mon.  
Honus sit anti-  
bus.*

*Mat. Paris.*

*Theodoricus  
Vrias Augusti-  
nians.*

*es magis q-  
ua.*

*Orosius de  
Nobil. l. 3.*

*Tempora fue-  
rint nubila so-  
lus eris. Cum  
fortuna perit  
nullus amicus  
erit.*

*Rev. 18. 2.*

*Lib. 8.*

*Tota eris in cineres; quasi nunquam Roma fuisses.*

*Who will bemoane her?*] Heb. *Who will move* (his lips) *for her*. Some perhaps will shake his head, or shoot his bolt at her: but none open his mouth to bemoane her. It was the just hand of God to set off all hearts, and shut up all mouthes from her, that had been so unreasonably mercilesse and hard-hearted. *Iam. 2. 13.*

*Whence shall I seek comforters for thee?*] *q. d.* So odious thou art, that none will do thee that good office: or if they would, so calamitous thou art that no comfort will fasten; For as to fore eyes the gentlest medicine is troublesome: so is comfort ministred to such as are in an hopelesse condition. The care that tasteth words, as the mouth doth meat, is at such a time imbittred, and out of tast.

*Amon i. e. Nutria Alma mater*

*Ver. 8. Art thou better then populous No?*] Heb. *No Amon* a great corn-countrie, and therefore populous: for where victuall and good trading is to be had, thither people will repaire apace. *No* (that is *Alexandria*) was the nursing mother of *Egypt*: and *Egypt* was called the worlds barn or storehouse, *horreum unde hauriatur Gen. 42. 1.* It is called *Ier. 46. 25. Amon de No*, and *Ezek. 30. 11. Hamon No*, and *Verse 14. 16. No*, without any addition. This was the old name of this city, before it was destroyed by *Nebuchadnezzar*: to whom God had given *Egypt* as his pay for his paines in taking *Tyre*. It was reedified by *Alexander* the great, and he called it after his own name *Alexandria*. *Amon* it was called, for the reasons above-given. Though there be that fetch that name of it from *Ham* the son of *Noah*. *Theodoret* will have it so called from *Iupiter Hammon*, whose sonne, *Alexander* desired to be held: and from whom the *Egyptian* husbandmen were called *Ammonii*, and their arable *Ammonia*, as *Herodotus* writeth. *Plutarch* also telleth us, that the *Africans* worship an unknowne God by the name of *Amon*, that is (in their language) *Hens, tu quis es?* This city therefore is called *No Amon*, probably to distinguish it from other cities of the same name; as *Alexandria Egypti*, *Cesarea Philippi*, *Augusta Vindelicorum*, &c. *Iosephus* saith that it abounded in people, and wealth: being little lesse then *Hierusalem* in compasse. Thinkest thou now *O Niniveh*, (saith God here) that thou art in a better or safer condition, then this city once was? but

*Lib. 2 p. 51. Pausan. Lib. 3. Lib. de Isid. \* Osirid*

*Lib. 2. de bell. Iud. Cap. 16.*

*Iam magnum infelix nil nisi nomen habet.*

*Succurrat illud mutato nomine de te Fabula narratur.*

*Lib. 17.*

Let *Niniveh* go to *Ierusalem*, to *Shiloh* *Ier. 7. 12.* and do as *Scipio* did, when, beholding the downfall of *Carthage*, he fore-saw and bewailed the like future destiny of *Rome* his own countrie.

*That was situate among the rivers*] which is held the best situation for profit, pleasure, and strength.

*That had the waters round about it*] The river *Nilus* begirt it, (saith *Strabo*,) but could not mott it up from Gods fire. See *Psal. 33. 17. Prov. 21. 30.* with the Note.

*Whose rampart was the sea, and her wall was from the sea*] She had the *Egyptian* sea on one side, and the lake of *Mareotis* on the other, which the *Hebrews* called the Sea.

*Chus Valida et Egyptij infiniti Drusus*

*Verse 9. Ethiopia and Egypt were her strength*] *No* was the Metropolis of *Egypt*, and knew no end of her power, as bearing rule over *Ethiopia* the strong, and *Egypt* the infinite (some read this text) and as having all the rest of the peoples inhabiting *Africke* and *Lybia* for her confederates. See *Ier. 46. 9.* where the Prophet speaketh of such People as brought aide to *Egypt* against the *Caldees*, but were foiled and worsted: Of the huge armies that *Ethiopia* was able to raise, see *2 Chron. 14. 9.* and *16. 8.* *Egypt* for her strength was called *Rahab* *Psal. 87. 4.* and *89. 11.* that is mighty and proud.

*Put and Lubim were thy helpers*] By *Put*, *Hierome* understandeth *Africa* (which was over anent *Alexandria*, the sea between) a vast continent, thrice as big as *Europe*: and by *Lubim* *Lybia* a considerable part of that continent, sometimes put for the whole. These would have been helpers to *No*, but could not: because over-powred

over-powered by *Nebuchadnezzar*, sent against them by God. Leagues entred into with wicked men, profit not those whom God will punish. The Grecian Churches *Anno 1438.* being afraid of the Turks, sent and subjected themselves to the Bishop of Rome; that they might have the help of the Latine Churches: but shortly after, they were destroyed, and their Empire subdued, and swallowed up in the Turkish greatnesse. It is gathered by some out of *Revel. 16. 14, 15, 16.* that the Pope and his adherents shall, towards the end of the world, for the restoring of his decayed authority, call in the help, not onely of Popish Princes, but of forraign States, out of *Asia, Africa, and America*, to suppress the heretikes (as they call us) and to root out Religion; but with evil successe: for they shall associate themselves onely to be broken in pieces, *Esay 8. 9.* these Auxiliaries shall speed no better then those subsidiarie Syrians did, *2 Sam. 10. 18, 19.* they shall receive a famous foil at *Armageddon*; such as *Sisera* did, at the waters of *Megiddo*, *Judg. 5. 19.* and a voice from the throne shall say; *It is done*, *vers. 16, 17.*

*Verse 10. Yet was she carried away, she went into captivity* ] Whereof though there be no other record, yet we ought not to doubt of the truth, sith it is here alledged by the holy Ghost, as a thing either done before, or shortly after to bee done; as may be probably gathered from *Jerem. 46. 25. Ezek. 30. 19, 21.* compared with *Jer. 20. 28.* and *44. 49.* To God (by reason of the vastnesse of his being) all things are present. As he that standson an high mountain, and looks down, though to the passenger that goes by, some are before, some behinde; yet to him they are all present: So here.

her young children also were dashed in pieces, at the top of all the streets ] A terrible spectacle to those that passed by: who were to look for little mercy, when children, in whom there is so little guile, or gall, and who are usually favoured for their innocency, and ignoscency, met with such hard measure. See the Note on *Hos. 13. 16.* Warre is an evil; *Esay 45. 7.* such as no words (how wide soever) can sufficiently set forth. *Bellum à bellis.*

and they cast lots for her honourable men ] whether so, for age or authority; the dice were cast on them for slaves, as *Obad. 11.* A great alteration on the sudden. *Tamberlance* coach-horses were conquered kings. *Adonizeks* doggs, seventy kings, gatherings crumbs under his table. *Sapores* used the Emperour *Valerian* for a footstool. *Cresus* carried captive by *Syrus*, cries out, *O Solon, O Solon.* *Gilimer* led in triumph by *Bellisarius*, *Vanity of vanities, all is vanity*: and calls to him for a crust to relieve him, a cittern to solace him, and a sponge to dry his eyes with.

*Procop. lib. 2.  
de bello  
Vandal.*

*Omnia sunt hominum tenui pendentia filo:  
Et subito casu, quæ valuere, ruunt.*

*Henry* the fourth Emperour of *Germanie*, after ten years reigne, was deposed; and by his enemies driven to that exigent, that he desired onely a clerkship in an house at *Spire*, of his own founding; which was barbarously, by the Bishop of that place, denied him. Our *Henry* the sixth, that had been the most potent Monarch for dominions that ever *England* had, was, when deposed, not the master of a Molehill, nor of his own liberty, but beaten, and wounded, &c. to shew that mortality is but the stage of mutability; when they that were brought up in scarlet embrace the dung-hills, *Lam. 4. 5.*

*Dan. hist. 187*

bound in chains ] not of gold, as *Zenobia* was; but of iron, as the word signifieth,

*Verse 11. Thou also shalt be drunken* ] sc. with the cup of the wine of Gods wrath, *Jer. 25. 27.* thou shalt drink, and be drunk, and spue, and fall, and rise no more, because of the sword which I will send amongst you. This is that *voluptuous, dry drunkennesse* of them that are drunk, but not with wine, *Esay. 51. 21.* of them that remember their affliction and their misery, the wormwood and the gall, *Lam. 3. 19.* If the saints sip sometimes of the top of Gods cup, the wicked shall drink deep of it, yea though it be eternity to the bottom.

thou shalt be hid ] Or, thou shalt lurk; either for fear of the enemy (who waite once above fear, and thine enemies below hope) or, for shame of thine undone condition. See *Rev. 6. 16. Luke 23. 30. Hos. 10. 8.* Or, thou shalt vanish, and



be brought to nothing; as if there never had been any such. Confer *Obad* 16. *Nineveh* is nothing else now, saith One who had been there, but a sepulture of her self, a little town of small trade, where the Patriarch of the *Nestorians* keeps his seat at the devotion of the *Turk*.

*thou shalt also seek strength because of the enemy*] Or, *from the enemy*: beg help of them, to whom thou wouldest once have scorned to be beholden: or of them, against whom thou hast professed, and practised open hostility.

*Verse 12. All thy strong-holds shall be like fig-trees*] i. e. *tam infirma ac ficulnea essent*. Look how the fig-tree casteth her untimely (or green) figges, when she is shaken of a mighty wine, *Rev.* 6. 13. yea, though it be but of a gentle wind, if the figs be ripe, as here, they fall with little ado: so shall thy munitions, wherein thou trustest.

*they shall even fall into the mouth of the eater*] that is, of the *Chaldean*, who gape for thy destruction, and desires nothing more then to revell in thy ruines. They shall take thy fortresses as easily, as *Timothens* did townes; which were said to come into his toyls, while he slept. Or, as *Charles* 5. who in 28. battels in *America*, waged by his Generalls *Cortez*, and *Pizarro*, wan 28. kingdoms.

*Æmuli ipsius  
dormientem  
pinxerant, &c.  
Plut. in Sylla.  
Introd. to hist.  
by Mat. Paris.  
O vere Phrygie  
neque enim  
Phryges Virg.*

*Verse 13. Behold thy people in the midst of thee are women*] i. e. Fearfull, and faint-hearted: *Ἀγνίδες εἰσὶν Ἀγχαίαι*. See *Esay* 3. 12. *Jer.* 51. 30. and 48. 41. And this in the midst of thee, where they should be most valiant, like cocks on their own dung-hill, as they say. Lo, those that formerly faced the heavens, and, by a *Cyclopalical*-kind of impiety, slighted God, and dared the devil to a duell, how crest-faln they are and couragelesse, when the enemy is upon them: the noise of a driven leaf, affrights them, *Lev.* 26. a pinick terrour seizeth upon them, as it did once upon the *Syrians*, *2 King.* 7. and upon the Imperialists, in the warre against the *Hussites*, so that they could not strike a stroke: and upon the *Burgundians*, who expecting a battle, thought long thistles were launces, and turned their backs, with those *Ephraimites*, *Psal.* 78. 9. It is God that puts mettle into men, that strengthens or weakens the arm of either party, *Ezek.* 30. 24. These lions, as they are called *chap.* 2. 12. that formerly rushing out of *Nineveh* their den, filled it with ravine, tearing and spoiling all they met with, are now become Harts and Stagges; that have great horns, but do nothing with them, *quis deest animus*, because they want courage: or as those *Eretrians*, of whom *Themistocles* said, that they were like the sword-fish, that had a sword indeed, but not an heart to make use of it.

*Plutarch.*

*the gates of thy land shall be set wide open*] Thy frontier townes and cinque-ports, those keyes of the kingdom; *aperiendo aperientur* shall open to give the enemy entrance; as at the siege of *Jerusalem*, the iron-gate opened of it own accord.

*the fire shall devour thy barres*] Because God, who is a consuming fire, shall remove out of the enemies way, all obstacles and impediments: so that all shall be pervious, and patent to them. Fire God had threatened once before, *chap.* 2. 13. and it may very well be, that the gates were fired without a metaphor. See *verse* 15.

*Sarcasimus.*

*Verse 14. Draw the waters, for the siege, &c.* A most bitter and biting taunt, or mock: whereby the Prophet laugheth to scora the fortifications of the *Ninevites*, and their diligence and providence in defending themselves, which shall nothing avail them, because God will curse their enterprises, *Psal.* 127. 1, 2. See the like *Sarcasme* *chap.* 2. 1. In those Eastern countries there was great scarcity of water. Draw thee good store for the better holding out the siege: for if water fail thee, thou must needs yeeld.

*fortifie thy strong-holds*] But they shall soon fail thee, *verse* 12. as the tower of *Shechem* did those that fled to it, and as the strong-hold of *Zion* did the braving *Jebsites*, *2 Sam.* 5. 7. If God bee against us, no other help can relieve us. Brasse and iron can fence a man against a sword, but not against fire.

*go into clay and tread the mortar*] viz. to make brick of. For in maritime, and moorish places, where stones are not to be had, they used to wall their cities, and make their munitions with brick. This, proud *Nineveh* is commanded here to do, by

by an *Irony*, as *Theophylact* noteth: but she shall but labour in the very fire, take pains to no purpose: for God will destroy the works of her hands, *Eccles.* 5.6.

*make strong the brick-kilne* ] Or, *repair it*, that all may be ready. And these things they did no doubt very diligently: neither were they for that to be blamed. But this was their fault; as it was also the fault of the Jews in like case, *Esa.* 22. that they *looked not to the Maker of all*, neither had respect unto him that fashioned it long ago. See *verse* 8, 9, 10, 11. This, if they had done seriously, though they had made lesse preparation, the enemy might have been daunted, and dismayed as much, as that Duke of *Saxony* was; who having proclaimed warre against the Bishop of *Magdeburg*, and understanding by his intelligencers, that the Bishop levied no army, made no preparation, but onely gave out, that he would commit his cause to God, who would not fail to take up arms for him; *Insaniat alius*, said the Duke, It were a mad prank in me to make warre upon such an one as trusteth in God to right and revenge him. Let who will meddle with such a man: I will not.

*Bucholcer.  
Chronol.*

*Verse 15. There shall the fire devour thee* ] There, that is, in thy strong-holds, where thou thinkest thy self most safe. These shall be to thee *pro carcere & pistrino*, for a prison, or little-ease; when the fire of Gods wrath shall kindle upon thee, the fire of warre shall consume thee. See *Amos* 1.4. *Joel* 1.19. and 2.3, 30. *Amos* 7.4 with the Notes. Evil shall hunt the violent man to destroy him, *Psal.* 140.11. neither must he think to be safe any where from divine vengeance, *Amos* 9. 2, 3. *Psal.* 139. 7, 8, 9, 10. *Obad.* 4. which will not suffer them to live. as those Barbarians could tell, *Acts* 28. 4. The Heathens, called *Nemesis*, or Vengeance, *Adesias*, to shew that no guilty person could shun it. Shusse he may for a season from side to side, as *Balaams* ass did, to avoid the Angels sword; but at length lay down

*Num.* 22, 27.

under it, and so condemned her masters madnesse, *2 Pet.* 2. 16. Running in to God, is the onely best way to escape him: as to close and get in with him that would strike you, doth avoid the blow.

*the sword shall cut thee off* ] *Est hac vehemens planè comminatio*, saith *Gualther*. This is truly a very vehement threat. See how thick it falls like hail-shot upon them, that they can hardly take breath: and all too little to work upon their hard hearts, which could not repent. These uncounsellable *Ninevites* were like the Smiths dog: whom neither the hammers above him, nor the sparks of fire falling round about him can awake. Like *Leviathan*, they esteemed iron as straw, and brasse as rotten wood. Darts were counted by them as stubble, they laughed at the shaking of the spear, *Job* 41. 27, 29. It is proper to Gods people to tremble at his word, to stand in awe of his judgements, whilst they yet hang in the threatnings. Wicked men fear, when they should fear; and say in their hearts when God threateneth them, as *Frederick* the second, Emperour of *Germany* was wont to say openly, in the greatest threatening of his enemies, *Minarum strepitus, Asinorum crepitus*.

*It shall eat thee up as the canker-worm* ] Which useth to make quick dispatch, and clean work. See *Joel* 1. & 2. to shear all afore it.

*make thy self many* ] Heb. *Weighty* with multitude: so that the axle-tree of the earth may seem to groan under thy grandeur and massinesse. Do this thou, O king of *Nineveh* (for the Hebrew Verb here is Masculine.) Do the like thou, O city of *Nineveh*.

*make thy self many as the Locust* ] Which hath its name in Hebrew from *multitude*: because, as that *Legion* in the Gospel, they are many: and here the Hebrew Verb is *Feminine*. Ministers must lay about them on all hands; and bee ready to turn themselves, as it were, into all shapes and fashions, both of speech and of spirit, to bring people to the knowledge of God, and his will, of themselves, and their duties.

*Verse 16. Thou hast multiplied thy merchants above the starres of heaven* ] And so thinkest to have a stake in store, howsoever the dice chance to turn. For these merchants were very rich, and could furnish her with money, which is the *sinewes of warre*. Besides, they traded farre and near; and so could give intelligence, and if need were, way-lay and intercept the enemies contributions that it came not to them. But would you know, saith the Prophet, how these merchants will serve you at your greatest need?

Muscipulato-  
res.

Fol. 613.

Turk hist. 477.

*The canker-worm spoileth and fleeth away* ] *q. d.* They will serve themselves up-  
on you, and then leave you in the lurch, to make as good shift as you can. They  
are mere *canker-worms*, which first eat up all, and then hast away. These false  
friends, well they may be the causes, but companions they will not be of your cala-  
mity: like crows that flock to a dead carcasse, not to defend it, but to devour it:  
and no sooner have they bared the bones but they are gone. Such false merchants  
as these hath this land been much pestered with from *Rome*, in former ages.  
*Matthæw Paris* telleth us of one *Florentinus*, the Popes Legate here, in King *Johns*  
reigne, *Ferentinus* the wiser sort called him, for bearing away so much money. And  
of another named *Otto* (one of the Popes merchants, or rather *mice-catchers*, as he  
calleth them) who after three years raking together of money, by most detestable  
arts, at last departing hence, to avoid a storm, he left not so much money in the  
whole kingdom, as he either carried with him, or sent to *Rome* before him. In  
the year 1235. there were spread thorow *England* certain Roman canker-worms,  
called *Caursim* (*quasi capientes ursi*, devouring Bears quoth *Paris*) who had in-  
tangled the King, Nobles, and all others that had to deal with the Court of *Rome*,  
in their cunning snares, and usurious practises, under colour of supplying with mo-  
ney such as wanted present pay to the Pope. These were called the *Popes merchants*,  
faith Speed.

*Verse 17. Thy crowned are as the locusts* ] *i. e.* thy Barons (saith *Diodate*) and  
great Lords, wearing diadems and wreaths, in token of dignity: such a *Naza-  
rite* (that's the Hebrew word here) was *Joseph*, *Gen.* 49. 26. because separate and  
exempt from other men, as a *Chieftain*. *Calvin* likewise rendreth it, thy Princes:  
the Vulgar Latin, thy Keepers. Some others, thy *Nazarites*, or, thy religious per-  
sons, set apart from the common sort, to pray for the cities safety. Such were  
those *Chiemarims*, or Chimney-chaplains among the Jews, *Hos.* 10. 5. *Zeph.* 1. 4.  
Such are the *Mailers* among the Turks, who call them, the religious brothers of  
love; and the *shaveling-Mendicants* among the Papists. These locusts are, *Rev.* 9.  
7. said to have on their heads, as it were crowns like gold.

and thy Captains as the great grasshoppers ] Heb. as the grasshoppers of grasshop-  
pers, by an Hebraisme, like that, *King of kings*, *song of songs*, &c. The word ren-  
dred Captains, is foraigne; *R.* *David* and others render it, *Imperator*, *Dux*, *Prin-  
ceps*. It seemeth to be a name of dignity among the *Assyrians*, as *Zaphnath-paaneah*  
was among the *Egyptians*, *Gen.* 41. 45. These are called grasshoppers, and locusts, for  
their uselesnesse, and fearfulness.

*Which camp in the hedges* ] *sc.* Of the gardens or vineyards, And they are said  
to camp, in regard of their multitudes, as if they were an army of them. See *Joel*  
2. The Prophet taxeth here *Nineveh's* vain confidence in her confederates, and  
such other hanger-on, as might truly say,

*Nos numeri sumus, fruges consumere nati.*

We are men of no great moment, such as *Aristophanes* in *Plutarch* prettily played  
upon, when he said, *ταπεινα δαπεινα*, *i. e.* *Quasiores, but bones*.

but when the Sun ariseth, they flee away ] So these trencher-flies, when they  
have served their own turns upon thee, and now see the tempest of warre growing  
on amain, they worship the rising Sun, keep themselves on the warm side of the  
hedge, leave thee to shift as thou canst, and seek out for themselves a better for-  
tune.

*Verse 18. Thy shepherds slumber, O King of Assyria* ] This *Apostrophe* to the  
king is emphaticall. He is given to know, that his Nobles, and Officers, *Mich.* 5.  
4, 5, 6. and 7, 14. his Councillours of State, and greatest Politicians, should be  
benighted, and not know what counsell to give, or course to take. Or, they *slum-  
ber*, that is, they are dead, as *Psal.* 76. 6. And this is more agreeable to that which  
followeth:

thy Nobles shall dwell in the dust ] The Vulgar hath it *sepelientur*, shall be buried.  
Others, *jacebunt*, shall lie on the ground, like beasts, through fear and consterna-  
tion of mind, *1 Sam.* 28. 20. Then *Saul* fell straightway all along on the earth, and  
was sore afraid.

thy



*thy people is scattered upon the mountains* ] Diffused and dispersed abundantly: as sheep without a shepherd, whereof none being wiser then other, *no man gathereth them*, into the sheep-coats of better order.

*Verse 19. There is no healing of thy bruise* ] *Clades & strages tua irreparabilis est.* Thy disease is desperate, thy condition comfortlesse: thou art utterly to be destroyed. When God smiteth his own people, it may well be asked as *Esay 27.7. Hath he smitten him, as he smot those that smot him? Or, is he slain according to the slaughter of them that are slain by him?* Surely no: there is a manifest difference. *Hee hath torn*, saith the Church, *and he will heal us: hee hath smitten, and hee will bind us up*, *Hos. 6. 1.* Hence that distinction of punishment, or pain, in *condemnantem, & corrigentem*, in *pœnam vindictæ, & pœnam medelæ*. Afflictions, and temporall evils are in the nature, to the wicked of a curse, to the godly of a cure; to the former, mortall; to the latter, medicinall, *When the wicked spring as grasse, and when all the workers of iniquity do flourish*, it is not for any good will that God beareth to them: but it is, *that they shall be destroyed for ever*, *Psal. 92.7.* See the Note on *chap. 1.9.*

*thy wound is grievous* ] Not onely incurable, but full of anguish intolerable. Thus, *many sorrows shall be to the wicked*, *Psal. 32. 10.* and yet all that they suffer here, is but as drops of wrath, fore-running the great storme in hell: or as a crack, preceding the fall of the whole house upon them: The leaves only fall on them here; there, the whole tree.

*all that hear the bruit of thee shall clap the hands, &c.* ] As rejoycing at thy ruine, and subscribing to Gods just judgement upon thee: they shall take up this taunting speech against thee, and say, *How hath the oppressour ceased? the golden city ceased? The Lord hath broken the staffe of the wicked, and the scepter of the rulers, &c.* *Esay 14.4,5,6,7.*

*For upon whom hath not thy wickednesse passed continually?* ] *Thy wickednesse*, that is, thy wicked counsels, edicts, enterprizes, have they not extended farre and near for mischief to many Nations? and this not for a little while, but *jugiter*, continually? It hath been thy constant trade from thy youth up (*neque enim nova est aut nupera hac tua crudelitas*) to wast and weary out other nations, with thine inrodes and hostilities. Thy destruction therefore is of thy self, O *Nineveh*: the insultations, and complosions of others at thy misery, is no more then thou hast merited. *Os quod in sorte tua ceciderit, illud redas*, as the Arabian proverb hath it. Bear the reward of thy wickednesse, which is now come home to thee; *Thy wickednesse* is the root of thy *wretchednesse*: this the Prophet here repeateth, and inculcath in the perclose; that he may leave it as a sting in the minds of his hearers, as *Gualther* well observeth.



A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Upon the Propheſie of  
H A B A K K U K.

C H A P. I.

Verſe I.



*H E* burden] The Propheticall burden, ſaith the Chaldee Paraphraſt: the *burdenous propheſie*, ſaith Tremellius. See the Note upon *Mal.* 1. 1.

which Habakkuk the Prophet did ſee] *Amplexator ille*, That Embracer, ( ſo ſome interpret his name ) yea, *Optimus Amplexator* ( as they gather from the laſt Radical emphatically doubled ) That beſt Embracer. *Et certè omen habet nomen*, He hath

not his name for nought: for ( as *Luther* writeth ) in this Propheſie he loveth, and huggeth his afflicted countrey-men: he ſuccoureth and ſolaceth them, as the mother doth her crying babe, to ſtill it. *Hierom* and Others, make *Habakkuk* to ſignifie *Luctatorem amplex ſtringentem*, a Wraſtler, that by cloſing ſtrives to prevail; that by might, and ſlight ſeeks to get the better. Such a One was *Jacob*, whoſe wraſtling was by weeping, and his prevailing by praying. Such another was *Habakkuk*, who argueth earneſtly with God about the ſtate of his people, and prayeth ardently for them; not doubting but that the Lord would preſerve the faithfull, and plentifully reward the proud deer. A Prophet he is here ſtiled, and a Seer, and that's all is ſaid of him: nothing of his pedigree, or time of propheſying; that the Word ( and not the man ) might be glorified, *Act.* 13. 47. *Regis epistolis acceptis*, ſaith *Gregory*; When a kings letters are brought to his ſubjects, it is a ridiculous thing for them to enquire with what Pen they were written; 'tis the matter muſt be minded. So here. A Prophet, *Habakkuk* was; and is therefore to be received into our hearts, if we look for a Prophets reward. He received heavenly viſions, whereunto therefore we muſt not be diſobedient, *Act.* 26. 19. That memorable ſentence of his, *The juſt ſhall live by faith*, is more then once made uſe of. by *St. Paul*, in that weighty buſineſſe of Juſtification, *Rom.* 1. 17. *Gal.* 3. 11. which

*Hof.* 12. 4. 9

*Pſal.* 31. 23.

which proves the Canonically authority of this prophesie. The precise time when it was uttered, is not known. In the dayes of *Manasseh*, most think : but some are of opinion, in *Josiah's* time rather, or not long before : because he foretelleth the Babylonish captivity, and seemeth to agree with *Jeremy* in many things. Sure it is, that this Prophet lived not after the captivity (see *verse 6. 7.* of this chapter) as *Epiphanius* and *Hierom* would have it : grounding upon those *Apoeryphal* additions to *Daniel*, which either are false, or else there were two *Habakkuks*.

*Hierom. in Prolog.*

*Verse 2. O Lord, how long shall I cry, and thou wilt not hear ?* | Lo, this is the confidence of a good conscience towards God, *1 Per. 3. 21.* when it is parling with him by prayers, and bold intercessions, *1 Tim. 2. 1.* it dare plead, as *Jer. 12. 1.* and interrogate, as *Rom. 8. 33, 34, 35. Esay 63. 15.* and expostulate, as *David* often : when God seems to be asleep, he wakes him : when to delay, he quickens him : when to have lost his wonted kindnesse, he finds it for him ; so doth *Habakkuk* here : for he knew he might do it. See his holy boldnesse beneath, *verse 12.* and learn to continue instant in prayer, *Rom. 12. 12.* crying, *Quousque Domine ?* How long Lord ? This was *Mr. Calvins* Motto ; ever in his mouth, as *Deo gratias* was, in *Austins*.

*ἐν τῷ ζῆλῳ.*

*Beza in vita.*

*even cry out unto thee of violence* ] i. e. Of all sorts of hainous sinnes, which I have long cryed out upon, and sought by preaching and prayer to redresse, but cannot ; so incorrigibly flagitious are they grown, that I have now no other way left, but to turn them over to thee, with a *Non convertentur*, They will not be converted. Shall they still escape by iniquity ? In thine anger cast down the people, O God : and let them feel the power of thy wrath, that will not submit to the scepter of thy kingdom. Thus the holy Prophet (*Elias*-like, *Rom. 11. 2.*) maketh intercession to God against *Israel* (when once incorrigible, incurable) for whose souls health he would have spent, and been spent.

*Psal. 56. 7.*

*Impendam & expendar.*

*Verse 3. Why dost thou shew me iniquity ? &c.* ] These were *Hazai's* to *Habakkuk's* eyes, he could not see them with dry eyes, he could not but vex his righteous soul from day to day, as *Lot* did at *Sodom*, with their unlawfull deeds, *2 Per. 2. 8.* privately committed, ( as here in their common commerce ) and publicly, as in the next words, in Courts and Consistories : for all was out of order.

*and cause me to behold grievance* ] Molestation and mischief done to those that would live peaceably in the land ( Confer *Psal. 7. 14, 16.* and *94. 20.* and *55. 11.* ) to the poor that are fallen into their nets, debts, bonds, and mortgages, *Psal. 10. 9.* It is as if the Prophet should say ; Why dost thou not punish these enormous practices, but suffer evil-doers to abuse thy long-sufferance, to thy dishonour ? *Averroes* the Philosopher, drew an argument from Gods patience to deny his providence. But what saith *Austine* ? Some wicked, God punisheth here, lest his providence ; and but some, lest his patience, and promise of judgement should be called in question.

*In Psal. 30.*

*for spoiling and violence are before me* ] *E regione mei vastatio & violentia*, so that I cannot look besides them, I cannot but complain of them. *Elias*, and *Jeremy* were more passionate, *1 King. 19. 4, 10, 14. Jer. 15. 10.* and *20. 14.*

*and there are that raise up strife and contention* ] These are *Satans* seeds-men, and kindle-coals. He is an unquiet spirit, and strives to make others so ; loves to fish in troubled waters, doth all he can to set one man against another, that hee may prey upon both : as the Master of the pit supbeth upon the bodies of those cocks whom he hath set to kill one another. Be not make-bates, seeds-men of sedition.

*Greg.*

*Verse 4. Therefore the law is slacke* ] *Desluit lex*. An elegant Metaphor from the pulse, which in a dying man beateh faintly. The law is the pulse of the Common-wealth. If it stirre not at all, the Common-wealth is dead. If it have but slow motion, the Common-wealth is weak. But if it keep an equall course, the Common-wealth is in good constitution. *Lex lux*, the law is a light, saith *Solomon* : but the deluge of sin had well-nigh put out this light in *Israel* ; who was now grown in a manner lawlesse, through long impunity.

*and judgement doth never go forth* ] Or, it goeth not forth to the utmost, to victory : it is not carried on to a right upshot, as the Septuagint, and Latine render it.

*Usq; ad finem. eis τῶν λελθόντων.*

*for the wicked doth compass about the righteous* ] As a crown compasseth the head :

head :



head: He surroundeth and circumventeth him to his hurt. *The children of this world are wiser in their generation &c.* The Midianites outwitted the Israelites Num. 25. 18. The Pharisees hemmed in our Saviour to ensnare him: but were disappointed.

2<sup>η</sup> πρὸς  
ἐκκλησίαν.

*therefore wrong judgement proceedeth*] *Distorted judgement.* So Ezek. 9. 9. the city was full of *Muteh* that is of (*mishpat din mutteh*, as *Kimchi* expoundeth it) judgement turned from the biasse: the ballance of justice was tilted on the one side 1 Tim. 5. 21. A judge is to retain the decency and gravity of the law: to do nothing of partiality or popularity; to proceed, not according to opinion or appearance; but as a just law is an heart without affection, an eye without lust, a minde without passion &c. so should he. Else wrong and wrested judgement will soon proceed, to the prejudice of the righteous.

*Verse 5. Behold ye among the heathen, and regard, and wonder marvelously*] Heb: *Wonder, Wonder.* This is Gods answer to the former expostulation, which he disliketh not, but encourageth the rest of his people to the like holy boldnesse. It containeth a promise to the Prophet and the rest that were like affected, that he would shortly vindicate his glory and be avenged of the wicked, though he bore long with them. This that he may the better assure, He proceedeth by an elegant *Climax*; wherein his speech getteth ground and ariseth higher and higher, that the *Dispersers* might be the more affected. *Behold ye despisers* So St. Paul after the Septuagint (whose translation, he here followeth as most received, and most making for his purpose) *Act. 23. 41.* the sense being one and the same.

*for I will work a work in your dayes*] This phrase noteth the strong intention of God upon it, as *Ier. 18. 18.* to devise devises noteth strong plotting to mischief the Prophet. So Christ is said to *work a work* *Joh. 5. 36.* many do rather play their works, then work them. This is not God-like. He is serious and through in his workes

*which ye will not beleve, though it be told you*] But put off all, as those in the Gospel did, with a *God-forbid*: and so go on in sin, till wrath come upon you to the utmost. To this day, we cannot get men to beleve the truth of Gods judgments, whilst they hang in the threatenings: but one put-off or another they get, through self-delusion, or obstinacy of heart *Lam. 3. 65.* next unto which followeth, *Thy curse upon them.*

Gualth.

*Verse 6. For loe, I raise up the Chaldeans, that bitter, and hasty nation*] The Chaldeans were anciently the Philosophers of the Babylonians: Babylon was a Province of the Assyrian Empire; but not the same with *Niniveh*, (only walled about by *Semiramis* and by her called *Babylon*) as *Suidas* noteth. *Niniveh* was the Metropolis, *Babylon* ruled by Prefects. One of whom, viz. *Merodach Bala-dan* ) rebelling against *Esar-baddon* King of *Niniveh*, translated the whole kingdom to the Babylonians, using the help and counsell of the *Chaldeans*, famous for their wisdom and authority: which yet was not done without the Lord who then stirred them up, and now sent them against the Jewes, to avenge the quarrell of his covenant. In like manner God hath in these last times raised up the Turkes that bitter and hasty nation, bitter and bloody, hasty and headlong, *ὑπερδυνασταμένον* pursuing their victories and subduing in a short space many nations, and kingdoms to their Empire. Hence the Jews are in the former verse called upon to view among the heathen what haveock the *Chaldeans* had made; that is, should shortly make by overrunning *Syria*, the greater part of all *Asia*, and some part also of *Africa*. In the greatnesse of the Turkish Empire is swallowed up at this day both the name and Empire of the Saracenes, the most glorious Empire of the Greekes, the renowned kingdoms of *Macedonia*, *Peloponnesus*, *Epirus*, *Bulgaria*, *Servia*, *Bosnia*, *Armenia*, *Cyprus*, *Syria*, *Egypt*, *Tunisia*, *Tunes*, *Argeirs*, *Media*, *Chaldea*, with a great part of *Hungary*; as also of the Persian kingdom, and all the Churches and places so much spoken of in scripture (the *Roman* only excepted, which yet he daily threateneth) and in brieve so much in Christendome, as far exceedeth that which is thereof at this day left. In fine, no part of the world is left untouched by the Othoman monarchy, but *America* only; not more happy in her rich mines, then in that she is so far from so great and dangerous an enemy. The King of Spaine, of all other Princes Mahometan

Turk. Hist.  
pref. to the  
Reader.

Turk. Hist.  
132.

metan or Christian that border upon the Turk, is best able to wage war with him. How far and with what bitterneſſe and haſt he hath carried on his Catholike Monarchy, is better known then that it need here to be related. *Q. Elizabeth* put a ſtop to him. Captaine *Drake* and his ſouldiers when they took *Sancto Domingo Anno. 1585.* (where his arms were to be ſeen in the town-hall with this inſcription, *Non ſufficit orbis*) derided his avarice and ambitions: but the poor Indies groane heavily under his cruelty: and *Gryneus* commenting upon theſe words that bitter and haſty nation, *Tribuuntur illis duo*, ſaith he, Two things are here attributed to the Chaldees bitterneſſe, and ſwiftnesse in undertaking and diſpatching conqueſts: *quibus dotibus lberos noſtra atate praditos, prob dolor, experimur*, this by woſull experience we find now adayes too much verified of the Spaniards.

*Cambd. Eliſab.*  
285.

*Verſe 7. They are terrible and dreadfull*] Or, horrible Such as were thoſe gyants called *Emims Deut. 2. 11. Gen. 14. 3.* and far more formidable then that Diſputant at Paris, who would needes be ſtiled *Horribilis Sophiſta*, the Horrible Sophiſter, *non minorem eam appellationem ratns* (ſaith Vives) *quam Africam aut Aſiatici* taking it for as great an honour, as to be a Conquerour.

*De cauſ. cor.*  
*art. lib. 3.*

*their judgement and their dignity ſhall proceed of themſelves*] i. e. They ſhall do as they liſt; their luſt ſhall be their law, *Pelitur e medio ſapientia, vi geritur res.* See *Pſal. 12. 4, 5. Exod. 5. 2.* Theſe Chaldaans will be their own carvers: miniſtring law according to their own pleaſures. The honour alſo and dignity of this nation (now baſe and obſcure) ſhall grow up and appeare.

*Iſſa ſibi iudicabit, et decretum ſuum exequetur: vel ex decreto ſuo exequetur. Sic Symmachus Vide Plin. lib. 8. cap. 17. and lib. 1. c. 10. cap. 73. ὡς τὸ τὰ νόμος τὸ τὰ νόμος τὸ τὰ*

*Verſe 8. Their horſes alſo are ſwifter then the leopards*] Or *Panthers*, famous for their ſwiftnesse: whence the proverb *Panthera velocior*. The horſe is ſo ſwift in ſervice, that the Perſians (as *Pauſanias* hath it) dedicated him to their god the Sun; as the ſwifteſt creature to the ſwifteſt god. See *Iob. 41. 20. Prov. 21. 31.*

*and are more fierce then the evening wolves*] Heb: more ſharp ſet, after that they have been held hunger bit, and empty all the day long. See *Virg. Aeneid. lib. 9. ver. 59. &c. Oppian: lib. 1. 3. Homo homini lupus*, One man (left to himſelf) is a wolf, nay a devill to another. The Metaphor is here taken from ſharpeſt ſwords, which quickly cut.

*and their horſemen ſhall ſpread themſelves*] with incredible ſwiftnesse, which in war is moſt neceſſary and uſefull, as *Julus Caſar* experienced, and we in our late commotions.

*and their horſemen ſhall come from far*] The Jews were ſecure of the Chaldaans, as being far remote: but that ſhall be no hinderance.

*they ſhall ſee as the Eagle that haſteth to eat*] *In ſingulis verbis pondus eſt*, ſaith *Drusi*, Here each word hath its waight: for he that haſteth on his way is ſaid to ſie, and the Eagle is ſwifter of flight then any bird, and eſpecially when ſhe haſteth to eat. Of the Eagles ſwiftnesse why and whence, See *Ambroſe Hexam: l. 1. c. 14.*

*Iob. 9. 26.*

*Ver. 9. They ſhall come all for violence*] that by force and violence they may carry all before them. *Fit via vi, Cedit viribus aquum.* They are ſet upon't and will have it ſo.

*their faces ſhall ſup up as the Eaſt-wind*] that *ventus urens & exiccans*, they ſhall blaſt all they look upon: *Enroclodon-like*, they ſhall overturn all *Act. 27. 14. Navigantium peſtem* the Mariners miſery *Pliny* calleth this wind, for the hurt it doeth by ſea. Someread it, *Their faces ſhall look towards the Eaſt, viz. towards Babylon*, whither they carry the booty they get.

*Lib. 2. c. 28.*

*and they ſhall gather the captivity as the ſand*] So many ſhall be their captives, and ſo little accounted of, as the duſt or ſand they tread upon. Thus the Turks carry out of *Hungary* and other Chriſtian countries neer unto them, innumerable booties and captives, 15000. at a time. And ſo the Spaniards, when they had taken the Iſland *Hiſpaniola* in the Indies, within a few moneths they rid it cleane of the inhabitants and natives, whileſt they gathered unto themſelves captives and ſlaves.

*Verſe 10. And they ſhall ſcoff at the kings*] Heb. *He ſhall ſcoff, i. e. Nebuchadnezzar* ſhall, and that not once only, but often: ſhall make a praife of it, as the Hebrew word ſignifieth. Thus *Adonibezeck* dealt by the kings he took: the Philiftines

*Hithpael notat affiduam illuſionem.*

Philistines by *Saul* 1 *Sam.* 31. *Nebuchadnezzar* by *Zedekiah* *Ier.* 25. and 29. 2 *King.* 25. as also by the kings of *Egypt*, *Tyre*, *Arabia*, and others whom he had taken, and used them haply, as *Tamerlan* did *Bajazet*, or those other captive kings whom he caused as horses, to draw his charrer. How much better *Evilmerodach*, who, (mindfull of the instability of all humane affaires) lifted up the head and spake to the heart of his prisoner *Jebojakin* king of *Judah* *Ier.* 52. 31. *Cyrus* who honoured his captive *Crasus*, and made him of his Councell? (neither was he lesse enriched by the good counsell *Crasus* gave him, then by all the wealth he had from him) Our *Edward* the third, who having the king of *Scotland* and the *French* king his prisoners here in *England* both together at one time, gave them stately entertainment, and made them princely pastime, by holding royall jousts in *Smithfield* for their delight?

Herod.

Speed.

and the princes shall be a scorn unto them] Through the just judgement of God, who scorneth the scorners *Pro.* 3. 34. that is, saith *Rabbi Levi*, *facit ut aliis sint ludibrio* he maketh others mock them in their misery, who in prosperity scoffed at those that were better then they. Now therefore be not ye mockers, lest your bands be made strong &c. *Esa.* 28. 22.

they shall deride every strong-hold] as that which cannot long hold out against their assaults, how should they, when God breaketh the barrs and setteth open the gates to them *Am.* 1. 5. and 9. 3. *Pro.* 21. 30.

Turk. hist. fol.  
317.

for they shall heap dust and take it] i. e. by casting up mounts and ramparts, take it with as much ease, as if they were in sport. The *Turks* have their *Asapi* or common souldiers, of whom they make no great reckoning, but to blunt the swords of their enemies, and to fill up ditches with their dead bodies, that they may the better come at the town or fort, which they would take.

Verse 11. Then shall his mind change] For the worse: *in pejus proficiet*, his good and his blood shall rise together, as the proverb hath it: he shall be puffed up with his victories.

*Luxuriant animi rebus plerunque secundis.*

Pride compasseth prosperous persons as a chain *Psal.* 73. 5, 6. *Iob* 15. 25, 26, 27. their hearts are lifted up with their successes, as a boat that riseth with the rising of the water. *Evagrius* noteth it for a speciall commendation of *Mauricius* the Emperour, that notwithstanding his great prosperity, he retained his ancient piety.

and he shall passe over] Or transgresse all the bounds of modesty. Pride was anciently pourtraited with three crownes on her head. Upon the first was written *Transcendo*, upon the second *Non obedio*, upon the third *Perturbo*. David calleth wicked men *Effraiores* breach-makers.

and offend imputing this his power to his god] *Bel*, or *Iupiter Belus*. This was a wickednesse with a witnesse; thus to transferr the glory of victory due to God alone, upon an Idol. When *Nebuchadnezzar* offended in this sort, God turned him a grasing, till he had learned better, *Dan.* 4. 37. For, be the gods of the heathen goodfellowes saith One: the true God is a jealous God, and will not share his glory with another *Esay* 42. 8.

Mal. 3. 7.

Verse 12. Art not thou from everlasting, O Lord my God? Art thou not *Jehovah* the unchangable, and shall we poor sons of *Jacob* be utterly consumed by these *Chaldees*? Art not thou my God, my *Judex* & *Vindex*, who hast hitherto judged and revenged my cause? and wilt thou now abandon me to the fury of such an enemy? Art not thou mine *Holy One*, whom I have hitherto sanctified in mine heart and life *Esay.* 5. 16. and whom I have avouched for mine *Dent.* 26. 17. denoting my self wholly to thy feare and service? Art thou not all this and more then this, saith the Prophet, in the name and behalf of the Church here? Well then:

we shall not die] I am confident, and dare be bold to say it. Loe here the triumph of faith, and the top-gallant of it, We shall not die, (saith she) abruptly but sweetly that's sure enough. She drinkest to the disconsolate soule in a cup of *Nepenthes*, and saith, Courage my heart; Why art thou cast down, O my soule!  
and



and why art thou disquieted within me? hope in God. If hee be everlasting to shalt thou, If he be thy God, and thine Holy One, thine in an inviolable covenant, in a league defensive, and offensive, shalt thou die? *Lo tamuth*, Thou shalt not die, (so some say, this text was anciently read) *Lo Namuth*, We will not die. So the Church promiseth her self upon the former promises: and such an answer shee receiveth in her own heart to her former prayers. And whereas it might be objected, that they were likely to be little better then dead in the Babylonish captivity (for *Moris habet vices quæ trahitur vita gemitibus*, an afflicted life, is a lifelesse life) the Prophet answereth;

*O Lord, thou hast ordained them for judgement* ] i. e. the Chaldeans, (our oppressours) for punishment, for destruction, to burn thy rod, when thou hast therewith whipped thy children. See *Exod. 9. 16.*

and, *O mighty God, (Heb. O rock) thou hast established them for correction* ] Heb. *thou hast founded them*, sc. thy people Israel: thou hast thereunto appointed them, *1 Thes. 3. 3.* thou hast both founded and fitted them for thy fatherly chastisements, who are therefore *chastened of the Lord, that they may not be condemned with the world.* See here the different kinds, and ends of good and bad mens sufferings. It hath been noted before, that Almighty God as he is *Piorum rupes*, a rock of refuge to the truly religious, so he is *Reorum scopulus*, a rock of revenge, to dash in pieces the impenitent: as *Valer. Max.* saith of *L. Cassius* his tribunall.

*Verse 13. Thou art of purer eyes then to behold evil* ] sc. with patience, and without punishing it. This I am right sure of: and therefore cannot but conclude, that thou wilt take an order with our oppressours, thou wilt one day pay them home, for the new and the old, though for a time they ruffle, and revell in our ruines. God, as he is *ὁλόφθαλμος*, *All-eye*, neither can we be at any time from under his view: so *ἔχει δὲς ἐνδύον ὀφθαλμῶν* He hath an *Holy eye*, that cannot behold evil, and bear with it. Hence that of *Joshuah* to the people, *chap. 24. 19. Ye cannot serve the Lord*, sc. unlesse ye first throw all your lusts out of service: for hee is an *holy God*, he is a *jealous God*: he will not forgive your transgressions, nor your sinnes. Now therefore, if *Cave, spectat Cato*, was such a forcible watch-word among the Romans, and a Retentive from evil; Take heed, *Cato* seeth you, and will punish you; How much more should this prevail with Christians, *Cave, videt Dominus*, Take heed, the Lord beholdeth?

*Ne pecces, Deus ipse videt, bonus Angelus astat, &c.*

Surely, as they were wont to say at *Rome* concerning cowards, that they had nothing *Roman* in them: so may it be said of such as stand not in awe of Gods pure eyes, and dreadfull presence, that they have nothing *Christian* in them, what ever they pretend: sith it is every godly mans care, and comfort to be in the *fear of the Lord all the day*, to walk evermore in the sense of his presence, and light of his countenance.

and *canst not look on iniquity* ] Heb. *And to look on iniquity thou canst not do it.* Lo, this is one of those things that God cannot do: as he cannot lie: hee cannot die, he cannot deny himself: so here, he cannot look on iniquity, sc. with approbation, or delight. He cannot but hate it: and (as the next thing to hatred, is revenge) he cannot but punish it, such is the holinesse of his nature, *Psal. 5. 4, 5, 6.* He hateth sinne naturally, as we hate poison for it self: and therefore let it be in a toad, or in a Princes cabbin, we hate it still. Neverthelesse, it must be remembered for our comfort, that like as we hate poison in a toad, but pity it in a man, because in the one it is their nature, in the other their disease: So sinne, maketh wicked men the object of Gods hatred, but the saints, of his pity: and accordingly, he chastiseth the one, but plagueth the other.

*Wherefore lookest thou upon them that deal treacherously* ] And yet, such is thy tolerance, seemest to take no notice of their trespasses, and treacheries; which I am sure thou hatest with a perfect hatred. Here then the Prophet *discepat potius secum, quam cum ipso Deo*, saith *Calvin*, contesteth, rather with himself then with God, about the ordering of things here below. He doth not question the divine providence, because good men suffer, bad men prosper, as *Aristotle* did. Hee doth not say

with *Pompey*, when discomfited by *Cæsar*, that there was a mist, at least, over the eye of providence : so blaming the Sun because of the soreness of his own bleare eyes. Hee doth not impatiently cry out with *Brutus* defeated, *ἠτλημὸν ἀρετῆς* O Wretched *Vertue*, or, O hard fortune. But he modestly expostulateth with the Lord about his proceedings, having before justified him : and now dareth not reprehend what he cannot yet so fully comprehend : but putting his mouth in the dust, concludeth with *David*, after some conflict with his own doubtings, *I know, O Lord, that thy judgements are right, and that thou in faithfulness (non ad exitium, sed ad exercitium, and that thou mightest be true to my soul) hast afflicted me, Psal.*

119. 75.

*Qui tacet, consentire videtur*

and holdest thy tongue ] And so, by silence, seemest to consent (as the Civilian rule is) but thou seemest so onely, *Psal.* 50. 21. Or, *Art thou deaf?* Nor so neither, *Psal.* 50. 3.

when the wicked devoureth the man that is more righteous then hee ] i. e. The Chaldees destroy the Jewes, which were some of them better then they : and the rest were therefore the worse, because they ought to have been better. The truth is, none are so bad as they that either have been good and are not ; or that might have been better, but would not.

*Verse 14. And makest men as the fishes of the sea* ] that are easily drawn out with hook or net. So doth *Nebuchadnezzar* with little adoe, bring whole Nations under his power, and pleasure. Here therefore, saith *Drusius*, *Nebuchadnezzar* is the fisher, the world is the sea, men are the fishes, the armies and arts of the Chaldees, are called the net, drag, hook, to the which *Nebuchadnezzar* ascribed his victories, and not to God. Whereas he should have written upon them, as the Ancients did upon their greatest exploits, *Θεός, Θεός*, and have said, as *Tisus* did, when some cried him up for his sacking the city of Jerusalem ; *I onely lent mine hand to God, who did the work by me.*

*Pausan.*

as the creeping things ] Or, the lesser fishes : for in the sea also are creeping things innumerable, *Psal.* 104. 25. See *Levit.* 11. 46.

that have no ruler over them ] to right and revenge them : and are therefore devoured, the lesser by the greater, without remedy. And what will men imagine, but that thy people have no ruler over them, no God to take care of their comfort, or to protect them from their enemies ? How will they conclude them to be in as bad condition, as those of *Brasile*, who are said to be, *Sine rege, sine lege, sine fide, &c.* Or, the old *Nomades*, *sub regno Cyclopico* ?

*Verse 15. They take up all of them with the angle* ] No lesse then all will serve their turns, or satisfie their ambition : as we read of *Alexander*, who wept that there was but one world for him to conquer : *Julius Cæsar*, who would be *ant Cæsar, ant nullus* : this *Nebuchadnezzar* in the text, fitly compared to a greedy fisher-man, who could wish to enclose, and catch all the fishes in the river, Covetousnesse is boundlesse ; and ambition rideth without reins. The curse of unsatiablenesse, the disease of a spiritull dropfie, is upon all carnall hearts : so that though one man should ingrosse a *Monopoly* of all the wealth in the world, and heap up his hoards, and his honours to the starres : yet would his heart be as hungry after more, as if he had nothing.

therefore they rejoyce and are glad ] This is worse then all the rest, that they please and applaud themselves in their wickednesse, that they hug and stroke themselves on the head, as *Doeg* did, *Psal.* 52. 2. and those Sodomites, *Esay* 3. 9. This shews that men are arrived at that dead and dedolent disposition spoken of, *Ephes.* 4. 19. and are even stradling over hell-mouth, which gapeth for them.

*Verse 16. Therefore they sacrifice to their net* ] Thus wicked men grow worse and worse : their sinne is infinite, what marvail then, if their punishment bee also infinite in hell ? To all other their iniquities these Chaldeans adde this of abominable idolatry, they sacrifice to themselves, as *Sejanus* did, to their net, drag, &c, that is, to their weapons, as *Ajax* called his sword, his god ; and thanked it for all his brave atchievements. And as *Mezentius* (another Atheist) is brought in, saying ;

*Sejanus sibi sacrificabat. Deo.*

*Virg. Æneid. lib. 10.*

*Dextra mihi Deus, & telum quod missile libro.*

So *Sesostris*, king of *Egypt* (in *Sampsons* dayes) would needes be called *κοσμοκράτωρ* Lord of the whole world: and when he had conquered any countrey, he caused these words to be engraven there upon marble pillars, This countrey I gained by mine own strength &c. So *Antiochus*, (that little Antichrist) is said to worship his God *Μανζιμ*, that is, his forces and armies *Dan.* 11. 38. It was *Nebuchadnezzar* that was here pointed at: and how he deified himself and his own doings see *Es.* 10. 13. *Dan.* 4. 26.

τῶν ὁμοίων  
ἐμαίον ἐκ-  
τήσιν  
Herod. 1. 2.

and *burn incense to their dragges*] whiles they ascribe to the instrument, that which is due to God alone, the chief Agent. *Hold out net*, said they: *well done dragge &c.* *Hoc ego primus vidi*, said *Zabarell*, *Hoc ego feci* saith Another. But what saith *Luther*? By mens boasting in this sort, *Hac ego feci, hac ego feci*, they become nothing better then mere *Faces*, dreggs and lees.

Luth. in  
Psal. 127.

because by them their portion is fat] By them, that is, by their net and dragge, they think that their condition is well mended; and their meat is fat, *opimus & optimus*. God (the giver of all this) is not in all their thoughts: but as the moon, the fuller it is of light, the further it gets from the Sun the fountain of her light: so deale men with God.

*Verse 17.* Shall they therefore empty their net? ] That they may fill it againe anew, and so draw to themselves as to a pond or pool, the wealth and power of the whole East? *Interrogatio precatonis speciem habet*, saith *Gualther*. This question is an effectual prayer: and it is as if the Prophet should thus say, If, as hitherto, thou go on to wink at their wickednesse, O God; will they not grow more audacious every day, and mischievous to mankind? Arise therefore O Lord of recompences to the help of thy people. Set up and shew thy self above the heathen; that they may know themselves to be but men.

and not spare continually to slay the nations? ] *q. d.* This cannot hold long: and that it may not, is mine earnest suite and supplication. Lord when thou makest inquisition for blood, remember their blood-guiltinesse, and forget not the cry of the humble. These cruell *Chaldeans* do not only subjugate, but slay, not a few, but whole nations and that continually, and that without mercy. Is it not high time for thee to set to thy hand, O preserver of men &c. Note the Prophets arden- cy in prayer: and learn of him to get upon the battlements, and look up, to see what comes of it, *chap.* 2. 1. This was also *David*s practise, *Psal.* 5. 3. where he useth the self-same military word *atsappeh*: importing that he would be as a Spy upon a tower, to see whether he prevailed with God, whether he got the day.

Psal. 9. 12.

## CHAP. II.

*Verse 1.* I will stand upon my watch] To see what becomes of my prayer, and what will be the issue of my doubts and temptations about Gods providence, ruling the affaires of the world. See the Note on *chap.* 1. 17. There are spaces betwixt our prayers, and Gods answers. God harkens what *Habacuc* speakes: and *Habacuc* must harken another while what God speakes. This he had learned of *David* *Psal.* 85. 8. Prayer is a Christians angel, seed, dove, messenger: and must be looked after. Who shootes an arrow, or casts a boule, and takes not notice where it lights? They that observe not the answer of their prayers, do as scoffing *Pilate*, who asked in scorn of Christ *what's truth?* but staid not for an answer.

and set me upon the tower] Heb: *set me firme and fast* (as a Champion that will keep his ground) upon the tower or fortresse of divine meditation, upon Gods word, which alone hath *virtutem pacativam* a settling property to compose the soule when distempered, and to lodge a blessed calme, a sabbath of rest in it, far above all Philosophicall Consolations: whereunto when *Cicero* had ascribed very much, yet he is forced to conclude, that the disease was too hard for the medicine. And this well appeared both in *Socrates* who died doubtingly; and *Cato*, who desperately slew himself, after he had first read *Plato*s discourse concerning the

Nescio quomo-  
do imbecillior  
est medicina  
quam morbus.



the immortality of the soule. So foolish a thing it is, to flie in distresse of mind *ad consolatiunculas creaturule*, as Luther speaketh: and not to run to the Name of the Lord, that strong tower Pro. 18. 10. R. Kimchi reads the text thus, *I have set me in a circle q. d. I will not out, till I have an answer, why thou deferrest to punish the wicked.*

and will watch to see what he will say unto me] Or, in me, viz. by a Prophetick spirit by internall revelation. 2 Sam. 23. 1. Zach. 1. 9. and 2. 2. Preachers must still hearken what the Lord God saith unto them, and in them; speaking as the oracles of God 2 Pet. 4. 11. and able to say with St. Paul, *I have received of the Lord that which also I deliver unto you* 1 Cor. 11. 23. For, *ut drachmam auri sine imagine Principis, sic verba Pradicantis sine auctoritate Dei, contemnunt homines* saith Lipsius. Bring scripture, or else you do but throw forth words without wisdom, and to little purpose, because they come not *Cum privilegio*.

and what I shall answer, when I am reprov'd] Heb: upon my reproof or arguing. *Increpationis nomine tentationes intelligit*, saith Gualther. Under the name of reproof, he understandeth those temptations whereby his faith was assaulted, when he saw bad men prosper, good men suffer. Satan and the world do usually set upon Gods servants with this weapon to unsettle their faith, and to make them fall from their own stedfastnesse. *Dost thou still retain thine integrity?* said Jobs wife to him. Seest thou not how little good there is to be got by Gods service? that all things are in a huddle here below, that they run on wheelles, and have no certain course? Thus the devill and his imps suggest to the godly, and thereby greatly disquiet them: setting their thoughts all on an hurricomb. It was the case of David Psa. 73. of Jeremy chap. 12. 1. 5. Of Basil under the heat of the Arrian persecution, *An Ecclesiam suas prorsus dereliquit Dominus?* saith He; what? hath the Lord cast off all care of his churches? Is it now the last houre? &c. Of many good people in Salvians time, for whose satisfaction he was forced to write those eight excellent bookes *De Gubernatione Dei*; as likewise Austin (upon a like occasion) did those two and twenty elaborate bookes *De Civitate Dei*: and as the Prophet Habacuc here doth the following vision which he had for some time waited for, and now receiveth as a gracious answer to his prayer chap. 1. for his own and others settlement, in the doctrine of Divine Providence.

Jam. 1. 5.

Verse 2. And the Lord answered me and said] Wisdom he had sought of God, who giveth liberally; and wisdom is granted him without hitting him in the teeth with his bold expostulations, and contestations about providence. Faithfull prayer never miscarrieth, but is sure of an answer, either before, as the prodigal; See Esa. 65. 24. Or in the act, as Dan. 10. 12. *I am come for thy words*, with an answer thereunto. Or soone after, as here. If it come not all out so soon as we would have it, know that ther's water enough in the spring, but the pipes are stopped or broken.

Bell. lib. 4. de  
V. D. Cap. 4.

write the vision] that is, the following admonition: write it for the use of all posterity. Note this against those *Opinionists*, that say that the Word of God was not written by his command: Or that it was written only for the use of the present ages, and of those particular Churches, to whom it was directed or declared.

and make it plaine upon tables] Boxen tables (as the Seventy render it) for on box, for the firmenesse of the matter, were the ancients wont to write.

πληκτος  
γεγραμμεν.

that he may run that readeth it] That though he be no great Clerk, or in never so great hast of businesse, yet he may read it, being written in great letters and very legible. See Deut. 27. 8. Esa. 8. 1. and 30. 8. Gal. 6. 11. you see how large a letter I have written unto you with mine own hand, the Greek signifieth with what good great text-letters I have written &c. God hath written for us the great things of his law Hof. 8. 12. and with much perspicuity and plainnesse in things needfull to be known: he hath written them as it were with the beames of the Sun: that none may plead difficulty or obscurity: See Psa. 19. 9. & 119. 105. Pro. 6. 23. 2 Pet. 1. 19. Of the scripture it may be said, & latet & lucet; the knowledge thereof doth even bow down to us as trees do that are laden with fruits, so that a child may gather them.

Verse 3. For the vision is yet for an appointed time] This he is commanded to write

write, that Gods people may learn to wait. He that beleeveth maketh not hast, he can both wait (as knowing that many of Gods promises beare a long date) and also want; go without the good he desireth: being well content that God is glorified, though himself be not gratified. And this is the work of effectual faith, which is herein like unto *Christall*, of which it is reported, that the very touching of it quickens other stones, and puts a lustre and lovelinesse upon them.

but at the end it shall speake] *Effabitur*, It shall speak confidently, boldly and freely, to the great comfort of those that antedate not Gods promises, but patiently abide the accomplishment thereof. If any ask when this shall be? it is answered, *In the end*, that is, in Gods good time. Shall he lose his right, because he hath it not by the day set down in our *Kalender*? Possibly the *Kalender* of heaven hath a post-date to ours. Sure it is, that as God seldome comes at our time: so he never failes at his own. Gods Expectants shall shortly clap their hands for joy: and cry out with that holy Martyr, *Hee's come, Austin, Hee's come, Hee's come.*

Mr. Glover.  
Ab. & Mon.

and not lie] that is, not disappoint: as the earth is said to lie when it yeelds not her expected increase. God is faithfull, and cannot lie. Christ hath a rainbow on his head *Rev. 10. 1.* to shew that he is faithfull and constant in his promises, and that tempests shall blow over the skie be cleared. He hath hitherto kept promise with nights and dayes, that the one shall succeed the other, *Ier. 33. 20, 25.* and shall he break with his people? How then should he be *Amen*, the faithfull and true witnesse *Rev. 3. 14?* &c. Every man is a liar either by imposture, and so in purpose, or by impotency and so in the event deceiving those that rely upon him *Psal. 62. 9.* But God is a God of truth, and without iniquity, just and right is he *Deut. 32. 4.*

though it tarry wait for it] This is the duty, wait: and because it is a very difficult duty (the Hebrews found it easier to beare evill, then to wait for the promised good *Heb. 10. 36.*) therefore is the promise heere not delivered only, but doubled, and trebled. *It shall speake, it will come, it will surely come:* nay doubled againe for more surety; *It shall not lie, it will not tarry.* It is as if God had said, Do but wait, and you shall be delivered, you shall be delivered, you shall be delivered, you shall, you shall. Oh the Rhetoricke of God! and oh the certaintie of the promises!

*It will not tarry*] sc. beyond the time appointed of God.

*In se non tardat, carni tardare videtur.*

Gods help seemes long, because we are short. A short walk is a long journey to feeble knees. But that God tarries not beyond his appointed time, See *Exod. 12. 40, 41.* at midnight were the first-born slaine, because then exactly the 400 yeeres were up. And *Dan. 5. 30.* In that night was *Belshazzar* slaine; because then exactly the 70. yeeres were ended.

Verse 4. Behold his soule which is lifted up] *Ebulat, protuberat*, which swelleth like a bubble, and breaketh thorough its own weaknesse: he that by unbelieve or carnall security withdraweth from God, and confideth in the creature; seeking to shift and save himself some other way, as he is a proud presumptuous person, to let him know that,

ἡ ψυχή αὐτοῦ  
Heb. 10. 37.  
Ecce qui semu-  
nit. Gualth.

his soule is not upright in him] that is, it is very corrupt and crooked, stark naught: and Gods soule can take no pleasure in him; but he will punish him as a run-away, as one that hath fled from his colours, forsaken his captain, revolted to the enemy *Heb. 10. 37, 38.* *Transfugas ubicunque inventi fuerint, quasi hostes interficere licet*, was the old law of armes. What God will do to such, See *Psal. 125. 5.*

but the just shall live by his faith] This is an answer to those that would ask what shall we do till the vision speake? how shall we hold out till it come? till the seventy yeeres of captivity be expired? *The just shall live by faith* faith He, and shall make a good living of it too: He shall live and be safe by the same faith, whereby he is just. He shall feed upon faith, as some read that *Psal. 37. 3.* And whereas we find in those *Apocryphal* additions to *Daniel*, that *Habakkuk* brought a

Keck. Phys.

messe of pottage to that Prophet in the Lions den; as it seems to be but a Jewish fable, so the Jew that invented it, grounding his conceit upon this text, would expresse thus much, that as pottage (that *succus benignus*, as *Keckerman* calleth it) preserveth this naturall life from perishing: so doth faiths acting upon the promises, and extracting nourishment from the same, maintain life spirituall: and thereby it was that *Daniel* stopped the mouthes of the Lions, *Heb. 11.* How *Habakkuk* taketh out this his own lesson of living by faith, and not by sense, see *chap. 3. 17.* *Although the fig-tree shall not blossome, &c.* See here the life of faith, in the fail of outward comforts, so true is that of *Solomon*, *Prov. 2. 7.* *The Lord layeth up sound wisdom for the righteous:* When he is in greatest straits, then he hath such quietnesse, soundnesse, and presence of minde, as bears him up above all troubles: like as blown bladders do the body aloft all waters. Faith furnisheth him with strongest and most satisfying joyes; such as the flames cannot dry up, nor rivers of blood drown: faith actuated upon the promises maketh the beleever walk above the middle region of the air (as it were) in a continuall serenity, as *Enoch* did: and seal-eth him a double charter of privative, and positive priviledges. See it set down *1 Cor. 3. 21, 22, 23.* Faith makes him live in the mouth of death, by strengthening him against the horrors of it *Psal. 23. 4. Rom. 8. 38. Heb. 11. 31. 1 Cor. 15. 55, 56, 57.* and by shewing him heaven beyond it, *Heb. 11. 13.* and therein freedom from all evil, fruition of all good.

*Verse 5. Yea also because he transgresseth by wine* ] Or, *How. Much more because he is a wine-bibber*, perfidious, proud, neither keepeth at home, &c. These four faults the Prophet here layeth to the charge of the Babylonian, and there-hence inferreth for the comfort of the distressed captives, that his destruction cannot be farre off: and therefore the just should mean-while, live by faith, and bear up under affliction. For if those that beleve not the promises, but shift and shirk for help and comfort elsewhere, shall smart for their unbelief, as *vers. 4.* where shall those appear that are here described? shall these *bipedum nequissimi*, worst of men escape by iniquity? Never think it. First, their drunkennesse alone would undo them; as it did *Amnon, Elah, Nabal, Belshazzar, Bonosus, &c.* *Aristotle* saith, that double punishments are due to drunkards: first, for their drunkennesse, and then for other sinnes committed in and by their drunkennesse. *Nebuchadnezzar* (or, as some will have it, *Belshazzar*) is here called wine, or, (by an ordinary ellipsis) a man of wine: not onely *Meribibulus*, but a deep and desperate drunkard, a very tunnish (as *Diotimus* of Athens was called,) a hogshhead, as young *Cicero*. No wonder therefore though he were all the rest that followeth. 1. *Perfidious*, to those that committed themselves to his trust, or made leagues with him, which he kept no longer then stood with his profit. 2. *Proud*, or *Arrogant*, *Prov. 21. 24.* See *Dan. 4. 30.* how he spreads his peacocks tail, and prides himself in it: his great wealth tumoured him up with great swalth. 3. *He keepeth not at home* ] *Non habitabit*, his own country will not contain him, but he encloseth all nations in his draw-net, *chap. 1. 15.* 4. *He enlargeth his desire as hell* ] which hath its name in Hebrew, from its unsatiableness, *Prov. 30. 15, 16.* and in Latine it is called *Infernus ab inferendo*, say some, from the devils continuall carrying in souls thither, and yet it is not filled. and is as death ] which is the end of all men, *Eccles. 7. 2. the way of all flesh, 1 King. 2. 2.* of all the earth, *Iosh. 23. 14.* the house appointed for all living, the great *Congregation-house*, *Job 30. 23.*

Τὸς μεθύοντι  
διπλα τὸ ἐπὶ  
τίμῃ. Arist.  
Ethic. l. 2. c. 3.  
γόνυ. Elian.  
lib. 2. cap. 41.

Sheol.

and cannot be satisfied ] Lust is unsatisfiable, and whatsoever it getteth, is but as fuel to the fire. Ambition groweth as the *Crocodile* doth, as long as he liveth. It rideth without reins, and there is no hoe with it.

but gathereth unto him all nations, &c. ] All that he could come at; All *Asia*, and a great part of *Africa*; and could never have enough, till his mouth was filled with a spade-full of mould. Therefore, he shall not keep home, (so some read the words above in this verse) *Ideo non manebis in habitaculo* His kingdom shall not long continue, but after a few years be over-turned by the Persians: this golden head (as *Daniel* calleth the Babylonish Monarchy) held not up above 170: years, if we reckon from *Merodach-Baladan* the first founder, to *Belshazzar*, slain by *Cyrus*, who translated the kingdom to the Persians, *Dan. 5.*

*Verse 6. Shall not all these take up a parable against him?* ] Shall not the Babylonian,



Ionian, who is now a terrour; be ere long a scorn? shall he not inherit *with ignominie, reproach?*

and a taunting proverb against him? Heb. An interpretation, and riddles: For example, *Woe to him that increaseth that which is not his:* that is both a proverb (because in many mens mouths) and an interpretation, because it is plain and perspicuous. But that which followeth is a riddle. *That ladeth himself with thick clay.* This Nut must be broken up, ere the kernell can be come at. See *Judg. 7. 13.*

*Woe to him that increaseth that which is not his* Heb. *Lo, lo.* Some render it, *Hoe, he that multiplieth not for himself, but for another, sc. for the Medes and Persians, not Woe, but Hoe;* a note of insulting, and upbraiding, answerable to the Latine *Vah, Vah, tunc ille es, &c.* Ah sirrah, are you he that increaseth that which is not yours, &c. *Euge, Euge, tūc ille es.*

Vesibibro.

*how long?* This is the common complaint of the oppressed nations, groaning out their grievances, and longing for deliverance from those troublets of the world. Neither is this *usque quo* in vain; for God is gracious: and may better stile himself then the great Turk, *Awlem Penawh*, that is, The worlds refuge: the poor mans King, as *James 4.* of Scotland was called.

and to him that ladeth himself with thick clay] With gold and silver, that guts and garbage of the earth; fitly called *clay*, because of the clogging and polluting property: and said to load people, as a sumpter-horse laden with treasure all day, but at night turned into a stinking stable, with his back full of gauls, and bruises. He that first called Riches, *Bona, Goods*, was mistaken; the Scripture calleth them, *Thorns, snares, thick clay, &c.* a great burden to the owner, according to the proverb, *Magna navis, magna cura.* A great ship is a great care: and the lading oft proves no better then that which Captain *Forbisher* brought back with him, after his Voyage to discover the Straits, viz. a great quantity of stones, which he thought to be Minerals: from which, when there could be drawn neither gold nor silver, nor any other mettall, they were cast forth to mend the high-ways. This was labour in vain, pressure to no purpose: and no lesse is theirs that heap up riches without right, *Jer. 17. 11.* or, if by right means, yet set their hearts upon them, *Psal. 62. 10.* still striving (as they say the toad doth) to die with as much earth in their mouths as may be; till at length their *Never-enough*, be quit with fire-enough in the bottom of hell. *Necessan* the Lawyer was wont to say, *He that will not venture his body, shall never be valiant: he that will not venture his soul, never rich.* *O curva in terras anima, & celestium inanes.* Is it nothing to lose an immortal soul? to purchase an everlasting death? to sink into the bottomlesse lake under this thick clay.

Camd. Elisab.  
189.

*Verse 7. Shall they not rise up suddenly that shall bite thee?* Rent and tear thee, as hunting-dogs do the beast they pursue. See *Esay 13. 14, 21. Jer. 58. and 51.* The interrogation here used, importeth both the certainty of the thing, and their security: as if no such thing could possibly befall them: Suddenly therefore, saith the Prophet, shalt thou be surprized, and spoyled by the Persians, when thy city Babylon is held impregnable, and boasteth of provision enough laid in for twenty years siege. Security is the certain Usher of destruction; as we see in *Benhadads* army, and those Midianites, *Judg. 7.* and the Amalekites, *1 Sam. 30.* and *Pompeyes* marching against *Cesar*; and the French at the battle of *Agincourt*: so confident they were of a victory, that they sent to our King *Henry 5.* who was then in the field against them, and gat the day, to know what ransom hee would give, &c.

Speed. 795.

*Verse 8. Because thou hast spoyled many nations* God loves to retaliate (as hath before been oft observed) to spoil the spoilers, by a remnant of the people, by such as were of no note, and much unlikely to do such exploits. Thus he spoiled these Babylonians by *Cyrus*, and his Medes; the Persians, by *Alexander* and his Macedonians (whom they so slighted, that *Darius* in his proud Embassie to him, called him his servant, but himself the King of kings, and Cousin of the gods.) So the Roman Empire was miserably rent and torn by the Gothes, Vandals, Hunnes, Lombards, people not before heard of: and the Greek Empire, by Turks, Tartars, Saracens, Scythians, &c. that it might the better appear, *hac non sine numine fieri*, that it was the Lords own doing: who often suffers his enemies, like *Adoniah's* guests,

guests,

guests, to feast and frolick in a jocund security and promise of continued prosperity: But at last, when they are at the height of their joyes and hopes, he confounds all their devises, and layes them open to the scorne of the world, and the spoyle of the remnant of the people whom they vilified.

Rev. 16. 6.  
Psal. 55. 23.

[because of mens blood] Heb. bloods, every drop whereof had a tongue to cry to God for vengeance saying, Give them blood to drink, for they are worthy, Oh let not bloody and deceitfull men live out half their dayes. That souldier can never answer it to God that hath not a good cause, and striketh not rather as a Justicer, then as a souldier.

Ishon.

[and for the violence of the land] Heb. of the earth, though principally of that land of desires the promised land, and the inhabitants thereof whom he that touched, touched the apple of Godseye, that little man in the eye that may not be medled with Zach. 2. 8.

[of the city] Jerusalem, called the city by an excellency, and by a better right then ever Rome was. See Lam. 1. 1. and Jeremies elegie there over it, when captivated by these Chaldees.

Verse 9. Woe to him that coveteth an evill covetousnesse] For there is a good covetousnesse (which few are guilty of) 1 Cor. 12. 31. Covet earnestly the best gifts: And yet shew I unto you a more excellent way: Covet earnestly the best graces, such as are faith, hope and charity, these are better then gifts. A shop full of barrells enrich not, unlesse they be full of commodities. Gifts (as to heaven) are but the lumber of a Christian: 'tis grace makes him rich toward God, and of that he cannot be too covetous. But the covetousnesse of the Caldeans here threatened and thundered against, was of another nature. It is called an evill covetousnesse, and hath its name in the Originall of piercing or wounding, as Joel 2. 8, and fitly, both in respect of a mans self 1 Tim. 6. 10. and others Prov. 1. 19. Am. 9. 1. and here. Woe to such, and destruction too, as Hof. 7. 13. The Lord to shew his just indignation against Covetous persons smiteth his fists at them, as Balac did at Balaam Num. 24. 10. See Ezek. 22. 13. Behold, I have smitten mine hand at thy dishonest gaine which thou hast made, and at thy blood which hath been in the middst of thee. Now lest people should object or conceive that those were but great words: and that the Lord would not do so as he said; or that they should deale well enough with Him: therefore it followeth verse 14. Can thine heart endure, or can thine hands be strong in the dayes that I shall deale with thee? I the Lord have spoken, and will do it,

De vita Constant: lib. 5.

[to his house] i. e. to his family and posterity, which he intends to advance, but indeed undoes them, by leaving them a curled hoard of ill-gotten goods: wherein they do them a greater displeasure then Joab, and Gebezi, did in leaving their children the leprosy for a legacy. Job speaketh chap. 15. 34. as though the wicked, when they set up their houses by pilling and polling, by getting riches without right, did but make a stack of wood, and then comes a spark of Gods wrath, and makes an end of all. As in another place, Brimstone, saith He, shall be scattered upon his habitation chap. 18. 15. so that if the fire of Gods displeasure do but light upon it, &c. Thus Dioclesian that cruell persecutor had his house wholly consumed with lightening, and a flame of fire that fell from heaven upon it, as Eusebius tells us. Add hereunto, that many times there comes a son that is as good with a fork, as his father was with a rake: as great a spend-all, as his father was a get-all.

[that he may set his nest on high] and there feather it at his pleasure (see Obad 4.) and secure his children, like as the Eagle builds on high, to save her yong from the serpent that seekes to destroy them.

[that he may be delivered from the power of evill] which he hath cause to feare from others, to whom he hath been so injurious and oppressive. But how will he be hid or freed from the terrours of his own guilty conscience: well he may build cities with Cain, and set up high towers with Phocæus, but what said the oracle to him? Though thou set up thy strong-holds as high as heaven, yet sin at the foundation thereof, will soon overturn all, and lay it level with the ground.

Verse 10. Thou hast consulted shame to thy house &c.] Thou hast taken a wrong course both for thy house of the kingdom (so the Persians called the kings palace

Dan.

Dan. 4. 27.) which shall be blown up: and for thine own private family and posterity: it is not all thy care, paines, plotting and practising, that can preserve it from ignominy and utter ruine. God will turn thy glory into shame, and make thy name to rot and stink as putrified flesh *Prov. 10. 7. and ver. 9. He that perverteth his wayes shall be known.* And when such a man is raked up in the dust, his evill courses shall be cast as dung in the faces of those whom he leaveth behind him. What fooles then are Extortioners, Muckwormes and Cormorants, that live miserably and deale unjustly, opening the mouthes of all to cry out upon their craftinesse, covetousnesse and cruelty, and yet think to raise up their houses and advance their names, and adorne their children with glory and estimation?

by cutting off many people] A poore glory it was to *Sylla* to have made such a mercilesse massacre at Athens: and after that, to have proscribed and slaine 4700. citizens of Rome, as he caused it to be publicly recorded, *videlicet ne memoria tam praelara rei delueretur*, saith mine Authour. So for *Julius Caesar* to have been the death of a million of men, *Mahomet* the great Turk, of 800000. So for *Stokeley* bishop of London to boast upon his death-bed, that he had in his time brought to the fire fifty heretikes, as he called them: or for the bloody Spaniards, that they have murdered fifty millions of Indians in 42. yeers, as *Acofta* the Jesuite testifieth.

σφαγήν αἰε-  
λούς.

Johnst. de  
Nat. Const.

and hast sinned against thy soule] The worth whereof is incomparable, the losse irreparable, as *Chriit* (who only went to the price of soules) telleth us *Mat. 16. 26.* It was therefore no ill counsell that *Francis Xaverius* gave *Iohn 3.* King of Portugall to meditate every day a quarter of an houre on that divine sentence, *What shall it profit a man to win the world, and lose his soule?* Neither was it any evill answer that *Maximilian* (King of Bohemia, afterwards Emperour) gave the Pope, who perswaded him to be a good Catholike with many promises of profits and preferments: the king answered, I thank your holinesse: but my soules health is dearer to me then all the things in the world. This pleased not the Pope, who said that it was a Lutheran form of speech: and yet that of *Lewis* king of France about the yeer 1152. pleased him much worse, who cast his Bulles (whereby he required the fruites of vacancies of all Cathedrall Churches of France) into the fire, saying, I had rather the Popes bulles should roast in the fire, then that my soule should fry in hell.

Hist. of Counc.  
of Trent. 429.  
Speed 496.

Verse 11. For the stone shall cry out of the wall, and the beame out of the timber shall answer it] Here are wofull *Antiphonies* screech-owles of woe cry aloud from the beames of the oppressours chambers, and make most hideous noises in the eares of their consciences. So that although none other should dare to mute against them, or accuse them of wrong-dealing; yet their very houses built by rapine and blood shall testifie against them: so shall other creatures that grone under their abuses *Rom. 8. 19, 20, 21, 22.* They seeme all to say unto us those 3. words, saith *Hugo*, *Accipe, Redde, Fuge; Accipe beneficium, Redde Officium, Fuge Supplicium.*

Lib. 2. de Ar-  
cap. 3.

Now if we harken not to them but do the contrary, they shall be one day as so many swift witnesses against us.

and the beame out of the timber shall answer it] *Tignum è ligno respondet ei.* An allusion to *responsores*, as in *Quires* and musick: And perhaps the Prophet here tacitely taxeth the Babylonian luxury in keeping *Quiristers* and Musicians for their sinfull delight. God, saith he, will fit you with other singsters shortly, that shall twit you by turns with your murders and ravages: for the stone shall cry out of the wall, *Woe to him that buildeth a town with bloods:* and the beame out of the timber shall answer it, *And wo to him that stablisheth a city by iniquity.*

Verse 12. Wo to him that buildeth a town with blood] This seemeth to be the senselesse creatures *black Cantus* (as they call it) chaunted out against the wrong-doer, by Gods own appointment, *cui obscura clarent, muta respondent, silentium conficiunt*, saith an Ancient,

— cui servi ut taceant, jumenta loquentur,

Juvenal.

The very beasts have a verdict to passe upon oppressours; as the dumb Ass did upon *Balaam*: yea the lifelesse creatures shall ring a dolefull knell of Woe and alas



alasse in their cares, and cry them guilty: as the earth did *Cain*, and the heaven did *Phocas*; and as the *tignum e ligno* doth here *Nebuchadnezzar*. His town of Babylon was built in blood by *Semiramis* who slew her husband, so was Rome by *Romulus*, so was Alexandria in Egypt by *Alexander* that great man-slayer, the founder of populous *No.* of whole Woe reade *Nab.* 3. 8, 10. with the Note. And for *Alexander* himself, he lay unburied thirty dayes together, neither did his bloody conquest above ground purchase him any title for an habitation under ground. The like befell our Conquerour *William*, who laid his foundation here upon fire-works: and was punished in his posterity for his depopulations at Newforrest, and elsewhere.

Speed.

and stablisheth a city by iniquity] That thinketh so to stablish it, but it proveth otherwise. *Josephus* telleth us that *Nebuchadnezzar* set three severall walles of brick about his Babylon, one within another: but all would not do, when once God took it to do. Oppression is a bony sin *Am.* 5. 12, 13.

Joseph. lib. 10. chp. 11.

Verse 13. Behold is it not of the Lord of hosts, that the people shall labour in the fire] Labour in vaine to quench the fire, wherewith Babylon shall be burnt, *Jer.* 51. 58. Or have laboured to no purpose in building that city, and enlarging that Empire, which now God will have down. Is it not evident, that they have lost *oleum & operam*, yea hazarded their own lives, as those do that strive against a flame. What profit hath he that laboureth for the wind *Eccles.* 5. 16. much lesse he that laboureth in the fire, that devouring element. See *Esay* 33. 14. Possibly he may be saved himself, yet so as by fire, but his work shall be burnt, that losse he shall suffer *1 Cor.* 3. 15. As they that seek after the Philosophers stone labour in the very fire to as little purpose as may be: for they must use so much gold, and spend so much gold, and then perhaps they can turn as much into gold by it, as they have spent in making of it. Hence One calles Alchymy A multiplying of something by nothing; Another, an *Omne, Aliquid, Nihil*. Another an art without art, never taught by *Moses* and *Miriam*, as some have doted, and delivered, that this was a peece of their Egyptian learning. But it is certain that those holy soules never either learned or taught any such laborious losse of time and money. *Demetrius Phalerens* complaineth of these Alchymists long agoe not without indignation *quod certis consumptis incertorum gratia, qua se capturos sperabant, non ceperunt, quod vero habebant abjecerint*, that they cast away certainties for uncertainties, that they attained not what they hoped for, but cast away what they had. *Julius Scaliger* also *Fornaculas istas odi*, saith He, *odio plus quam Vatiniano. Sunt enim noctua ad aucupia crumenarum*. I cannot abide those fornaces: indeed they are pick-purses &c. know there is a true Alchymy called by some the *Spagirick art*, being in great use in physick. This I condemne not, so it be warily and wisely dealt in. But this by the way only. It seemed to some an impossible thing that Babylon should so suddenly be destroyed as was foretold *verse.* 7. It will be done *cito, cito, penitus*, suddenly, surely, severely, saith the Prophet, for the Lord of Hosts hath undertaken the doing of it. *Annon ecce a Domino exercituum?* (so the Hebrew hath it by an emphaticall *Aposiopesis*) Is it not, (look you) of the Lord of Hosts? The people shall labour in the very fire,

Athenaus

Ad Cardan. exerc. 23. p. 100.

the nations also shall weary themselves for very vanity] Viz. in seeking to save Babylon, which by a divine decree is to be destroyed without remedy, *Psa.* 137. 8. So is Rome that other Babylon *Rev.* 18. 2. *cito isidem casura, si vos essetis viri*, said *Petrarch* long since. It would soon be down, would you but stand up as men. Neither shall the *Jesuites* (that *ultimus diaboli crepitus*) be able to uphold it: there is a cold sweat upon all the limbes of Antichrist already.

De rem. ut. fort. dial. 118.

Verse 14. For the earth shall be filled with the knowledge of the glory of the Lord &c.] He shall make himself a glorious name among the nations of the earth, by executing vengeance upon Babylon, and so pleading the cause of his oppressed people (whom he seemed, during their captivity there to neglect) that men shall have cause to say, Verily there is a reward for the righteous: verily there is a God that judgeth in the earth, *Psal.* 58. 11.

as the waters cover the sea] the chanell of the sea: that is plentifully, and abundantly, See a like promise, *Isay* 11. 9. but to another purpose. That's a famous promise of the comming and kingdome of Christ: and so some Interpreters apply this,

this. Wherein though they seem to be mistaken, considering the context: yet the Ancients rightly here-hence argued, that Christ would certainly come again to judgement, because many wicked men escape in this world without condigne punishment, which then they shall be sure of, *2 Thes. 1. 6, 9.* Then all shall be set to right, though now they may seem lesse equally carried: and the reason of Gods proceedings with men shall be cleared up, which now also we are bound to beleieve to be (sometimes secret, but) ever just. At the day of judgement we shall see an excellent harmony in this discord of things: and all obscure passages shall bee made as plain to us, as if they were written with the most glittering Sun-beam, upon a wall of Chryftall. Then shall this sweet promise have its full accomplishment. *The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,* in greatest abundance, and redundancy.

*Verse 15. Wo unto him that giveth his neighbour drink* ] The Babylonians (among other their flagitious practises afore-mentioned) were much addicted to drunkennesse, as is recorded by *Herodorus, Ctesias,* and others. Their land was sick of drink, and would therefore spew them out: They themselves were men of wine, *verse 5.* (See the Note) and should therefore drink deep of the wine of Gods fierce wrath. They drank to their neighbours, or companions, not in a way, either of curtesie, or charity, but purposely to intoxicate them, to make them drunk, that they might either deride them, or abuse them to filthy pleasure, or both: they buckt them with drink, and then laid them out to be sunn'd, and scorned, as *Noah* was by his gracelesse sonne. Therefore as he cursed *Ham* (though *Scaliger* excuse him) and it stuck to his posterity for ever: so doth God here denounce a woe to drunkards, and so sets it on, as no creature shall ever bee able to take it off.

*that puttest thy bottle to him* ] Not thy bowle onely, but thy bottle, that he may drink, and be drunk, and spew, and fall, &c. *Jer. 25. 27.* This is ordinarily practised by our *Roaring-boyes,* (as they will needs be called by a wofull *prolepsis,* Here for hereafter) in their Cyclopicall, *κυκλοπικῶς.* Either by perswasions, or threats, the bottle is set to the mouth, and must be emptied, ere it come thence. The civil, sober, and temperate man is urged, and it may be forced to swallow down long and needlesse draughts (as a horle doth a drench) by domineering drunkards, that they may see his nakednesse, triumph over him, as laid up, or (as the new terme is) *satisfied.* Their vile courses are here graphically, and in lively colours described by the holy Ghost; to set forth the hatefulness thereof, and how wofull will be the issue. There are that read the words thus. *That puttest thine anger to him,* thy fervour, and thy fury, *viz.* if he pledge thee not whole-ones, and drink not all the *Outs,* as they call them. *Domitius,* the father of *Nero,* slew *Liberius,* an honest Roman, because he refused to drink so much as he commanded him. Others read it, *That puttest thy poison to him:* and indeed, *Ebrietas est blandus demon, dulce venenum, suave peccatum, &c.* Drunkennesse is a fair-spoken devil, a pleasant poison, a sweet sinne, which he that hath in him, hath not himself, and which he that runs into, runs not into a single sinne, but is wholly turned into sinne. How often, (saith a grave Divine) have I seen vermine sucking the drunkards blood, as fast as he, that of the grape, or mault, yet would he not leave his hold, or lose his draught? *Gualther* reads it, *Conjungens fervorem tuum,* Joyning thine heat, inflaming thy self, that thou mayest drink him under the board. This was great *Alexanders* sinne, and ruine: so it was *M. Antonies,* (who wrote a book of his abilities to drink down others) and before them both *Darius's,* as *Athenaus* hath left recorded. How much better his successour *Ahasuerush,* who made a law at his great feast, that every man should drink according to his pleasure, *Esth. 1. 8.* So *Minos,* king of *Creet* ordered, that his subjects should not drink one to another, *eis alium, unto drunkennesse.*

Sueton.

De sua bibacitate librum conscripsit seu potius evomuit.  
Metod.

*Quinetiam Sparsa mos est laudabilis ille,  
Ut bibat arbitrio pocula quisque suo.*

Among the old *Germans,* diem noctemque continuare potando, nulli probrium, saith *Tacitus,* It was no disgrace to drink night and day together. It is still the sinne of

Camd. Elis.  
231.

of that nation, as *Gualther* upon this text heavily complaineth; and it is grown to a proverb, the *Drunken Dutch-man*. Of them, the English, much commended for their sobriety, learned in the Netherland-warres, to drown themselves by immoderate drinking: and by drinking to others healths, to impair their own: so that in our dayes came forth the first restraint thereof by severity of lawes, saith *Camden*: who yet, being so great an Antiquary, could not but know, that in the year 959. *Edgar* king of this land, made an Ordinance for putting pinnes in cups, that none should quaffe whole ones.

Natal. Comes  
Epist. 84. da-  
mon meridianus

Heyl. Geog.  
793.

Luke 16.

*And makest him drunk also*] Robbest him of himselfe, and layest a beast in his roome. The same Hebrew word *Zolel* signifieth a drunkard and a vile person: filthy venomous creatures breed in those fennish grounds *Iob* 40. 21. *Behemoth* lieth in them; which *Gulielmus Parisiensis* applyeth to the Devil in drunken hearts: whereas in dry places, sober souls, be walketh about seeking rest but findeth none *Mat.* 12. 43. The very Heathen in hatred of this sinne fained that *Cobali* (an hurtfull and pernicious kind of Devils) accompanied *Bacchus*: and that *Acratus*, or the intemperate Devil was their Captain. *Seneca* calleth it a voluntary madnesse, another a noon-day Devill, no more a night-walker, as once, *1 Thef.* 5. 7. The *Lacedemonians* punished it severely; so do the *Turks* at this day, powring ladle-fuls of boyling lead down their throats sometimes: and at least bastinadoing of them on the bare feet, till they are disabled for walking in haste again to their conventicles of good-fellowship. *Morat Bassa* commanded a pipe to be thrust thorow the nose of a *Turk*, which was found taking *Tobacco*: and so in derision to be led about *Constantinople*. Let men shun this shamefull sinne; and be farre from drawing others to it: for have they not sins enough of their own to answer for? Must they needs go to hell in company? *Dives* desired that his brethren and companions in sinne, might not come to that place of torment. This he did, not out of any good will to them, but because he knew, if they were ever damned, he should be double-damned.

*That thou maist look on their nakednesse*] Those parts that nature would have covered are called *nakednesse* per *Antiphrasin*. To look on them with delight, is by some held a sinne against Nature: the ground of their opinion is, *Gen.* 3. 7. To make men drunk for that purpose, is worfe. But if for further abuse of their bodies to uncleannesse, (as *Attalus* the *Macedonian* dealt by *Pausanias* a young Courtier, who afterwards slew King *Philip*, because he would not punish *Attalus*, for so doing) that's worst of all: and hath a woe, woe, woe, hanging at the heeles of it.

*Pausaniam so-  
lutum mero At-  
talus non sua  
tantum verum  
et convivarum  
libidini, velut  
seorum, vile  
subjecti, ludi-  
briumque omni-  
um mercedem  
reddidit.*  
*Lucifer. theat.*

*Homo virum  
similimus. Et  
rigida innu-  
cia. Vell. lib. 2.*

*Verse 16. Thou art filled with shame for glory*] Or, more with shame then with glory. That is thou shalt be filled shortly with ignominy for that glory wherein thou presently pridest thy selfe: thy drunkenesse shall redound to thine utter disgrace, as it was to *Darius*, *Alexander*, *Antoninus*, *Bonofus*, *Trajan* (a good Emperour otherwise, but a drunkard, and a pederast, as *Dio Cassius* reporteth him.) Yea *Cato*, that most severe censurer of other mens manners; to whom it was sometime objected (how deservedly I know not) *quod nocturnis potationibus indulgeret*, that by night he would drink soundly. This is a blurre to him, if true, and confutes that *elogium* given him by *Paterculus*, that he was *omnibus humanis vitiis immunis*, free from all vices, and as like vertue her selfe as might be. In Scripture, the drunkards stile begins in lawlesnesse, proceeds in unprofitablenesse, ends in misery; and all shut up in that denomination of his pedigree, *A sonne of Belial*.

*Drink thou also*] Sith thou art so able at it (sith thou hast so well deserved that infamous Epitaph of a certain drunkard.

*Johnst. de Na-  
tur. constant.*

*Hec, hic situs est Offellius Buratius Bibulus,  
Qui dum vixit, aut bibit aut minxit. abi praeceps)*

Drink another while of the cup of shame and sorrow: take thy part of all manner of miseries *Ier.* 25. 26. *Obad.* 16. *Snares*, fire and brimstone, and an horrible tempest shall one day be the portion of thy cup: For the righteous Lord loveth righteousnesse *Psal.* 11. 6. 7. Yea he loveth to retaliate and will therefore make these drunkards drink also: and those that made others drunk that they might look on their nakednesse, to lie with their fore-skins uncovered to their perpetual reproach. Uncircumcision was a shameful spectacle indeed among that people.

The



The cup of the Lords right hand shall be turned to thee] *Heb. turned about*, or shall turn it selfe, *quia rerum omnium vicissitudo*: thy turn is now come to take off the dregs of Gods cup of calamity *Ier. 25. 15.* that hath eternity to the bottome.

And shamefull spewing shall be on thy glory] *Kikalon* a compound word, the vomit, of ignominy: a fit punishment for filthy drunkards, who break their heads, as swine do their bellies, over-charge their stomachs as dogges do their gorges, and then disgorge themselves in a shamefull sort, as *Antonius* did at *Narbon* amidst his guests at a feast: and as *Eccius*, *Luthers* great adversary, whom he merrily called *Ieccius*, from his casting: as *Tiberius* was nicknamed *Biberius*.

shall be on thy glory] The Hebrew word for *glory*, properly signifieth weightinesse: as the word twice here used for *shame*, signifieth lightnesse: an elegant opposition, shewing that whatsoever the Babylonians gloried in, and held themselves honourable for, should be lightly accounted of, and lie buried in the sheet of *shame*; as in a dung-hill of filthy vomit.

Verse 17. For the violence of Lebanon shall cover thee] Here, for the comfort of Gods people (which is the main scope of this prophesie) he repeateth the chief causes of Babylons calamity: viz. her cruelty to *Lebanon*, that is, to all *Judæa* (a part being put for the whole.) Or else he speaketh of the violence done to the Temple, which was built of the cedars of *Lebanon*; as was likewise the Temple of *Diana* at *Ephesus* made of Cedar-wood. The devil loves to be Gods ape. This violence in firing the Temple, and desolating the countrey, shall cover thee all over, as a garment doth the body: yea, it shall be as the shirt, made for the murdering of *Agamemnon*, where the head had no issue out.

and the spoil of beasts which made them afraid] Men are here called *beasts*, as the land, *Lebanon*: these were spoiled and terrified, these were murdered and massacred by the Chaldeans, who shall therefore be severely punished, and this written, as it were, over their heads, to signifie for what they suffer. *Because of mens blood, and for the violence of the land, of the city, and of all that dwell therein.* See the Note on verse 8.

Verse 18. What profiteth the graven image] The Chaldees promised themselves much help against their enemies from their idols: and were ready to say, as that Roman Emperour *Antoninus* the Philosopher did, when he was to meet his enemy, *Non sic deos colimus. ut ille nos vinceret.* We have not so served the gods, as that he should overcome us. The Prophet here rejecteth their confidence, and layeth open their folly. See the like, *Ier. 10. 8, 14, 15. Zech. 10. 2. Esay 44. 16, 17, &c. Confer Ier. 51. 47, 52. Ezek. 20. 30, 32.*

*Ita refer. -  
Vulcat. Gallic.  
in Avid. Cass.*

that the maker thereof hath graven it] And can he hope for help from the work of his own hands? can the image give that to others, which it hath not for it self? In *Henry* the eights time, one *Mr. Cotismore* was accused of heresie, for saying, that Images were but *Carpenters chips*; and that when men go to offer to them, they did it to *shew their new gear*. The men of *Cockram*, not pleased with their new Rood, quarrelled with the joyner, and refused to pay him: he complained to the Major of *Doncaster*, who gave them this counsell; Pay the poor man his money, and go your wayes home, and look on it, and if it will not serve for a god, make no more ado, but clap a pair of horns on his head, and so he will make an excellent devil. This the Parishioners took well in worth: the poor man had his money, and diverse laughed well thereat: but so did not the Babylonish priests, saith *Mr. Fox*. *Horace* brings in *Priapus*, that ridiculous garden-god, saying, thus,

*Act. & Mon.  
763.*

*Ibid. 1340.*

*Olim truncus eram ficulnus, &c.*

He thought no otherwise of the Images of *Jupiter*, and the rest: but durst not say so, for fear of the people. So that of him it might be said, as *Augustine* doth of *Seneca*, who wrote a book against superstitions, but *colebat quod reprehendebat, agebat quod arguebat, quod culpabat, adorabat*, he reproved them, but yet used them.

*De civ. Dei.  
lib. 5. c. 10.*

the molten image, and a teacher of lies] *Pictura falsa veritas est*, saith *One*. It is but a shadow of the person that it representeth. God cannot be pictured, or expressed

O o

In vii Num.  
Lib 15.

Par. Proleg.  
in Genes.

pressed by any image. *Images of Christ are not onely defects, but also lies*, saith the Homily against perill of idolatry, set forth in Queen Elizabeths dayes. *Irenaus* reproveth the Gnosticks for carrying about the images of Christ, made in *Pilates* time, after his own proportion, *Lactantius* saith, that there is no religion where there is an image. *Varro* had said the same long before him, as *Austin* reciteth him. *Plutarch* saith, it is sacriledge to worship by images, &c. and telleth us, that *Numa* forbad the Romans the use of images in temples; neither had they any for the first 170. years together, no more had the Persians, saith *Strabo*, nor the old Germanes, saith *Tacitus*. The old Britones indeed had their idols, *Portenta diabolica* (so *Gildas* calleth them) *penè numero Egyptiaca vincentia*, ugly for shape, and almost as many as the Egyptians for number. These all fell down together, when Christ was first known here (as they say the Egyptian idols did, when Christ with his parents fled thither, for fear of *Herod*) but Antichrist soon set up others in their stead, and taught the people that they were *Lay mens books*. But if they be *lying teachers*, (as here they are called) they must be *lying books* too; and therefore not to be read by any that would receive the love of the truth, that they may be saved. Bern in Swisserland, was the first town, that after the Reformation, was purged of images; making a bone-fire of them, on an Ashwednesday. The like was done here in England, in King *Edward 6.* his raigne, on that very day wherein the victory was gotten at *Mulseborough* in Scotland: and now I hope we are rid of them for ever. The Turks will not endure them, no not upon their coynes; becaufe of the second Commandement: for they also do so honour *Moses* his writings, that they kisse any piece of Paper, wherein any thing of his is written, and do exceedingly hate Papists for their abominable idolatry: as do likewise the Jewes.

that the maker of his work trusteth therein ] Which he would never do, if not bewitched, and bereft of his right mind. To trust in a god of a mans own making, is a prodigious errour, a stupendious stupidity.

to make dumb idols ] In the Hebrew there is an elegant Agnomination, *Elilim illemim*, speechlesse, No-gods, that give no answer to their suitours, and

— quorum sunt numina nominatantum.

Thef. Ling.  
sanct.

Spec. Eur.

Esay 42.8.

Verse 19. *Woe unto him that saith to the wood, Awake* ] It is wood still, and yet he saith to it, *Awake, Arise*, &c. as if he would deny his own reason, and un-man himself. When *Hezekiah* saw that such was the venome of the Israelitish idolatry, that the brazen-Serpent stung worse then the fiery, he pulled it down, and in contempt called it *Nehushtan*, that is, a piece of brasse, 2 *King* 18. 4. *Pagnine* rendreth it, *anulum*. *Marinus*, *aniculum*, that is, *parum quid aris*, a little piece of forry brasse. The Jewes at this day say, that as long as they see the Preacher direct his speech and prayer to that little wooden crucifix, that standeth in the pulpit by him, to call it his Lord, and Saviour, to kneel to it, to embrace it, to kisse it, to weep upon it, (as is the fashion of Italy) this is preaching sufficient for them: and perswadeth them more with the very sight of it to hate Christian religion, then any reason that the world can alledge to love it. Woe therefore to those Popish-Idolaters, becaufe of offences: *destruction to them*, that thus say to the wood, *Awake*, and to the dumb stone, *Arise* ] A prayer, fit to be prefer'd to God onely, (as *Psal.* 35. 23.) who giveth not his glory to any other, nor his honour to graven images. He that is the right object of mens prayers, must be omnipotent, omnipresent, omniscient, a God also in covenant with us, &c. Is any wood or stone so? Is it not *inutile lignum* a dead stock? *Eben dumam*, a dumb stone? Our English seems to come of the Hebrew.

*It shall teach* ] Dumb, and yet teach? Others read it questionwise, *Ipse doceat?* Can it teach? What better lesson can ye learn from it then a lie, as *verse* 18? Bid adieu to it therefore, as King *Hen. 8.* did to the Pope (if he had done so to Popery too, it had been better for him) in his Protestation against him. England is no more a babe, to be led and fed with lies—. Surely except God take away our right wits, not onely the Popes authority shall be driven out for ever, but his name also shortly shall be forgotten in England. We will from henceforth ask counsell of him and

AB. & Mon.  
990.

and his when we list to be deceived, when we covet to be in error, when we desire to offend God, truth and honesty &c.

*behold it is laid over with gold and silver*] q. d. Come and see, beleve your own eyes at least, behold the matter, form, workmanship of this new-made god, and grow wiser. The Rood of Grace with all its trinkets, the blood of Hales (that notable impostor) was laid open at Pauls crosse by Cromwell, and there viewed and torn in peeces by the people.

*Ibid. 1084.*

*there is no breath at all in the midst of it*] No soule, not so much as that of a beast. *O pulchrum caput, sed cerebrum non inest*, said the ape (in the fable) coming once into a cavers shop. The best thing that an image can teach a man is, that it self is dumb and dead: and that the maker thereof cannot give life and breath to it, much lesse a deity.

*Æsop.*

*Verse 20. But the Lord is in his holy Temple*] It is not enough to condemne superstitions: but we must know and serve the true God in a true manner. Tully wished that he could as easily find out the true religion, as disprove the false ones. Cambyfes destroyed the Egyptian idols, rather in scorn of all religion, then hatred of idolatry. Lucian feared the heathen-gods: and yet was an enemy to Christianity. Erasmus was no Papiist, nor yet good Protestant. Henry the 8. despised the old religion, and yet envied the new. There are many (said He in Parliament) that are too busy with their new *Sumpsinus*: and others that dote too much upon their old *Mumpsinus* &c. Hence it is that the Prophet here to those dunghill-deities of the heathens, those dead idols, opposeth the living and onely true God, *Jehovah*, saith he, *is in his holy Temple*: that *Esseniat* who hath his being of himself, and gives being to all things else (*ὁὐκ ἐκ ἀλλοτρίου* St. Paul elegantly expresseth it *Act. 17. 25. He is in his holy Temple, sc. in heaven* by his power and glory, and in his Church on earth by his grace and goodnesse. The use of which doctrine followeth.

*De nat. deus.*

*let all the earth keep silence before him*] Heb. *sc. or be still, all the earth* &c. *Reverentia causa silete*, Tremble at his judgements, trust in his promises, wait upon him in his ordinances, walk before him in obedience, speake not of him or to him, but as knowing your distance, your infancie. In speaking of God, our best eloquence is silence, saith Mr. Hooker. In speaking to him, *quanta cum reverentia, quanto timore, quanta humilitate, accedere debet à palude sua procedens & repens vilis ranuncula*, saith Bernard? with what reverence and godly feare, with what humility, should a poor small frog, creeping out of his mud, draw neer unto this great God, before whom Angels appeare with greatest self-abasements? what abhorrency then and self-annihilation can be sufficient to accompany our approaches to this great God of heaven? And how should the enemies of the Church stand in aw, and even quake before him, wriggling into their holes, as wormes do, when it thundreth, and being all hush, as sheep are before the wolfe, birds before the hawk, all the beasts of the field before the lion when he roareth.

*Bern. de divers. 25.*

### CHAP. III.

*Verse 1. A prayer of Habbakkuk the Prophet*] Habakkuk signifieth a *Wrestler*, that by closing striveth to get the better, as hath been before noted on chap. 1. 1. To close with the adversary is the best way to supplant him, or to avoid the blow: so is running in to God, the way to escape him. The Prophet had heard Gods speech and was afraid *verse 2.* He saw his wrath ready to break forth; and therefore gets in with him by this prayer. He knew that,

*Flectitur iratus voce rogante Deus.*

*Ovid.*

God suffereth himself oft to be overcome by the prayers of his people: and yeeldeth much unto them, when most bitterly bent *Mat. 24. 20.* he therefore fers shoulders and sides to work, and wrestle lustily in this chapter. He knew it was a Prophets work, to pray as well as preach: and between these two, to divide his time. God forbid (saith Samuel, who is reckoned the first of Prophets)



Act. 3. 24.

נְבִיא

Lam. 3.

Ἀκούσας δὲ.

phets) that I should sin against the Lord in ceasing to pray for you: I will also teach you the good and right way 1 Sam. 12. 23. So doth this Prophet: he both preferreth a prayer (the word, say some, signifieth such a prayer as is made by a Mediator before a Judge; we have an advocate with the Father 1 Ioh. 2. 1.) and dedicated the same to the people, to be used by them in the time of the captivity: which yet they shamefully neglected to do, as Daniel acknowledgeth chap. 9. 13. or if they did any thing towards it, they merely sought themselves in it, and so lost their labour, Zech. 7. 5. whereas had they prayed as here is prescribed, confessing their sins, and beseeching God not to deal with them after their deserts, but according to his ancient loving kindnesse that never faile, they might have found mercy. The Altar of incense stood against the Mercy-seat: and Rev. 9. 13. the prayers of the Saints from the foure corners of the earth sound and do great things in the world, make it ring. It was the speech of a learned man: If there be but one sigh come from a gracious heart, it fills the eares of God, so that God hears nothing else.

upon Sigionoth] *Vocabulum Musicum est, cuius ratio Hebrais ignota*, saith Buxtorf: it is a Musical terme, the reason whereof is unknown to the Hebrew-Doctors at this day. Yet Rabbi Salomon (and with him the most Interpreters) rendereth it *pro ignorantis*, for ignorances, or as touching his own and his peoples errors; which the prophet here (convinced by Gods former answer to his expostulation) confesseth with confusion of face. Ignorance surely is a blusfull sin; especially if affected and delighted in (as the Hebrew word seemeth to imply, confer Prov. 5. 19. and 20. 1.) Privative ignorance, though it do somewhat excuse a man (*sc. a tanto*, not *a toto*, Luk 12. 47.) yet is it a sin to be confessed and bewailed: for Christ died for the *not-knowing* of the people Heb. 9. 7. and destruction is threatened *pro non-scientia*, or lack of knowledge Hof. 4. 7. But Calvin well observeth here, that the Prophet by begging pardon for ignorances, doth not omit his own and the peoples more grievous sins: but sheweth, that men must also be sensible of their lesser lapses, and cry out with David (after whose example this whole song is framed) *Who can understand his errors? (or ignorances unwitting and inconsiderate sins?) O cleanse thou me from secret faults.* Psal. 19. 12.

Verse 2. *O Lord I have heard thy speech and was afraid*] *Audivi auditionem tuam*. I have heard (not thyfume, or thy report, as some render it, unlesse it be in the Prophet Esays sense, chap. 53. 1. but) thy preceding discourse, in answer to my disceptation. I have heard that the Babylonians will come, and that my people must into captivity. This was no pleasant hearing: for we all naturally shrink in the shoulder, when call'd to carry the crosse: but those that do what they should not, must look to hear and feel too, what they would not.

and was afraid] Fear is *constrictio cordis ex sensu mali instantis*, a passion of the soule shrinking in it self from some imminent evill. The wicked heare and jeere: or their feare driveth them from God, as it did guilty Adam. Contrarily, the godly tremble at Gods judgements, whiles they hang in the threatenings: and draw nigh to him with intreaties of peace. In this feare of the Lord is strong confidence, and his children have a place of refuge, Prov. 14. 26.

*O Lord preserve thy work in the midst of the yeares*] *i. e.* Preserve alive thine Israel, that work of thine hands Esay. 45. 11. together with thy work of grace in their hearts: keep that spark alive upon the sea of tribulations and temptations. The Angels (saith a Reverend man) are kept with much lesse care, charge, and power, then we: because they have no biasse, no weights of sin bung upon them &c. There is not so much of the glory of God (saith Another) in all his works of Creation and Providence, as in one gracious action that a Christian performeth.

in the midst of the yeares make known] *sc.* thy power in perfecting thy glory, and not forsaking the work of thine own hands Psal. 138. 8. It was Luthers usual prayer, Confirm, O God, in us, that thou hast wrought: and perfect the work that thou hast begun in us, to thy glory. So be it. So Q. Elizabeth, when prisoner at Woodstock, pray'd thus: Look Lord upon the wounds of thine hands: and despise not the work of thine hands. Thou hast written me down in thy book

Act. 4. Mon.

book of preservation with thine own hand : O read thine own hand-writing, and save me, &c. But what meant the Seventy here to translate, *In the midst of two beasts* : which whiles Ribera striveth to defend, he tells us a tale of the babe of Bethlehem, born in a stable, and laid in a manger betwixt two beasts, an ox and an ass. It may very well be, that the Church here prayeth for Gods grace and favour, during the time of her captivity.

*In wrath remember mercy*] *In commotione ira* : when thou art most moved against us, and hast as much adoe to forbear killing of us, as thou hadst to forbear *Moses*, when thou mettest him in the Inne, then remember to shew mercy, call to mind thy compassions which fail not. Look then upon us, and be mercifull unto us, as thou usest to doe unto those that love thy name, *Psal.* 119. 132. The wicked are threatened with an evil, an onely evil, without any mixture of mercy : this the Prophet here deprecate, and beggeth mercy. *Per misere mei, tollitur ira dei.* Engl. Elif. pag. 134. ἐν μέσσω δύο ζώων.

*Verse 3. God came from Teman*] The Prophet alludeth to that of *Moses* in his Swan-like song *Deut.* 33. 2. and alledgeth Gods benefits of old, for his own and their present confirmation of faith : without which prayer would be to no purpose : hence effectually prayer is called the *prayer of faith*, *Jam.* 5. 15. Faith is the foundation of prayer, and prayer is the fervency of faith. *Whatsoever ye ask believing, ye shall receive*, saith our Saviour. *Cast thy burthen (or thy request) upon the Lord* saith *David*. To help us so to doe, it is of singular use to consider what God hath done heretofore : for thou hast, thou wilt, is an ordinary medium of Scripture Logick, see *Psal.* 85. 1, 2, 3, 4. There be six *Hasts* drawing in the next, *Turn us again* &c. ver. 4. See also *2 Cor.* 1. 10. Gods Majesty & might when he gave the Law in *Sinai*, is here set forth, to shew how easily he can, if he please, turn again the captivity of his people, as the Streams in the south. Ezek. 7. 5. Mar. 7. Psal. 55.

*And the holy One from mount Paran. Selah*] He that is Holiness it self (a title farre too good for that man of sinne, that *Merum Scelus*, the Pope, *Philip the Faire of France* did him right, in writing to him thus *Sciat tua maxima Fautitas* &c. Be it known to your Foolishnesse, not to your Holiness) and that must be sanctified in righteousness *Esay* 5. 16. mount *Paran* was contiguous to the mountains *Sinai* and *Teman*, otherwise called *Seir* for its roughnesse *Deut.* 33. 2. *Selah*. This the Seventy make to be a musick notation, rendring it *Diapsalma*. It seemeth to import an asseveration of a thing so to be, and an admiration thereat. The *Jews* at this day use it in their prayers for *Legnolam* i. e. *For ever*, or *Amen*. It is probable, that the Singers of the Temple came to a *Selah* (which word is used 92 times in Scripture, and onely in Psalms and Songs) they made a pause, that the hearers might stay their thoughts awhile upon the preceding matter, worthy of more then ordinary observation. Hence *Tremellius* and *Iunius* expresse *Selah* by the adverbs *Summe Maxime, Vehementissime, Excellenter*. It was doubtlesse a singular mercy of God to his people of *Israel*, that he came from *Teman* &c. to speak with them from heaven : and there to give them right Judgements, and true Lawes, good Statutes and Commandements, *Neh.* 9. 13. 14. This when he did. Psal. 126. 4.

*His glory covered the Heavens, and the Earth was full of his praise*] The Law was given in a most majestick manner (see *Exod.* 19.) partly to procure reverence to the doctrine of it, partly to set forth the nature and office of it, which is to terrify Offenders, and to drive them to Christ : and partly also to shew that God hath power, and weapons enow, to defend those that keep his Law, and to punish such as would draw them off from their obedience thereunto. That's a pious meditation of a Reverend Writer, if the Law were thus given, how shall it be required ? If such were the Proclamation of Gods Statutes, what shall the Sessions bee ? I see and tremble at the resemblance, &c. Dr. Hall

*Verse 4. And his brightness was as the light*] The glory of the Lord was as a devouring fire on the top of the mountain. *Exod.* 24. 17. the noon-day light, the Sun in his strength was nothing to this incomparable brightness, which was as the light, or as the Sun : see *Iob* 31. 26. and 37. 20. Hence the Heathens called *Apollo* or the Sun Orus, (which is the word here used) Hence also the Greek began to see.

*He had been coming out of his hand*] Or, bright beams out of his side, as the Sun hath : The eyes of the Lord are in every place *Prov.* 15. 3. and every man before him is all wisdom, *Iob* 34. 22. the whole world is to him as a Sea of glasse, a clear transparent Rev. 4. 6.

transparent body, he shines and sees throw it. Gods hand or side is said to be *horned* in the sense, that *Moses* his face was. *Exod.* 34. 30.

And there was the hiding of his power] Not the revealing of it, but *velamen*, *symbolum*, *integumentum*, the veil, the cover, such as God put over him when he shewed *Moses* his glory. He could see but his back parts, and live: we need see no more, that we may live. God is invisible, incomprehensible, and dwelleth in light unapproachable. How little a thing doth man here understand of God, *Iob* 26. 14. the greatest part of that he knoweth, is but the least part of that he knoweth not. Surely as a weak eye is not able to behold the Sun, no nor the strongest eye without being dazled: we cannot look upon it *in rota*, but only *in radiis*: so here we cannot see God in his Essence, but onely in his effects, in his works and in his Word, where also we have but a shew, but a shadow of him, we see but his train in the Temple as *Esay*: the holy Angels cover their faces with their wings as with a double scarfe before Gods brightness, which would put out their eyes else *Is.* 6. 3. see *Psal.* 104. 2. *1 Tim.* 6. 16.

ΣΗΛΑΖΟΥ

Verse 5. Before him went the pestilence] Dever the word signifieth such a disease, as cometh by a divine decree. So Hypocrits call the pestilence τὸ Θῆον, because sent by God in a spiritual manner, a stroke of his own bare hand as it were. Here it is made one of his Apparitours or purfivants, sent before him to destroy the *Canaanites*, as it had done the *Egyptians*.

Lib. de Missa  
privat.

And burning coals went out at his feet] Or, the carbuncle burning bile *Deut.* 32. 24. The Vulgar translateth it the devil, Others ἄρθεξ a deadly inflammation, whereof good *Oecolampadius* died, and was lamented by *Melanchthon*. But *Luther* very uncharitably (the best have their failings) wrote that he beleevd *Oecolampadius* ignitis *Satanae* telis & hastis confossum, subitanea morte periisse, that *Oecolampadius* died suddenly, being stabb'd to death with the fiery darts of the devil.

Verse 6. He stood and measured the earth] Not *Josuah* but God brought his people into the promised land, and divided it amongst them, *Psal.* 78. 55. Like as also he had divided the whole earth by bounds and borders to the several Nations *Psal.* 74. 17. and doth still appoint men the bounds of their habitations *Act.* 17. 26.

Camd. Elif.

He beheld and drove asunder the Nations] He did it with his looks, as it were: that is, with very little adoe. Let the Lord but arise onely, and his enemies shall be scattered, let him but frown, and they fall before him: If *Augustus* could frown to death *Afinius Pollio*: and *Queen Elizabeth* her chancellour *Haiton*, what shall we think of Gods bended brows?

And the everlasting mountains were scattered] i. e. those kingdomes of the *Canaanites* that were held firm and unmoveable as the mountains, yea rivetted as it were upon eternity, see *Num.* 13. 21. 31, 22. These were scattered, *diffilerunt* fell in peeces, and leapt this way and that way, as stones broken with a great hammer. God threshed these mountains, and beat them small, he made the hills as chafe *Isay* 41. 15. No worldly height could stand before him. By mountains here some understand Kings and Princes, as by hills, those of inferiour rank.

ΣΥΤΕΧΘΕΥΕΣ

His wayes are everlasting] Heb. his walks or journies, that is, his government of the world by his power and wisdom is perpetual, he never casteth off the care thereof: There are that referre the word *his* to the *Canaanites*, who had of old possessed the land without disturbance; But the former sense is the better.

Verse 7. I saw the Tents of Cushan] King of *Mesopotamia*, who tyrannized over *Israel* eight years, after *Josuah's* death: God selling his people to him for naught, and not increasing his wealth by their price, *Psal.* 44. 12. *Judg.* 3. 8. But delivering them in the end by that valiant *Oihniel*, who brought the tents of *Cushan* under affliction or vanity. Some render it *propter iniquitatem*, because of iniquity, and set this sense upon it: It was for sinne that God sold his people into the hands of *Cushan Riskathaim*, and yet afterwards sent them a Saviour: why then should they now despair of a seasonable return out of captivity, though by their sinnes they have provoked the Lord to wrath: sith if they returne unto him and seek his favour, there is yet mercy with the Lord that he may be feared? Loe, this is the right use of histories: and this is our duty to make observations to our selves, as did the Prophet here, *I saw the tents of Cushan*: I considered the thing that hath been, it is the same which shall



shall be, and that which is done, is that which shall be done &c. *Eccles. 1. 9. Historia fide monstrat. Dicuntur &c. τὸ ἰσχυρὸν τοῦ κυρίου.*

And the curtains of the land of Midian did tremble] *Cortina vel pelles &c.* When by the sword of the Lord and of Gideon they were cut off and discomfited *Judg. 7. 7. &c.*

*Verse 8. Was the Lord displeased against the Rivers?* As *Xerxes*, that brutish man, was against the Hellespont, for battering his bridge of boates, beating it and casting a pair of fetters into it? Was God thus angry against Jordan, and against the red-Sea? No such matter. If God seem angry at any time against the reasonlesse, or livelesse creatures, it is for a punishment of mans sin. But here his end and purpose was to shew; that he did ride upon those horses and charrets (the rivers, and sea) for the salvation of his people. He did so when time was: and that he will do so again, when time shall serve, this question in the text shews, that there is no question to be made of it.

*Verse 9. Thy bowe was made quite naked* ] *sc.* Out of the case. He meaneth, thy power was clearly manifested, and powerfully exerted against the nations above mentioned: so that all men might see plainly, that thou wert that man of warre, *Exod. 15. 3.* which shootest thine arrowes at a certainty, and never missest thine enemies, thy but-mark. See *Job 16. 12.*

according to the oathes of the tribes, even thy word ] *i. e.* according to thy promises to thy people, confirmed with oathes, even those sure mercies of David, or assured to David. Some render it, according to the oathes, those props of thy word. His word is sure and sufficient of it self: but, for our better settlement, and as a prop to our faith, He hath bound it with oathes: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, *Heb. 6. 18.* For now we may say with Solomon, For thy words sake, nay more, For thine oathes sake, and according to thine own heart hast thou done all this, *2 Sam. 7. 18, 21.* Thy love moved thee to make promise, yea, to give oath: and now thy truth bindeth thee to performe. All thy pathes to thy people now are mercy and truth, *Psal. 25. 10.* not mercy onely, but mercy and truth: not by a providence onely, but by virtue of a promise, ratified with an oath: This is sweet indeed; this deserves a *Selah*] to be set to it.

thou didst cleave the earth with rivers] *Exod. 17. 6. Psal. 78. 15, 16. Deut. 8. 15. Neh. 9. 15.* This cleaving the hard Rock, and setting it abroach, this turning of the flint into a fountain, *Psal. 114. 8.* was a work of Omnipotency, and is therefore so much celebrated. It maketh much to the miracle, that the earth was cleft with rivers: this importeth both the plenty and the perennity thereof: for the Rock, that is, the river out of the rock followed them, *1 Cor. 10. 4.* left in that dry and barren wilderness they should perish for want of water. The same God also who had given his people *petram aquatilem*, gave them *pluviam escatilem*, (as *Tertullian* phraseth it) Manna from heaven, Quails in great abundance, and never was Prince better served in his greatest pomp. He also defended them from the fiery serpents, and delivered them from a thousand other deaths, and dangers: all which mercies are here implied, though one onely be instanced: and all to ascertain the Saints how much God setteth by them, and what he will yet do for them, as occasion requireth. As he made the world at first, that he might communicate and impart himself to his Elect: so for their sakes doth he still preserve and govern it, ordering the worlds disorders by an over-ruling power, for his own glory, and their eternall good.

*Tertul. de patientia.*

*Verse 10. The mountains saw thee, and they trembled* ] *sc.* At the promulgation of the Law, *Exod. 19. 17. Psal. 114. 4, 6.* when God came with ten thousand of his Saints, *Deut. 33. 2.* and so terrible was the earth-quake, that it wrought an heart-quake, even in Moses himself, *Heb. 12. 21.* It is the office of the Law to do so: and happy is he, who terrified, and thunder-struck by the threats thereof, runnes to Christ for refuge, as to One who is able to save to the utmost them that come unto God by him, *Heb. 9. 25.* Some take mountains metaphorically, for the Mighties of the earth, and read it thus. The mountains saw thee, and they grieved. See *Num. 22. 3. Job. 2. 9, 10, 11.*

The over-flowing of the water passed by] the inundation of Jordan passed into the

the dead-sea, the lower part of it, I mean : like as the upper stood, and rose up upon an heap, *Josh. 3. 16.* being bounded and barred up by the Almighty power of God.

Gualth.

*the deep uttered his voice, and lifted up his hands on high* ] i. e. *summo consensu suffragatus est, &c.* It voiced, and voted for Gods judgements; helping forward the execution thereof.

Buchol.

*Verse 11. The Sun and Moon stood still in their habitation* ] viz. In the dayes of *Joshuah*, and upon his prayer, *chap. 10. 12, 13.* whereupon One crieth out, *O admirabilem piarum precum vim ac potentiam quibus etiam caelestia cedunt, &c.* O the admirable power of prayer, that worketh wonders in heaven! and oh the heroicall faith of *Joshuah*, the trophies whereof hee set in the very orbes of heaven.

As the sword  
of the Lord  
and of Gideon.  
Judg. 7. 18.

*at the light of thine arrowes, they went* ] By these shining arrowes, and glittering spears, some understand that terrible lightening, mixt with that horrible hail, *Josh. 10. 11.* with *Exod. 9. 23.* and then it is *figura plane poetica*, a Poeticall expreision: for the Poets call lightening *Διὸς Βέλος*, *Joves arrow*. See the like *Psal. 18. 14.* The huge hail-stones were Gods glittering spears, wherewith he slaughtered his enemies. Others suppose, that these things are meant of the arms and weapons of the Israelites, called *Gods arrowes and spears*, because used at his command, and ordered by him. This fence *Gualther* liketh better, as most comfortable to Christian warriors, who fight the Lords battels.

*Verse 12. Thou didst march thorow the land in indignation* ] Heb. *Thou didst walk in pomp, as a Conquerour, thorow the land, sc. of Canaan*, in contempt of the opposite forces, treading upon the necks of thine enemies, *Josh. 10. 24.*

*thou didst thresh the heathen in anger* ] See *Amos 1. 3. Mic. 4. 13.* God, by the hands of *Joshuah*, did all this. The most of the old inhabitants were destroyed. Some few fled into Africk, and left written upon a pillar for a monument to posterity; *We are Phœnicians, that fled from the face of Joshuah the son of Nave.*

Camd. Elisab.

*Verse 13. Thou wentest forth for the salvation of thy people* ] q. d. Thou wast Generalissimo in your expeditions, in the dayes of the Judges, who therefore were so successfull. How could they be otherwise, when God came with them into the field? If *Q. Elizabeth* could take for her Motto, *Cui adhaere, praest*, He to whom I adhere, prevaileth, how much more may Almighty God say as much?

*even for salvation with thine anointed* ] i. e. with *David*, *1 Sam. 16. 12, 13. 2 Sam. 5. 3, 16. and 19. 22. and 22. 51. Psal. 20. 7.* a lively type of Christ, that Messiah the Prince, the mystery of which promised Saviour, the ancient Jew-Doctours confessed to be contained in this text. It is not altogether unlikely, that the Prophet might intend here to point at Jesus Christ, when he saith, for salvation (*Jeshang*, whence *Jesus*) *for thine anointed, or thy Christ*. There are that read the words in the Future-tense, thus: *Thou shalt go forth for the salvation of thy people, sc. when Messiah that great Sospitator cometh: thou shalt wound the head of the wicked, sc. of the Devil, Rom. 16. 20. Thou shalt make naked the foundation of his kingdom, unto the neck.* Selah: thou shalt utterly destroy sin, death, and hell: A remarkable mercy indeed, a mystery of greatest concernment, and most worthy to be considered. *Gualther* carries the sense this way: and yet addeth, that if any please to refer the words to the history of the old Testament, they must be understood of those tyrants that persecuted the true Church, and whom God for Christs sake subdued and subverted, together with their kingdoms.

Acts 26. 7.

*Verse 14. Thou didst strike thorow with his staves, the heads of his villages* ] Heb. *thou didst pierce, or bore thorow, as with an awger, with his staves* (a Metaphor from shepherdy, according to that, *Psal. 23. 3.* *thy rod and thy staffe, &c.*) or, with his tribes (the *Δωδεκάφυλον*) that entred the land of promise: with these men, or with these weapons, though never so unlikely, thou diddest by the hand of *David*, wound the hairy scalp of thine enemies, those Pagans and persecutors: and much more wilt, by the Son of *David*, subdue Satan and his Complices.

*they came out as a whirl-winde to scatter me* ] Heb. *they tempested*, they raised an hurly-burly, being turbulent spirits, as the devil is, to disperse me, as the dust of the mountains is scattered before a whirl-winde.

*their rejoycing was as to devour the poor* ] i. e. *Poor me*, they devoured in secret, as if God had been nothing aware of their doings: and this was their exultation,

or

or rejoycing: they took pleasure in their cruelty, and promised themselves impunity.

*Verse 15. Thou diddest walk thorough the sea &c.* ] q. d. Shall they thus prevaile by iniquity? and did they carry the ball upon the foot till they had gotten the goale? Hath ever any waxed fierce against God, and prospered, *Iob. 9. 4?* I trow, not. *Thou that of old didd'st walk through the red sea, did'st tread it, or, foot it, and that most swiftly, as if thou had'st had thy change of horses.*

*Psal. 56. 7.*

*thorow the heap of great waters* ] which thou laid'st on heaps for thy peoples sake, so that, instead of being swallowed up, they were preserved thereby: Thou Lord, I say, hast many times since, (when all hope failed) opened a faire way for thy servants to escape out of greatest dangers: and so I trust thou wilt againe, when they most stand in need of thine heavenly help. *Cum res est in acie novacula &c.* God will be seen of his in the Mount.

*Verse 16. When I heard, my belly trembled &c.* ] Heard what? That speech of thine, *verse. 3.* whereunto the Prophet now returneth (after a long digression for the peoples support and comfort; Digressions in divine discourses are not alwayes and absolutely unlawfull. God sometimes draweth aside the doctrine, to satisfie some soule which the preacher knowes not: and, sparingly used, it quickeneth attention.) *O Lord I have heard thy speech* (touching Israels captivity, *chap. 1.* and after that, the Chaldeans calamity, *chap. 2.*) *and was afraid verse 3.* Neither was this a slight or sudden pang, and soon put over: but such as soaked to the very roots, so that *my belly, or my heart in my belly trembled;* See *Prov. 20. 27.*

*my lipps quivered* ] through want of naturall heate, which in this fright was gone inward to succour the heart: as souldiers upon the approach of an enemy run into the castle.

*at the voice* ] at the dreadfull denunciations of judgements.

*rottenesse entred into my bones* ] *Poetico more ex signis describit, saith Gualther.* The Prophet, in manner of a Poet, describeth his great feare, by the gracious effects and signes thereof in his body.

*that I might rest in the day of trouble* ] This was the fruit of his holy feare of Gods imminent judgements, and that contrition of spirit that followed thereupon: *viz.* that both *Hee*, and all that took part with him in those pious practises of sensibleness and self-abasement, should have peace with God, and be able to call their soules to rest in the evill day.

*when he commeth up &c.* ] i. e. The Chaldean spoiler.

*he will invade them with his troops* ] Or, *cut them in peeces.* And that this was done, See *2 King. 25.* and the book of Lamentations thorowout. Howbeit in judgement God remembreth mercy, as the Prophet had pray'd: for besides the favour that the Jews found at Babylon by meanes of *Daniel* and others, *Cyrus* having taken that city gave commandment, that no Jews, or any that spake the Syri-an tongue should be hurt, as *Xenophon* relateth: and after this he gave them free leave to return home.

*Verse 17. Although the figtree shall not blossom* ] Here the Prophet sheweth a well settled and a sedate mind indeed: that he had attained, and by prayer waded unto a blessed composednesse and *sabbath* of spirit, such as the cock on the dunghill medled not with, neither knoweth the worth of: it being the most precious and peerlesse jewel that ever the heart of man came acquainted with. It hath been before noted, that the Prophet here taketh out his own lesson of living by faith in the faile of outward comforts. *Origens* teaching and living were said to be both alike: *Habakkuks* were so. Divinity is practicall: If ye know these things, happy are ye if ye do them: As lessons of Musick must be practised, and a copy not read onely, but imitated: so is it here. It is a blashful thing *quando dicta factis erubescant*, as *Tertullian* hath it; when mens lives put their words to the blush, when *Sanctiores sunt aures plebis quam corda sacerdotum*, there are more heavenly doctrines in the peoples eares, then ever were in the preachers heart, as *Hilary* hath it: when (as One said of *Erasmus* his *Enchiridion*) there is more holinesse in an Authours book, then in his bosom:

*Plus sanctimonia conspicitur in ipso libello, quam in libelli Authore.*

*Exemplis*



*Exemplis sanè qui docet, ille docet.*

*Arist. Rhetor.  
Epist. ad Ephef.*

*Mr. Sam.  
Crook,*

*Aristotle* requireth in a Teacher, that he shew himself a patern of his own rules : and it is a good thing to teach (saith *Ignatius* ; ἐὰν δὲ λέγῃς ποῖός if thou practise the same that thou teachest. That is an excellent commendation indeed that is given to a late eminent Divine amongst us, that his life was but one continued Commentary upon his doctrine : and an exemplary sermon consisting of living words, or of words translated into works. *The just shall live by his faith*, saith *Habakkuk* : and that I do so, it shall well appear by my living upon God, when I have nothing else to subsist with ; by beleiving him upon his bare word, and that against sense in things invisible, and against reason in things incredible.

*Although the figtree &c.* .q d. Let warr come on, and with warr famine ; as it befell Jerusalem at the last siege in the dayes of *Zedekiah*, 2 *King.* 25. 3. *Jer.* 52. 6. *Lam.* 2. 11, 12. there was no relief left for the people, the enemy had eaten up all, as *Joel* 2. and made cleane work, so that faithlesse men were woe-begone, and ready to run mad for the sight of their eyes *Deut.* 28. 24. with 51. and to devour their own fingers, as *Pope Boniface* 8. did, when shut up close prisoner in *St. Angelo* and sorely straitened.

*Verse 18. Yet I will rejoyce in the Lord, I will joy in the God of my salvation]* This joy of the Lord was the Prophets strength, and kept his head above all waters of affliction. So it was *Dauids* at the sack of *Ziglag* 1 *Sam.* 30. 6. when *Saul* at the same time for want of it ran first to the witch, and thence to the swordpoint. A Good man hath God for his portion : and if any occasion of discontent or trouble befall him, he retireth into his Counting-house, and there seeth himself so well stored with unloosable graces and invaluable priviledges, that he cannot be greatly moved *Psal.* 62. 2. His soule in greatest straights can magnifie the Lord, and his spirit rejoyce in God his Saviour. Disquieted he may be sometimes for a season, till he hath recollected and better be-thought himself, we are staggering faith the Apostle, but not wholly sticking 2 *Cor.* 4. 8. for not the evenest waights but at their first putting into the ballance do somewhat sway both parts thereof, not without some shew of inequality, which yet after some little motion do settle themselves in a meet poise and posture:

*Verse 19. The Lord God is my strength]* And hence his joy of faith, and ability to beare up under pressures of afflictions as a man that is well lined within, and hath abundance of good blood and fresh spirits, can endure to go with leese cloths then another &c.

*And he will make my feet like bindes feet]* As these do swiftly and suddenly run up to the top of inaccessible rocks, so shall I quickly escape out of trouble, and walk upon mine high places againe in the holy land : Yea as *Jacob* after he had conversed with God at *Bethel*, lift up his feet and went lustily on his way to *Padan-Aram*, so shall I go lightly on my long journey to heaven ; and, having my soule suppled with the oyle of spirituall joy, I shall find it made more litch, nimble and ready to every good work.

*Gen. 29. 1.*

*to the chief-musitian on my stringed instruments]* This is *David-like* indeed, as in the whole prayer or long he resembleth that sweet finger of *Israel* : and the verse hath caused a cloud. *Euthymius* saith of *David*, that he was *Primi regis & lingua & cor & calamus*, the tongue, hart, and pen of almighty God. In the primitive times, happy was he held that could repeate aliquid *Davidicum*, any thing of *Dauids* doings. Our king *Alfred* translated the *Psalter* himself into his own Saxon tongue. *Andronicus* the Greek Emperour made it his manuell, his *Vade-mecum*. It appeareth by the contexture of this whole chapter, that the Prophet *Habakkuk* was well versed in the *Psalms*, which is a sweet field and Rosary of promises, a Summary of the old Testament saith *Luther* : the good soules Soliloquie, saith Another ; wherein are Amulets of com-

fort more pleasant then the pooles of Heshbon, more glorious then the tower of Lebanon, more redolent then the oyle of *Aaron*, more fructifying then the dew of Hermon &c. Most worthy to be laid up in that Persian casket embroydered with gold and pearle which *Alexander* reserved for *Homers Iliads*. Our Prophet as he partly imitated, and partly transcribed them in this Canticle, yea in this verse ( *Confer Psalm. 18. 33, 34.* ) So he concludeth as *David* many times beginneth, *To the chief-chaunter or Musick-master, or To him that excelleth, &c.* in the art of singing and playing on Instruments, those holy Levites whose charge it was 1 *Chron. 9. 33.* and for whom he doubted not but God would afford and provide new matter of Psalmody, by compassing his people about with songs of deliverance, *Selah Psalm. 32. 7.*

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A Com-

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A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Upon the Propheſie of  
ZEPHANIAH.

C H A P. I.

Verſe 1.



*Hebraei Pro-  
phetarum pa-  
tres, quot quot  
nominatim re-  
censentur, ipſos  
quoque prophetas  
ſuiſſe dicunt.*

*THE Word of the Lord which came unto Zephaniah]* which is (by interpretation) Gods Secretary, or Hidden-one, *Pſal. 27. 5. and 83. 3.* Or, as Hierome and ſome others will have it, Gods Watchman *Ezek. 3. 2. and 33. 7.* A fit name for a Prophet. *the ſon of Cuſhi, the ſon of Gedaliah &c.]* Theſe were, if not Prophets, (as the Jew-Doctours make them) yet men famous in the Church: as were

*Alexander and Rufus, though they be but mentioned and no more, Mark 15. 21. in the dayes of Joſiah]* who rained one and thirty years, but being in his minority, began not to reform religion, much corrupted in the dayes of his idolatrous father *Amon*, till the eighteenth year of his raigne, *2 King. 22. 1. and 23. 22.* whether before or after the Reformation, the word of the Lord came unto Zephaniah, Interpreters agree not. *Jeremiah* (his contemporary) began not to prophecy till the thirteenth year of *Joſiah's* raigne *Ier. 1. 1, 2.* at what time, (viz. in his twelfth year) he had begun to reform with a great deale of zeale, *2 Chron. 34. 3.* but with all he met with a great deale of oppoſition from the Princes and people who had been woefully hardened and habituated in their idolatry under *Manaſſeh* and *Amon*, and therefore with much difficulty drawn off. *Zephany* and *Jeremy* were ſingular helps no doubt, to that peerleſſe king in his zealous undertakings for God. But why he ſhould ſend to *Huldah* the Prophetesse, rather then to either of them *2 King. 22. 13.* what other reaſon can be given but that ſhe dwelt in the Colledge at *Jeruſalem*, and ſo was next at hand? And why He went up againſt *Pharaoh Necho*, and ſent not firſt to any Prophet to aſk their adviſe, what can we ſay but this, that ſometimes both grace and wit are aſleep in the holieſt and wariest breſts? and that the beſt of Gods Saints may be ſometimes miſcarried by their paſſion, to their coſt?

Ver. 2.



*Verse 2. I will utterly consume all things from off the land*] *Exordium plane tragicum*. A tragical beginning of a terrible sermon. Hard knots must have hard wedges; hard hearts, heavy menaces: yea handfuls of hell-fire must be cast into the faces of such, that they may awake out of the snare of the devill, by whom they are held captive at his pleasure. *2 Tim. 2. 26.* It is in the Hebrew, *gathering I will gather all things &c. q. d. g. I will pack up, I will take mine owne, and begone. Converram & convasabo omnia*, I will sweep away all by the beesome of my wrath, and leave a clean land behind me, for the finnes of those that dwell therein. The doubling of this denunciation *Colligendo Colligam* importeth the certainty, verity and vehemency thereof.

*Saith the Lord*] *Dictum Jehovæ.* You may beleeve it therefore: for every word of his is sure, and cannot be broken *Iohn 10. 35.* may not be slighted or shifted off *Heb. 12. 25.*

*Verse 3. I will consume man and beast*] *Heb. I will gather (as verse 2.) them, and cast them away as they do the sweepings of the house.* See the word used in this sense, *Psal. 26. 9. Gather not my soul with sinners &c.* God gathereth his people for a better purpose: both while they are alive, *Psal. 27. 10.* and when they dye, *Esay 57. 1* The righteous is taken away (*Heb. gathered*) from the evil to come: as a Shepherd gathereth his sheep when a storm is coming: or as a master of a family doth his jewels, when his house is on fire. But as for the wicked, they are gathered too, but it is for slaughter, as beasts in a pound, malefactors in a prison: and at the last day the tares shall be gathered and bundled up together for hels Furnace, *Mat. 13. 41. 42.*

*I will consume the souls of the heaven*] Made for mans use, to be to him for food, *Gen. 9. 2.* for physick and for delight, as companions of his life: hence it is threatened as a judgement to him to loose them *Ier. 4. 25.* and *10.* and here.

*An the fishes of the Sea*] Made likewise for mans use to feed him, *Num. 11. 5. 22. Luke 24. 42.* hence the latine *piscis* of *pasco* to feed, and the Hebrew *Berechah* for a fishpoole: the word signifieth a blessing *Gen. 12. 2.* with *N. b. 2. 14.* Now the Lord here threateneth destruction to beasts, birds, and fishes, not by way of Hyperbole, as the Rabbines dreams: but because in common calamities, in warlike tumults, and when God will destroy a people indeed, the beasts also are killed up, the fowles hunted away, the fish-pooles waited, &c. Let those that will not beleeve this, look into *Illyrium, Thracia, Macedonia, Greece,* and divers parts of *Turky*, laid utterly desolate and empty both of men and other creatures. *Hierome* upon this text, and likewise upon *Hos. 4.* affirmeth the same of his native countrey, wasted so with Warre, *ut, præter cælum & cœnum, & crescentes vipres & condensa sylvarum, cuncta perierint*, that besides ayre and earth, and briars, and Forrests, all was destroyed. And that we may not wonder at this severitie of God, hear what the same Father saith elswhere of his ungracious countrymen: *In mea patria deus Ven er est, & in diem vivitur, & sanctior est ille qui dior;* In my countrey their belly is their god, their glory is in their shame, they minde earthly things: and so their end hath been destruction, and utter desolation, as *Phil. 3. 19.* *Gualthers* Note here is very good: herein we may observe, saith he, the judgement of God and his wonderfull providence: that whereas we see in populous places, rivers and pooles to abound with fish, woods and fields, with birds and beasts, though they bee continually caught, and carried away: yet where there want men to make use of them, there are few or none to be found. For as they were all made for man, so when men are consumed, they also are consumed, as is here threatened. *Non ita temerè fieri putemus, &c.* Let Gods hand herein be acknowledged, and his anger appeased by faith in Christ Jesus and repentance from dead works, that our land may be sowed with the seed of men and of beasts.

*Epist. ad Clremar.*

*And the stumbling-blocks with the wicked*] Those *Balaams blocks*, those moments and monuments of idolatry, that so much offend God, and cause offence and ruine to those that worship them, (as *Eucherius* interpreteth it) who are here called wicked, with an accent, and by a specialty.

*In lib. Reg.*

*And I will cut off man from off the land*] Even the better sort of men too, who shall be wrapt up together with the wicked in the common calamity. The good figges as well as the bad are packt to *Babylon*; but with this difference that God will there

set his eyes upon the good for good. *Ier.* 24. 6. as the corne is cut down as well as the weeds; but for better purpose.

*Saith the Lord*] who hath spoke it twice that you may once well observe it, and lay it to heart.

*Verse 4. I will also stretch out mine hand upon Judah*] To whom I have so long stretcht out my hand in vain to reclaime them. *Esay* 65. 2. *Prov.* 1. 25. If God do but put forth his hand to afflict, as Satan solicited him to doe against *Job*, chap. 1. 11. and 2. 5. who can abide it? but if he stretch it out as here, woe be to those that must feele the waight of it. His hand is a mighty hand. 1. *Pet.* 1. 6. the same that spansse the heavens; and holds the earth as a very little thing *Esay.* 40. Lord, saith *David* (who had felt it in part) *who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. q. d.* Let a man fear thee never so much, he is sure to feele thee much more who falleth under the stroke of thine heavy hand. Oh keep out of his fingers, who can crush us to death before the moth, *Job.* 4. 19.

*And upon all the inhabitants of Jerusalem*] who are therefore worse then others because they should be better: and shall fare the worse for their external priviledges wherein they glory.

*And I will cut off the remnant of Baal from this place*] That which remained since *Josias*'s reformation 2 *King.* 23. 3. 4. 5. saith *Diodate* shall a Nation be born at once *Esay* 66. 8?

*And the name of the Chemarims*) Baals chimney-chaplines, They are translated idolatrous priests, 1 *Chron.* 23. 5. But because we find them here mentioned as distinct from the Priests, therefore many Expositores hold that they were certain Ministers of their idolatry different from the priests; such as the Monks are among the Papists. The vulgar rendereth it *Editnos* Underlings to the other Priests: *Elias* in *Tisby* saith they were such as were shut up in cloisters, *Chemarim Atrati* thy are called, either from their black garments, or because they were smutched with burning incense, or from the brand-markes they had superstitiously set upon their bodies, or because of their pretended fiery zeal and fervency in their religion, such as are the *Sacerdotes Seraphici* among the Papists, who falsely and foolishly call them, the *Lights of the World*; *sc.* to light them into utter darknesse.

*Verse 5. And them that worship the host of heaven upon the house tops*] Called elsewhere the *Queen of heaven*, the constellations and heavenly bodies: whom they thought to worship so much the more acceptably, if in an open place, and on high, in the very sight of the starres. *Observent ista qui hodie Astrologiam judicariam profitentur*, saith *Gualther*, Let those amongst us observe this, who professe judiciary Astrologie: for these worship the starres no lesse then did the heathens of old, and doe openly bring in Heathenisme again; whiles (first) they call the starres by the names of those heathenish deities, that ought to be abolished: and next, they subject to those starres all events of things, yea man himselfe as touching all his manners and fortunes, which the Scripture affirmeth to depend upon the eternal providence of God alone. This is intolerable impiety and they that fall into it, shall not escape the just judgement of God.

*And them that worship, and that swear by the Lord (or to the Lord consecrating themselves as by oath to his service) and that swear by Malcham*] that is, by their King, as the Egyptians did of old, *Gen.* 42. 15. The Spaniards at this day, in the pride of their Monarchy are grown also to swear by the life of their King. There are a sort of mongrell Christians in the East called *Melchites*, as one would say *Of the Kings Religion*, because they resolved to doe as *Melech* the King commanded them, though it were to make a mixture of religions, as these in the text would, and as our late Modelatours *Sancta Clara*, and others, of whom one said well, that they had made a pretty shew, had there been no Bible, to tell us, that the jealous and just God hateth and plagueth halting betwixt two, lukewarmnesse and neutrality in religion, all drow-baked duties, speckled birds, plowing with an Oxe and an Asse, mingled feeds linsey-wolfsey garments *Lev.* 19. 19. Upon which text the *Doway* Doctors note is, Here all participation with heretiks and schismatiks is forbidden. But by *Malcham* most understaud here an Idoll of the *Ammonites*, otherwise called *Melech* served in *Tophet* near to *Ierusalem*, and in the mount of Olives, called therefore the mount of corruption 2 *King.* 23. 13. Which God could not but see, as oft as he looked out of the Sanctuary. These worshippers of *Malcham* would not utterly

*Espec. Eux.*

*Niceph.*

utterly renounce the true God, but they would set up others with him as partners: this would not be endured. Such were of old the Samaritanes among the Jewes, the Ebionites among the Christians, the Papists at this day, who swear by God and Saints, and pray to God and his Saints, and commit themselves to them (together with God) as their *Tutalars* and *Patrons*.

*Verse 6. And them that are turned back from the Lord* ] Not grosse idolaters, but yet treacherous backsliders, that fall off from their former forwardnesse, that turn from the holy Commandement, *2 Pet. 2. 21.* that depart *à post Dominum*, from after the Lord, as the Hebrew here hath it, *Apostates*, those worst of men; that do not onely not fulfill after the Lord, as *Caleb*, but utterly forsake him. An heavie judgement awaiteth such. *God shall lead them forth with the workers of iniquity, &c.* Psal. 125. 5.

*and those that have not sought the Lord, nor enquired after him* ] diligently sought him, *Heb. 11. 6.* zealously enquired after him, as after a lost jewel, *Jer. 29. 13.* God will visit for unzealousnesse; and curse those that do his work carelessly, cursorily, in a perfunctory, formall, bedulling way.

*Verse 7. Hold thy peace at the presence of the Lord God* ] When his hand is upon thy back, let thy hand be on thy mouth. Chat not against him, murmur not at his menaces, but stand mute before him. He is the *Lord God*, Three in One, and One in Three: thou art also alwayes in his presence, which thou canst not flee from them, *Psal. 139.* therefore see *Hab. 2. 20.* with the Note and the rather because God stands over thee with his judgements.

*for the day of the Lord is at hand* ] wherein he will powerfully declare himself to be a God that cannot lie, and that his wrath is *quo diuturnior et minaciôr*, the longer in coming the heavier it lights. This was soon after fulfilled in the death of their good king *Josiah*, with whom died all the peace and prosperity of that people: and Judea often changed her masters, but not her miseries, till at length shee was carried captive to Babylon.

*For the Lord hath prepared a sacrifice* ] That is, a bloody slaughter of you, by the cruel Chaldees, who shall sacrifice you, that have so much gloried in the multitude of your sacrifices: and God shall glorifie himself as much now in your just destruction, as ever he did in your forefathers commendable devotion.

*he hath bid his guests* ] The Babylonians, and (after they have filled themselves) the birds, and beasts, as *Rev. 19. 17, 18.* so that ye shall have *sepulturam in sepulcrum*, a gravelesse buriall.

*Verse 8. And it shall come to passe in the day of the Lords sacrifice* ] Or, good cheer: for at their sacrifices they used to feast their friends: and here the Lord is providing dainties for his guests; viz. the flesh of Princes, gallants, courtiers, *vers. 9.* merchants, 11. who use to eat the fat, and drink the sweet, *nourishing their hearts as in a day of slaughter*: and now also for a day of slaughter: when the beasts shall tear their flesh, and the birds bare their bones. Jam. 5. 5.

*that I will punish the Princes and the Kings children* ] Who might seem to bee safest of any, and farthest off from danger: but Gods hand can easily reach them, and shall do with the first, because their faults flie fast abroad upon those two wings of *Example* and *Scandal*. See this threatening fulfilled in *Josiah's* sonnes (those degenerate plants, *Heroum filii noxa.*) *Jehoahaz* ambitiously stept into his fathers throne before his elder brother, and was soon after carried down to Egypt, and there slain. *Jehoiakim* the elder brother succeeded him: but rebelling against the king of Babylon, he was carried captive, and dying by the way, was buried with the buriall of an asse, being cast out to be torn by birds and beasts, according to this prophesie. *Jechoniah* came after, and was likewise carried into captivity: but because he hearkened to *Jeremiah*, perswading him to yeeld, and to go into voluntary banishment, he had some good dayes toward his latter end, *Jer. 52. 31, 32.* Lastly *Zedekiah*, another sonne of *Josiah*, was made king; who as hee was worse then the former, so he sped worse. See *Ier. 39. 6, 7.* *potentes potentior torquebantur.* Jer. 22.

*and all such as are clothed with strange apparell* ] Those gallants, that imitated in their raiment those whom they most inclined to; some the Egyptians, others the Babylonians. A vanity not known in England, they say, till the warres in



Camd. Elif.  
215.

Oh what enemy of thine hath taught thee so much vanity? said Mr. John Fox to his son, returning from his travels, and attired in a loose Outlandish fashion. Hist. of Modern Divi. pag. 279.

Holland. And (as *ex malis moribus bona leges*) then first were great ruffes, with huge wide sets, and cloaks reaching almost to the ancles, no lesse uncomely then costily, restrained by Proclamation. Now, what so common with our fashion-mongers (against whom this is a stinging and a flaming text) then to bee clothed with *strange apparell, a la mode de France* especially, and other Popish countries. But what faith One, Borrow not (fashions) of the Egyptians: if you do, you may get their biles and botches: of the Polonians, lest you get the *plica Polonica* in your hairy scalps: of the French, lest the *lues Gallica* befall you. Those that affected the Babylonian habit, were sent captives to Babylon, *Ezek.* 23. 15. and those proud Dames (whose wardrobe is inventoried, *Esay* 3. 16. &c.) were a cause that the *mighty men fell in battle*, ver. 25. 26. *Seneca* complaineth, that many in his time were more solicitous of their attire, then of their good behaviour; and that they had rather the Common-wealth should be troubled, then their locks, and set looks. And doth not our age abound with such fantastical *Cincinnatiuli*.

*Verse 9. In the same day also will I punish all those that leap on the threshold* ] i. e. Great mens officers, who by an absolute power went into other mens houses, and to whom no doors were shut, saith Mr. Diodate. *These leap upon the threshold*, that is, with great impudency, and insolency, they invade and spoil other mens houses, and do what they list, like so many *Lurdaines*, or *Lord-dames*: neither dare any question, or controul them. Loe such things were done in good *Josiah's* dayes, without his consent, or so much as knowledge: for none might be suffered to come to him with a complaint; all wayes being shut up by those great Ones about him, whose houses were by that means filled with violence and deceit ] that is, with those ill-gotten goods, got by wrench and wile from the right, but unrelieved possessours, through the might and flight of those unconscionable under-Officers.

*Verse 10. There shall be the noise of a cry from the fish-gate* ] called also the first-gate, *Zach.* 14. 10. whereat the Caldeans entred, and caused a great hubbub, as in such a case is usuall.

Jerusalajim.

and an howling from the second ] Called by the Chaldee Paraphrast, the bird-gate: there was also one called the horse-gate, *Jer.* 31. 40. Some understand the text, not of any gate, but of the second part of the city: for there was the upper town, and the lower town, (whence Jerusalem is of the duall number) and the tower of David, on the hill of Zion. Others, of the Colledge where *Huldad* dwelt, 2 *King.* 22. 14. a school of learning, as the Chaldee interpreteth it, and called *Mishneh*, as you would say, a place of repetition, or of catechising the younger sort; with whom nothing sticks but what is repeated to them over and over, as the knife goeth over the whetstone. *Shanan* & *Shanah* repesire, sicut in *acuendo*. See *Deut.* 6. 7.

and a great crashing (or shivering, Heb. *shebhar*) from the hills ] *Gareb* and *Goth*, *Jer.* 31. 39. and the rest that were round about Jerusalem, *Psal.* 135. 2. The Prophets scope is to shew that all places shall be full of tumult and out-cry, upon the approach of the enemy. They that would not listen to the sweet voice of God inciting and inticing them to repentance, have now their ears filled with hideous and horrid notes, and noises.

*Verse 11. Howl ye inhabitants of Maktesh* ] Or, of the mortar, or of the low and hollow place, of the base-town, where corn was brayed in mortars, before Mills were in use. These are here called upon to turn their laughter to mourning, and their joy into heaviness, to weep and howl for the evils that shall come upon them, *Jam.* 4. 9. and 5. 1. but especially for their sinnes, the cause of those miseries: for Gods judgements upon sinners are feathered from themselves: as a fowl shot with an arrow feathered from her own body.

for all the merchant-people are cut down ] The merchant-men were wont to furnish the mortar-men, such as dealt in corn, Spicery, and the like. These shall be cut down, as being more like *Canaanites* (a people devoted to destruction) then *Israelites*, a people saved by the Lord, the shield of their help, and the sword of their excellency. *Deut.* 33. 29. See *Hof.* 12. 8. with the Note. He is a merchant, the ballances of deceit are in his hand, he loveth to oppress. See *Amos* 8. 5, 6. *Mic.* 6. 10, 11, 12. Merchandise well managed, is of great use to Kingdoms and States, for many reasons. 1. For descrying the counsels and strength of other Nations. 2. For procuring

Vide Carol.  
Paschalij legat.  
cap. 7. p. 24.

procuring the love and friendship of forreine Princes and people. 3. for exchanging of commodities: for *non omnia fert omnia tellus*. 4. for gaining experience of many and great matters: this caused *Thales*, *Hippocrates*, and *Solon* to exercise merchandize. 5. It occasioned the building of many famous cities. *Massilia* for one, as *Plutarch* writeth. Neverthelesse this honourable profession is much abused by those whom *Nahum* calleth *cankermouths* chap. 3. 16. for their covetousnes luxury, oppression, bringing in unnecessary wares (that emasculate and dissolve mens spirits) and hereticall books that undoe their soules; and lastly for their carrying out the wealth of their country to strangers, yea to enemies sometimes. Hence they are justly cut down by God, and are to be ordered by the Magistrate according to *Lev.* 19. 35, 36. *Dent.* 25. *Ezek.* 45. 9, 10, 11, 12.

*all they that bear silver are cut off*] The rich traders that had *marcupia plena*, and carried money in great burthens, these shall be also cut off or silenced, have nothing to say for themselves why they should not be destroyed with the rest, as those that have been *involuti argento* as the vulgar translation hath it here, so wrapped up in their money, and affected to it, as that it hath rather possessed them, then they it. *Cor habent in are non in athere*, their heart goeth after their covetousnesse *Ezek.* 33. 31. Here they are called *Portatores argentei* silver-carriers, sumpter-horses, laden with thick clay. Silver is that which the basest element yeeldeth, the most savage Indians get, servile apprentices work, Midianitish Camels carry, miserable muck-worms admire, covetous Jewes swallow, unthrifty Ruffians spend &c. It is to be wondred (saith One) that treading upon these minerals, we cannot condemn them. They lye furthest from heaven: and the best of them are in India furthest from the Church: and yet how many doth money make to run quick to the devill on an errand, and payes them home for their paines?

*Verse 12. I will search Jerusalem with candles*] which yet he needs not do, sith the darknesse hideth not from him, but the night shineth as the day: the darknesse and the light are to him alike, *Psal.* 139. 12. Confer *Job* 34. 22. *Ier.* 23. 24. *Deo obscura lucent, muta respondent, silentium confitetur*, Night will convert it self into noon before God, and silence become a speaking evidence. His eyes also are a flaming fire, that needs no outward light, but sees by sending out a ray &c. but when Jerusalem is threatened to be searched with lights, the meaning is, that it shall be set all upon a light fire, and the inhabitants ferretted out of their lurking-holes, their Princes and potentates pulled out of privies and sepulchers by the pursuing enemy, as *Hierome* out of *Iosephus* here affirmeth they once were. Besides that, they shall be brought to a particular and punctuall account for their sins: God will be very exact and accurate with them that way; setting all their evill deeds in order before their eyes *Psal.* 50. 21. and bringing wrath upon them to the utmost 1 *Thess.* 2. 16. This is fearefull *Psal.* 130. 3. and shall be fulfilled especially at the last day, when wicked men shall give an account *minutatum* of all their Atheisticall thoughts *Psal.* 14. 1. ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him *Iude* 15. with the whole world flaming about their ears 2 *Pet.* 3. 7, 10, 12. 1 *Cor* 4. 5. 2 *Thess.* 1. 8.

*and punish the men that are settled on their lees*] *Coagulati* curded or thickened, congealed and condensed: that are habituated and hardned in their evill practises, that have got a sward, nay a hoof upon their hearts; that have brawny breasts, and horny heart-strings; that stick stify in the mire of their sins as *Moab* *Ier.* 48. 11. and, being deeply drowned in the world, are desperately divorced from God, whom they basely fancy to be a God of clouds, one that howere he speak big words, yet will do neither good nor hurt.

— *mibi hac mortalia curat.*

*that say in their hearts*] As that saplesse fellow doth *Psal.* 14. 1. Some set their mouths against heaven, and shame not to utter their reasonings and resolutions of this kind. These are *Epicuri de gregi porci*: such as was *Lucretius*, *Diagoras*, *Horace* with his

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Horat. *Serm.* \*

— *credat Indæus apella.*  
*Non ego, namq; deos didici securum agere eunum &c.*

Let the Jews beleve a Providence: not I &c. saith that profane Poet. But behold here were Jews yea and that in good *Iosiah's* dayes, that said in their hearts (those feculent hearts of theirs, full of dregs and dross.)  
*the Lord will not do good, neither will he do evill]*

*Nec bene pro meritis capitur, nec tangitur ira.*

Of such practicall Athiests that say in their hearts there is no God, and live thereafter, there are great store even amongst us: of such dust-heaps we may find in every corner. And when men are once arrived at this *Terra del Fuogo* this desperate degreë of Atheisme, what wonder though they run riot in all sinfull licentiousnesse.

*Verse 13. Therefore their goods shall become a booty]* Their evill-gotten goods  
*Ecc. 4. 1, 2, 3. ver. 9. 11.* (for a proof of my providence which they blushed not to deny) shall be carried away by the Chaldees, to their unmedicinable sorrow and heart-breake.

*and their houses a desolation]* because built in blood. See *Nab. 2. 11, 12.*

*they shall also build houses but not inhabite them &c.] Ex lege mutuatur minas.* That they might the more regard his words, The Popet makes use of the menaces of the Law *Deut. 28. 30. 39.* whereof the Prophets were Interpreters: applying, as here, the generall doctrine thereof to the people of their times. To rebuke or exhort men in good words, in Gods own words, is the readiest way to prevaile with them: unlesse they be *Lucifuge scripturarum* (as *Tertullian* saith of the Marcionites and Valentinians) which yet will take hold of them howsoever *Zech. 1. 6.*

De Resur.  
carn.

*Verse 14. The great day of the Lord is neer, it is neer]* It is the day of the Lord, that fatall day appointed by him to ruine the nation: for with him it is all one whether it be done *against a nation, or against a man only Iob 34. 29.* Next, it is his great day; because therein the great God will set himself to do great matters: How much more at the day of judgment called also a great day *Rev. 6. 17. and 16. 14.*

This great day is neer, yea very neer, it hasteth greatly] it hath wings and wind under those wings, as *Zech. 5. 9.* it will be upon men ere they are aware: neither will any thing more hasten it then their security, and searelesnesse. Think the same of the last day which cannot but be at hand, and then the transgressours shall be destroyed together: the end of the wicked shall be cut off *Psal. 37. 38.*

*even the voice of the day of the Lord]* Methinks I heare it.

Ovid. 5. *Fast.*

*Fallor? an arma sonat? non fallimur, arma sonabant.*  
*Mars venit, & veniens bellica signa dedit.*

Surgite mortui  
venite in iudicium.

*Hierome* speaketh thus of himself, whether I eat, or drink, or sleep, methinks I heare that last trump sounding these words in mine eares, *Arise ye dead and come to judgment.* A very necessary meditation.

*the mighty man shall cry there bitterly]* How much more the *turba imbellis*, the weak and cowardly? they shall take up a loud lamentation, and cry with the breaking of their loines.

*Verse 15. That day is a day of wrath, a day of trouble, and distresse &c.]* By this *Synathroismos* or heape of words, the Prophet would affray and arrouse the dead and dedolent sinners, settled upon their lees, so wedded and wedg'd to their wicked practises, that nothing can sunder them, but an extraordinary touch from the hand of heaven. See *Joel 2. 1, 2, 3.* and *Amos 5. 18, 19. 20.* with the Notes, and consider what the terrour of the Lords last day will be.

*Verse 16. A day of the trumpet]* with its horrid *Taratantara* and alarme] not of those that shout and praise God, neither with a noise of joy and triumph as

Numb.



*Num. 23. 21. Pſal. 47. 5. Ezra 3. 11. 12. but of thoſe that ſhout with broken ſounds in the day of battel, as Amos 1. 14. in claſſico with a vociferation, and horrible howling, ſuch as the Turks at this day make, when they ſtorm a city.* *Turk Hiſt.*

*againſt the fenced cities and againſt the high-towers] wherein ye truſt, but in vaine. Theſe high-towers were built at the corners of the walls. Hence the Hebrew text here hath it, Againſt the high-corners. Great men and ſuch as beare up the weight of the common-wealth are ſometimes called by this name 1 Sam. 14. 38. Draw ye neer hither all ye chief of the people: Heb. All ye corners. See the like Zach. 10. 4. Judg. 20. 2. Neither men nor meanes were ever true to thoſe that truſted them. Our help is in the Name of the Lord, that ſtrong tower where to the righteous run and are ſafe Prov. 18. 10.*

*Verſe 17. And I will bring diſtreſſe upon men that they ſhall walk like blind men] The Dutch have a Proverb, God puts out the eyes of him whom he intendeth to deſtroy: i. e. he beſotts and infatuates them, they ſhall be conſilij & auxiliij inopes: in rebus liquidis aqua barebit, they grope for the wall like the blind, they grope as if they had none eyes, they ſtumble at noon-day as in the night, they are in deſolate places as dead men, Eſay, 59. 10. This was long before threatened Deut. 28. 28, 29.*

*becauſe they have ſinned againſt the Lord] Sin is the mother of miſery. See my Love-tokens pag. 111, 112. &c.*

*and their blood ſhall be poured out as duſt] Then which nothing is more vile and abject, the enemy ſhall make no more of ſpilling their blood, then of ſprinkling a little duſt.*

*Copioſiſſimè & abjeſtiſſimè. Tatrou.*

*and their fleſh as dung] ſpread upon the land to manure it. The Hebrew word for fleſh here may ſeem to ſignifie wormes-meat. Our bodies are no better, why then do we pamper and prink them up?*

*Lechum. Druf.*

*Verſe 18. Neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lords wrath] We were not redeemed with corruptible things as ſilver and gold 1 Pet. 1. 18. Money hath drowned many a ſoule 1 Tim. 6. delivered none. See Prov. 11. 4. with the Note, Eſay 13, 17. Ezck. 17. 19. It is righteousneſſe and not riches that delivereth from death Prov. 10. 2. Money can neither pacifie God, nor ſtill the conſcience, nor ſtop the enemies mouth, but inflame them rather with an unſatiſfiable deſire of enjoying all, as Rome did the Gaules, and Cyprus the Romanes: and as the pearles, uſually caſt out with the flood, and gathered at the ebbe, drew Caſars affection for the conqueſt of Brittain.*

*Sextus Rufus.*

*Sueton.*

*but the whole land ſhall be devoured by the fire of his jealousie] The ſins of Gods people are not onely diſobediences but treacheries; becauſe of the covenant. God is thereby provoked to jealousie which is cruel as the grave, or hard as bell; the coales thereof are coales of fire which hath a moſt vehement flame. Cant. 8. 6. the word ſignifies the conſuming flame of God.*

*for he ſhall make even a ſpeedy riddance of all them that dwell in the land] Sweet cleane by God with the beſom of deſtruction: ſo that the land was deſolate after them Zech. 7. 14. Affliction roſe not up the ſecond time, Nah. 1. 9. See the Notes there, and learn to give God the glory of his ſeverity againſt ſin,*

CHAP. II.

*Verſe 1. Gather your ſelves together, yea together) Excutite vos, iterumque excutite. Fanne your ſelves, yea fanne your ſelves. The precept is doubled, as it is likewiſe Num. 3. 40. and 2 Cor. 13. 5. to ſhew the neceſſity of our doing it, as alſo the utility if well done, and laſtly our croſſneſſe and averſneſſe thereunto, together with Gods exceeding great deſire that it ſhould be thoroughly done for our greateſt good. Grievous things he had threatened in the former chapter: all which to prevent, he here preſcribeth them a courſe of ſelf-examination, and thereupon ſound converſion: ſo true is that of an ancient Ideo minatur Deus ut non puniat, God doth therefore threaten that he may not puniſh. It is as if God ſhould thus ſay, Behold*

*Tremell.*

*Iſid.*

Behold thou art in danger of destruction ; is it not therefore high time to search, yea to be serious and exact in the scrutiny ? to gather thy dispersed wits together, to summon the sobriety of thy senses before the barre of thy best judgement ? to consider and consult what is fit to be done in this case ? to have thine eyes in thine head, with *Solomons* wise man *Eccl. 2. 14* Yea to have thine eyes like the windows in *Solomons* Temple, broad inward *1 King. 6. 4*. Mens minds are naturally as ill set as their eyes : they turne neither of them inward. *Lamia*-like they are sharp sighted abroad to discern other mens faults: but blinde at home to take notice of their own. Nature shewes no sinne : *what is our iniquity or our sin*, said those in *Jeremy* when wrath was even breaking out upon them *Jer. 16. 10* ? so *Hos. 12. 8*. Men deal with their souls as some doe with their bodies ; who, when their beauty is decayed, they desire to hide it from themselves by false glasses, and from others by painting : so their finnes, from themselves by false glosses, and from others by excuses. But he that thus hideth his finnes cannot prosper, *Prov. 28. 13*. he must not look for gains his prosperity *3 Joh. 2*. but for further hardnesse of heart, *Prov. 28. 14*. and hor- rour of conscience *Psal. 3. 1. 3*. For God will not scarfe mens bones before they are set, nor lap up their sores before they are searcht. Wherefore Search you, search you O Nation, &c. Search your selves to the quick, sift you to the branne, lay your hands upon your hearts, thrust them deep into your bosomes with *Moses*, so shall you take them out again leprous as snow *Exod. 4. 6*. Commune with your consciences and be still, or make a pause. *Psal. 4. 4*. lay a peremptory charge upon them to be true to you, and to doe their office impartially, in laying open how many trans- gressions are wrapt up in your finnes, *Levit. 16. 21*. in bringing them all forth to you, as they in *Ezra* brought forth the vessels of the Sanctuary, by number and by weight, in their circumstances and aggravations. Why should God say unto thee of thy finnes,, as once *Samuel* did to *Jesse* of his sonnes, Are these all thy children ? Conscience, if not charged to the contrary, and well watched, will either lye to thee, as *Gebezi* did to his Master : or at least subtract a part of thy finnes, as *Ananias* and *Saphir* did a part of the price. Search therefore, and follow your work close, that ye may say with *Ephraim Jer. 31. 19*. After that I was made known to my selfe, I repented, and with *David*, I examined my wayes, and finding all out of order, I turned my feet to my testimonies, *Psal. 119. 59*.

Ezra 8. 34.

ut veniant de-  
siderati omni-  
um gentium  
Jun.

O nation not desired] As not desireable : having nothing of worth in thee wherefore any should be found of thee, or seek any further after thee, *Daniel* was a man of de- sires, chap. 9. 23. *David* a man after Gods own heart. *Moses* fair to God, *Acts 7. 20*. The Saints are the desired ones of all Nations, as some read that text *Hag. 2. 7*. The precious sonnes of Zion comparable (not to silver onely, as the word here used import- eth, but) to fine gold, *Lam. 4. 2*. As for the wicked, they are all drosse, *Ezek. 22. 18, 19*. and God doth so little desire them, as that he putteth them away, or maketh them to cease as drosse, *Psal. 119. 119*. and commandeth others to doe the like by them, *Prov. 25. 4, 5*. Some take the words in the active sense, and render them, O nation not desirous : viz. to search thy wayes and turne again to me. Thou that hast no minde to be dealing with thy selfe, or to draw nigh to me, but hadst as leife bee knockt on the head, as doe either : *Gens vacua desiderio*. O nation void of any good desires. Whereas *ota Christiani hominis vita sanctum desiderium est*, the whole life of a good Christian is one continue desire after God, his kingdome, and the righteousnesse thereof. *Mat. 6. 33*. he followeth after it *Prov. 21. 21*. as an Ap- prentice followeth his trade, though he be not his craftsman. Some faint de- sires, luskish longings, short-winded wishes may be found in a wicked man ; but they rise not up to the full height of well-knit resolution for God. Like they are to Meteors that are carried above the earth, but not united to the Element of fire : therefore they fall and return to their first principles : like ice which melteth in the day, and hardeneth again in the night : like the sluggard in his bed, that puts out his arme to rise, and then pulls it in again. See *Psal. 78. 34. 38*.

August.

Verse 2. Before the decree bring forth] The decree is great-bellied, and will short- ly bring forth, if not prevented. There is an execution towards : and if course bee not timously taken, ye are like to pay, not the debt onely, but charges and damma- ges : Look to it quickly before the decree &c. Here are three cautionary Befores, as there are four comfortable Yets to be read *Zach. 1. 17*. God yet offers them mer- cy

cy as *Alexander* did those he warred against, whiles the lamp burned : and as *Tamerlane*, whiles the white flag was hanged out. See *Ier.* 18. 7. 8.

*Before the day passe as the chaffe*] Before that day of the Lord that is near, very near, chap. 1. Verse 14. 15. Passe upon you, and ye become as chaffe before the wind, as the dust of the mountains before the whirlwind. O fan you, fan you: or else God will fan you after another fashion; search you, or he will soone search you with candles, chap. 1. 12. gather your selves together, or he will gather your souls with sinners, and your lives with bloody men, *Psal.* 26. 9. would men but judge themselves, God would not judge them, *1 Cor.* 11. 31. did they but see their sinnes to confession, they should never see them to their confusion *Prov.* 28. 13. would they but meet God, as *Abigail* did *David*, they might disarm his indignation. Saving a little pains in this case, doubleth it: and the best that can come of negligence is repentance. It is better that we should try our selves, then that he should try us in his furnace of temptation, or other affliction. Do it therefore before the day passe as the chaffe, or before the chaffe or stubble passe in that day, passe before the wind where with God shall winnow you, who would not winnow your selves. The scholer that will not scan his own verbes, shall find that his master will scan them to his cost. And the tradesman that will not cast up his books, shall have his books to cast up him at length.

*Before the fierce anger of the Lord come upon you*] As a mighty torrent of fire, such as you are never able to avoid or abide. Abused mercy turneth into fury: neither will God suffer his patience to stand still for a sinning stock. Twice in a breath these hypocrites are here told what to trust unto, for more suretie.

*Verse 3. seek ye the Lord all ye meek of the earth*] Here the prophet turneth himselfe to the better sort: for upon those hypocritical halters afore mentioned he had but lost his sweet words; he did but wash a blackmore. We read not in Scripture of any hypocrites conversion; and what wonder? for whereas after sinne, conversion is left as a means to cure all other sinners, what means to recover him who hath converted conversion it selfe into sinne? This made our Saviour say to his Disciples concerning the Pharisees those cankered hypocrites, *Let them alone*, *Mat.* 15. 14. and himselfe weary of wasting words upon them called to the multitude and said. *here ye and understand*, verse 10. In like sort this Prophet here, *Seek ye the Lord*: for it is past time of day with them to seek him: therefore they shall goe with their flocks, and their herds to seek the Lord, but they shall not find him: he hath withdrawn himselfe from them. *Hos.* 5. 6. Concerning seeking the Lord see the Note on *Am.* 5. 6. 8.

*All ye meek of the earth*] This is the character, the distinctive note of a true Christian: who as he is sure to be afflicted (*affliction* and *meeknesse* grow both upon the same root in the holy tongue) so by affliction hee is meekened and mortified, his flesh is crucified with the affections and lusts: and so he is fitted to seek the Lord, to lie at his feet and say, speak Lord, for thy servant heareth. The meek and lowly ones are they whom God will teach *Psal.* 25. 9. beautifie *Psal.* 149. 4. *Isaie* 54. 29. 19. and 61. 1. save, God will save the humble person, *Job.* 22. 29. Now meeknesse and humility are a pair of twin-sisters, never asunder. See how they goe coupled, *Mat.* 11. 29. and the Seventy render this text, *all the lowly of the earth*, that are as low as th earth, in your own eyes and esteeme.

*Which have wrought his judgement* i. e. have been doing at it, *qui fecistis precepta et si non perfecistis* who aime at perfection though ye cannot attain to it, who thinke upon his Commandements to doe them, having respect to them all, and wishing well to the worke, *Psal.* 118. 5. 6. which God graciously accepteth as a working his judgement and yet would have you to abound more and more. Wherefore,

*Seeke righteousness, seek meeknesse* i. e. further measures of holinesse, and degrees of grace. Let him that is holy be holy still, let him persevere, grow, and advance forward toward the high prize proposed unto him: taking for his motto, that of *Charles 5.* *Plus ultra* further yet, perfecting holinesse in the fear of God, *2 Cor.* 7. 1. So *1 Tim.* 6. 11. But thou O man of God, (that is, O godly man, as the life of God is put for a godly life, *Eph.* 4. 18. see *2 Kings* 4. 9.) fly these things (what things? heterodoxies. ver. 3, 4, 5. and love of money ver. 9, 10.) And follow after (Gr. *persecute*

ταπεινὸν  
Septuag.

Sorores colla-  
tiones.

ταπεινός,  
quasi  
εὐλαβεινός.  
sola aquinus.  
*Psal.* 103. 18.



persecute, pursue *alacriter & acriter*) righteousness, this is the *totum hominis Eccl. 12. 13. the bonum hominis Mic. 7. 8.* and by way of distribution comprehendeth (as to God) godliness and faith, (as to men) love, patience, meekness.

*It may be ye shall be hid in the day of the Lords wrath*] possibly ye may, probably ye shall be; pardon of sinne ye shall be sure of; mitigation also of sorrow, if not prevention: saved ye shall be, or more gently handled, or so inwardly calmed, that ye shall be able to call your souls to rest, when others are at their wits ends. You shall be safe under the covert of Gods wings, and in the hollow of his hand: when others that are without God in the world, shall be as a naked man in a storm, an unarmed man in the field, or as a ship at Sea without anchor, subject to dash and split against rocks, and quick sands.

*Verse 4. For Gaza shall be forsaken and Askelon &c.*) Here is dainty Rhetoricke in the Originall. This Prophet was (as Quintilian saith a good Oratour ought to be) *Vir bonus, dicendi peritus*, a good man, and a master of speech. The Hebrew tongue seemeth to have bin in the prime and flourish when *Esay, Micah, and Zephany* prophesied, like as the Latine was about *Tullies* time. The *Philistines* are here threatened, for a terrour to the impenitent Jews, who should tast of the same whip, and for the comfort of the Godly, who should be hid when these their enemies should be utterly destroyed. *Gaza* was so forsaken, according to this Prophecie, that it was thence called *Gaza the desert*: *Askelon* according to its name became *ignis ignominia* the reproach of the fire that wasted it, and (as a mercilesse element) laid it desolate. *Ashdod* (called in the New Testament *Azorus Act. 8.*) shall also (according to its *Eymon*) be wasted with fire, and her inhabitants driven into a far country as Captives at high noon, when the Sun (in those hot climates especially) is most parching and scorching: they shall be driven out with all the disadvantage that may be.

Virg.

ma is e begi  
&c.

*And Ekron shall be rooted out*] *Ekron* was the place where *Beelzebub* the Prince of Devils had his throne. The Poets put it for hell: *Flectere si nequeo superos, Acheronta movebo*. Threatened it is therefore here (not without an elegancy that cannot be englished) with utter extirpation. The grand-devill had nested and nestled himselfe as near the holy land as might be: but he shall not long rest there, the Hebrew child will disquiet the great Pan: &c.

*Verse 5. Woe to the Inhabitants of the sea coast*] These were the *Philistines*: they lay between the Jewes and the Sea: God having so disposed of it, that his people might not have much commerce with forreign nations nor learn their manners. Into havens and maritime towns there is usually a conflux of vices, like as there is of waters into the Sea: witnesse *Tyre* and *Sidon*, *Corinth*, *Cartage*, *Capernaum*, &c. Hence that proverb *maritimi mores*: and that censure of such people *littorales auri, horridi, immanes, latrociniis dedit omniū denique pessimi*. Those that dwell by the Sea-side are usually ill-conditioned, fierce, cruell, theevish, and the worst of men. These *Philistines* were no better, and are therefore here put under a woe, and threatened with utter destruction.

*The nation of the Cherethites*] i. e. *Destroyers*: so the *Philistines* had stiled themselves, as glorying to have conquered and cut off many people. The old Latine translation rendreth it *Gens perditorum* The nation of Destroyers: so doth *Aquila*, *Theodotion*, and *Symmachus*. Now it comes to their turn to be destroyed, according to *Esay 33. 1.* That these *Cherethites* were a sort of *Philistines* See *1 Sam. 30. 14. 16. Ezek. 25. 16.* That they were valiant men appears by that legion of them that guarded *David 2 Sam. 9. 4. and 15. 18.* and were highly esteemed by him, because they stuck to him in his affliction at *Gath*, and also when *Abisolom* was up in arms *2 Sam. 15. 18.*

*the word of the Lord is against you*] And not onely against *Israel*. This was spoken, as for the terrour of those *Philistines*, who thought themselves out of the reach of Gods rod, and slighted his word, so for the comfort of the people of God, who thought much that themselves should be so severely dealt with, and the uncircumcised *Philistines* scape scot-free.

*O Canaan the land of the Philistines*] Indeed of the *Israelites*, *Iosh. 13. 3.* but held by force by the *Philistines*, who were of the stock of the *Canaanites*, but not subdued

subdued; and had detained part of the land from the right owners for 800. years and upwards; and now they come to be reckoned with. *Subito tollitur qui diu toleratur.*

*I will even destroy thee, that there shall be no inhabitant*] No settled inhabitant, that shall fix there, as the word signifieth. Thus *Pœna venit gravior, quo magis sera venit*, the longer God staves, the heavier he strikes.

*Verse 6. And the sea-coasts shall be dwellings and cottages for shepherds*] It shall be waft and untilled, and therefore unfrequented by any but shepherds, who pitch their tents up and down, where they may best feed their flocks in desert places.

*and folds for flocks*] God may do thus in his just judgement upon his enemies, that live in his good land, and not by his good lawes: but wo be to our Depopulators, that drive out men, and put in cattle: that betray townes, as Rome did Carthage, with a distinction, We will save the city, but destroy the towne. How dangerous it is to prove Abaddons, appeareth by Gods punishing hand upon William the Conquerours, issue in New-forrest, wherein 36. Parish Churches had been demolished by him, with the removing of all the inhabitants, to make room for beasts, or dogs-game. There his second sonne Richard was gored in hunting by a Deer; Rufus his other sonne, mistaken for a Deer, was by chance shot thorow with an arrow. Henry likewise his Nephew, whilest he hotly pursued the chase, was struck by a bough into the jawes: and, as Absalom, left hanging untill he died.

Speed.

*Verse 7. And the coast shall be for the remnant of the house of Judah*] Who had not onely their owne countrey kept empty for them all the 70. yeers of captivity, and not any displaced to make room at their return, (see the Note on Zach. 7. 14.) but liberty to make use of the Philistines countrey: which was also further subdued by the Maccabees, but especially by the Apostles, who preached the Gospel, and planted Churches in those parts, as we read in the Acts chap. 8. 26, 40. and chap. 9. 32, 35, 36.

*they shall feed thereupon*] They shall go in and out, and find pasture, under the great Shepherd and Bishop of their souls, who shall feed them daily, and daintily among the lillies by the powerfull preaching of the Gospel among them.

Joh. 10.  
1 Pet. 4.

*In the houses of Ashkelon shall they lie down in the evening*] *Ubi temporis circumstantia securitatem notat*, saith Gualther, The circumstance of time noteth their spirituall security: evenings are oft dark and dangerous. They shall lie down as cattle do, that take no care; they know whom they have trusted, and are fearlesse.

*for the Lord their God shall visit them*] Visit and redeem his people, raising up an horn of salvation for them, Luke 1. 68, 69. His visits are not empty visits, Psal. 8. 5. his favours are not like the winter-Sun, that lighteth, but heateth not, &c.

*and turn away their captivity*] to their unexpressible comfort, Psal. 126. 1. But especially when Christ ascending up on high leadeth captivity captive, &c. Col. 2. 14, 15. Ephes. 4. 8.

*Verse 8. I have heard the reproach of Moab*] How can he but hear who is all ear? who is both above us, and within us, in whom we subsist; Col. 1. 17. And what will he sooner be sensible of then the reproachings of his people? See Esay 37. 23. and 57. 3, 4. But draw near hither ye sonnes of the sorceresse, the seed of the adulterer, and the whore. (See how he becalls them) Against whom do ye sport your selves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood? The Moabites and Ammonites were great jearers of the Jews, and revilers of their religion. These reproaches leniter volant, non leniter violent, cruell mockings the Apostle casteth them, Heb. 11. 36. David felt them as a murdering weapon in his bones, Psal. 42. 10. God will call such men to an heavey reckoning one day as deride the power of godlinesse, and the professors thereof. Rede saith, that this was the great sinne of the ancient Britanes, immediately before their destruction by the Saxons: and it is at this day both a presage and desert of our ruine, that as the Turks count all fools to be saints, so men with us account all saints to be fools.

*and the revilings of the children of Ammon*] How good they were at it, we may see in those words of Sanballat, and his copelmate Tobiah the Ammonite, Neh. 4. 2, 3. words as full of pride and scorne, as profane wit, or rancoured malice could make

make them: and they lay so heavy upon *Nehemiahs* spirit, that hee could not ease himself but by breathing heavenward, *verse 4.* Hear, O our God, for we are despised, and turn their reproach upon their own head, and give them for a prey in the land of captivity, &c. Hear, saith *Nehemiah*: I have heard it, saith God. Thou hast seen it, saith the Psalmist, for thou beholdest mischief and spite to requite it with thine hand, *Psal. 10. 14.*

and magnified themselves] by speaking big and blustering words, bubbles of words, great swelling words, full of wind, 2 *Pet. 2. 18.* these shall finde, that such words are not winde, but will be required in fire, *Jude 15.* God is an utter enemy to boasting and threatening *Bragadochios.*

*Verse 9.* Therefore as I live [ This is Gods oath: so, As true as I live, *Num. 14. 21.* with *Psal. 95. 10.* therefore they are to blame that use it in their common talk.

*Surely Moab shal be as Sodom, &c.* ] Whereas they think that I either hear not their revilings, or regard them not, I shall make Moab and Ammon smart and smoak for them.

even the breeding of nettles and salt pits ] They shall not indeed be consumed with fire from heaven: but their land shall lie waste for a long season. Nettles grow in barren places, and are good for nothing, unlesse it be the buds at first coming. *Pliny* writeth, that where salt is digg'd, little good else groweth. See *Judg. 9. 45. Psal. 107. 34.*

for a perpetuall desolation ] Certain it is, that those nations carried captive by *Nebuchadnezzar* were never restored: but that in after-times a mixt multitude of vagrants, out of many nations met there, taking upon them the old title of *Arabians*, and living by rapine and robbery. Out of these came *Mahomet*, founder of the Turkish Empire and Superstition, who overturned the Christian Churches, there planted by the Apostles, ( as was here fore-prophecied, *The residue of my people shall spoil them, &c.* See *verse 7.* ) Confer *Gal. 1. 17.* and soon over-run all the East and South, as Popery did all the West and North, at the same time.

*Verse 10.* This shall they have for their pride ] Moabites were as much noted for their pride, as now the Spaniards are: and are therefore here devoted to destruction. Pride goeth before a fall, &c. A bulging wall stands not long: a joynt luxated and swelled, will that be down, cannot be set. God resisteth the proud, 1 *Pet. 5. 5.* he bringeth those ungodly down to the ground, *Psal. 147. 6.*

because they have reproached, &c. ] And all this out of the pride of their hearts, which breaketh out, as a master-pock, in their carriage: so that the pride of Moab resisteth to his face, and it shall be to him an abomination of desolation.

*Verse 11.* The Lord will be terrible unto them ] For he shall march forth in battle-array against proud persons, 1 *Pet. 5. 5.* and stain the pride of all their glory: he will pull them down from their pinnacle of self-exaltation, and make them know themselves to be but men. *Atilas*, king of the Hunnes, proudly gave out, that the starres fell before him, the earth trembled at his presence, and that hee would bee the scourge of all nations. But what became of him? He died suddenly by a flux of blood, breaking out at his mouth and choking him, on his wedding-day at night. It were easie to instance further, in *Pharaoh*, *Nebuchadnezzar*, *Antiochus*, *Herod* the king of Tyre, &c. With God is terrible Majesty, *Job 37. 22.* he is terrible to the kings of the earth, whiles he cutteth off their spirits. *Heb. he slippeth them off*, as one should slip off a flower betwixt ones fingers; or a bunch of grapes off the vine; so soon is the businesse done.

For he will famish all the gods of the earth ] He will cast them into an atrophy, into a consumption. This was fulfilled, partly when *Nebuchadnezzar* destroyed the Nations, and proclaimed the true God to be the onely God, but principally when Christ came in the flesh, and sent out his Apostles to decry those Heathen deities, and to preach the everlasting Gospel, saying with a loud voice, Fear God, and give glory to him, &c; and worship him that made heaven, earth, sea, and fountains of waters, *Rev. 14. 7.* Now it was, that Satan fell like lightening from heaven, the oracles were silenced, the Heathen Emperours amazed at the prevailing power of the Gospel in despite of them, the very names of most of the gods of the earth were abolished, the Temple of *Apollo* at Delphos fired from heaven; and at that very

Hist. Nat.  
l. 31. c. 7.

Avnt dars-  
tal.

P. Joins.

Psal. 76. 12.

Dan. 4.



very time when *Julians* embassadours were there to enquire what should be the issue of the Persian warr. Thus the Heathen superstition fell flat to the ground, their gods were famished for want of worshippers and sacrifices &c. And the same we hope and wait for to befall the Antichristian roat and religion. That Idol is grown very leane, and hath lost a collop as we say. *Bellarmino* is very sensible, and bewailes the businesse, that ever since we began to count and call the Pope Antichrist, he hath suffered no small decayes and losses in the christian churches. He hath indeed, and more and more shall do till he be left as leane as a rake, and all his plumes pulled, his credit crackt, his honour laid in the dust.

Lib. 3. de Pont.  
Rom. cap. 21.

and men shall worship him] Heb. bow down to him. He is thy Lord, and bow thou down unto him, *Psal.* 45. 11. Body and soule both must stoop to God: and both at once 2 *Cor.* 6. 20. *Swenckfeldians* (*Stinkfeldians* *Luther* called them from their ill favour) take away all externall service: so do the Nicodemites. Hypocrites draw nigh to God with their lipps only, when their hearts are elsewhere: their bodies are in *facellis*, their hearts in *sacculis* as *Ezek.* 33. 31. But the true Israelites give God both inward and outward worship: he doth *ponere dextram in pectore*, as *Perfius* phraseth it: being shod with the preparation of the Gospel, he treads it not awry, neither too much outward as the formalist; nor too much inward as the *Swenckfeldian*. He looks upon our late worship-scorners, our high-attainers as the last brood of *Beelzebub*: and reckons that to cast off ordinances is to cast away the remedy 2 *Chron.* 36. 15, 16. *Prov.* 29. 1.

Zanchy.

ὁ ὁμοειδής.

every one from his place] Not at Jerusalem only as once, *Ioh.* 4. 21. but in all places, pure hands and hearts shall be lift up, without wrath, without doubting: both in church and chamber: any place whatsoever shall be a sufficient oratory, so that God be worshipped in spirit and in truth, and the publike not neglected.

1 Tim. 2. 8.

even all the Isles of the Heathen] that is, all countries, though not encompassed with the sea: for the Jews called all lands *Islands* which they could not come at but by water. That God shall be worshipped in the foure corners of the earth, see the Note on *Deut.* 6. 4. It was the last speech of dying *Chrysostom*, *Glory be to God from all creatures*: Let the Jesuites at the end of their books subscribe *Laud Deo & beata Virgini*, Let this be the badge of the Beast: let us cry *To God alone be glory all the world over*.

Verse 12. *Ye Ethiopians also, ye shall be slaine by my sword*] which is long enough to reach you, though far remote. The Poets faine that *Jupiter* was won to be feasted by the Ethiopians: but that shall not save them from Gods fore and great strong sword. *Nebuchadnezzar*, to whom God had given *Ethiopia*, and *Egypt* and *Saba* as a ransom for his people *Esa.* 43. 3. See *Prov.* 11. 8. with the Note. The Ethiopians and Egyptians were subdued together *Ier.* 46. 2. *Esa.* 18. 1, 2. It is now inhabited by the *Abyssines* (a kind of mongrell-christians) and called *Prefter-Johns* country; where they say they have this custome amongst others: In their great solemnities they have a cup of gold born before them, filled within, and besmeared without with dirt, yet so as the gold appeareth: and next to this cup is carried a crucifix. Hereby they would shew that man should be pure as gold: but being within and without defiled by sin, he is restored by Christ crucified, so as that the gold of Gods graces appeareth in him here in part, and shall do hereafter in all perfection.

Verse 13. *And he will stretch out his hand against the North*] i. e. against *Assyria* (which lay North from Judea) as is presently added by way of exposition. The Scripture sometimes hath its own interpretation annexed as *Ioh.* 2. 19, 21. and 7. 39. Howsoever, the Rabbines have this saying amongst them, *Nulla est obiectio in lege qua non habet solutionem in latere*; i. e. there is not any doubt in the Law, but may be resolved by the context.

Selnecc. padag.  
Christ. p. 2.  
pag. 118.

and destroy *Assyria*] cast this rod of his wrath into the fire, after that he had worn it to the stump (as that Martyr said) upon other nations.

and will make *Niniveh* a desolation] See *Nah.* 2. with the Notes.

Verse 14. *And flocks shall lie down in the midst of her &c.*] Here are various and vehement expressions of the dreadful face of her desolations. *Omnia congerit qua vastitatem horribilem denotare solent*, saith *Gualther*, because it was held a thing

almost

almost impossible that Niniveh should be destroyed. Hence that admiration of bystanders and beholders *ver. 15.* But what can be impossible to the Almighty? and what will not He do for his churches cause and comfort? See *ver. 6.*

*all the beasts of the nations*] which shall come from far to haunt this new-desert, *beau-desert.* See *Isai. 13. 21, 22.* and observe that Parallell texts, like glasses set one against another, do cast a mutuall light. The lapidary brighteneth his hard diamond with the dust shaved from it self: so must we clear hard scriptures,

*both the Cormorant (or Pellican) and the Bittern*] Those inaupticate birds of prey that are signes both of Gods curse and mans misery *Esa. 34. 11.* The former hath its name in Hebrew from *vomiting*, and seemeth, saith One, to be the same that we call the *Shovelard*, which swalloweth shellfishes, and after vomiteth them to get the fish. The later liveth about lakes, saith *Pliny*, and with her beake beateth the fish out of the shell with great vehemency.

*shall lodge in the upper-linells of it*] beautified with pomegranates, flowers and other curious garnishes, as are wont to be seen at the porches of palaces.

*their voice shall sing in the windowes*] the *black Saints*; as they say; where was wont to be heard all manner of musick and melodious noises, *Luxus cedit in lulum*, their merry dances shall end in a miserable downfall.

*desolation shall be in the thresholds*] which were wont to be worn out with the abundance of clients and parasites, tracing over them.

*for he shall uncover the cedar-work*] i. e. God, or the enemy by Gods appointment, shall uncover the roof made of Cedar, for better continuance. Cedar is strong and durable: and by reason of the drynesse of it the timber chawneeth not, rotteth not: yea, it hath a property to preserve other things from putrefaction, saith *Scribonius*. The Ninivites raftered their houses with it, as they say the Africanes do with whale-bones. But now that God shall barr them and expose them to the injury of wind and weather, how can they stand? and what can be in the thresholds but desolation?

*Verse 15. This is the rejoycing city*] *Exultabunda*, that could stand on no ground, but was ready to leape out of her skin as it were: her inhabitants were meer mirth-mongers altogether set upon the merry pin: like the people of *Tomburum* in Africke, who spend their whole time in singing and dancing. Now the case is altered, and the Church, out of zeale for Gods glory, thus insulteth over them.

*that dwelt carelessly*] As if scituate in the clouds, above all feare; and altogether insuperable. Security ushereth in destruction. See *Ier. 49. 31, 32.*

*that said in her heart I am, and there is none besides me*] This was a proud word indeed. *I am* is one of Gods Almightyes names *Exod. 3. 14.* and *There is none besides me*, is one of his titles *Esa. 45. 5. 21. and 48. 12.* Thus empty man would be somerbing (the toad would swell to the bignesse of an ox) though man be born like a wild-asses colt *Iob 11. 12.* and man being in honour understandeth not, that he is, or shortly shall be, like the beasts that perish: that die of the murraine, and so become carrion good for nothing.

*Psal. 49. 20.*  
*preibus morticinis. Tremel.*

*Unde superbis homo cuius conceptio turpis,  
Nascepana, labor vita, necesse mori?*

*How is she become a desolation!*] Here the Prophet *Niniven* in *Theatro* statuit, & traducit apud *Iudeos* (saith *Calvin*) setteth *Niniveh* upon the stage, and sheweth his Jewes the tragicall end of her: how she should wonderfully be brought down beyond all expectation. God delighteth to make himself marvelous: he is the onely true *Thaumaturgus*.

*every one that passeth by her shall hiss and wagg his hand*] In scorn, horror and disdaine; and why, See *Nah. 3. 19.* with the Note. *Lam. 2. 15, 17. 1 King. 9. 8. Ezek. 27. 36. Mic. 6. 16.* Surely God scorneth the scorners *Prov. 3. 34.* and maketh that the mercilesse find no mercy, *Iam. 2. 13.*

## CHAP. III.

Verse 1. **W**Oe to her that is filthy and polluted] Meaning Jerusalem, once a faithfull city, now an harlot, *ſædiſſimum proſtitutum*, of the kind of thoſe fordid men who are called *Barborita*, of their miry filthynesse, whom *Epiphanius* and *Oecumenius* ſpeak of. The word here rendred *filthy* comes from a word that ſignifieth *dung*, or that ſignifieth an *example*: and ſo it is a metaphor taken from light women that are carted in a diſgracefull way and made a publike example, an infamous inſtance. It is rendred alſo *glutinous*, or all *craw* as *Levit. 1. 16.*

Iſay 1. 21.

כאן

מגדל דגמא.

*Ingluvies & tempeſtas, barathrum; macelli.*

To the oppreſſing city] *Prædatrici*, that maketh a prey of others (either by force or fraud) as the ſilly dove is made a prey to the hawk and other ravenous birds.

Verse 2. *She obeyed not the voice*] ſc. of her teachers, nor enclined her ear to them that inſtructed her, as *Prov. 5. 13.* Hence ſhe was ſo filthy and oppreſſive: who if ſhe had harkened to whoſome counſell, and hidden the word of Gods grace in her heart, would have purified her ſelf even as He is pure, *1 Iob. 3. 3.* and not have exacted money and corn, but have left off that *uſury* *Neb. 5. 10.*

*She received not correction*] or *discipl. ne*, as being incurable or incorrigible, pining away in her iniquity *Lev. 26. 39.* and not accepting the chaſtiſement of her ſin,

*She truſted not in the Lord*] but knockt at the creatures doore for help in her diſtreſſe, and made fleſh her arme, her heart departed from the Lord *Ier. 17. 5.* This God taketh very ill *Ier. 2. 12. 13.* as he hath very great reaſon: Confidence being the leaſt and yet the beſt we can render to him for all his benefits.

*She drew not neer to her God*] Though he were her God, yet ſhe gat as far from him as ſhe could: and, like a wild beaſt, would not be tamed nor managed by him. Now if theſe be undoubted arguments of a filthy and polluted State, as ſurely they are, what ſhall we think of our ſelves, who are as deeply guilty as ever *Jeruſalem* was in the promiſes? what ſhall the Lord do, or what ſhall he not do rather to a nation ſo incorrigibly flagitious, ſo obliged, ſo warned, ſo ſhamefully, ſo lawleſſly wicked?

Verse 3. *Her Princes within her are roaring lions*] Roaring over the meaner ſort, and tearing them with their claws, See the Notes on *Mic. 3. 1, 2, 3.*

*her Judges are evening-wolves &c.*] See *Hab. 1. 8.* This rapacity and bribery they had learned (likely) under *Manaſſes* and *Amon*: and exerciſed under good *Ioſiah*, who either knew it not, or could not redreſſe it. *Eſt ergo periculi plena reiſ. forma, quæ ab uno dependet*, ſaith *Gualther* here. And *Tertullian* telleth us, that one ſpeciall thing the Primitive Chriſtians pray'd for the Emperour was, that God would ſend him *Senatum fidelem* a faithfull Senate, pious Councelloours, good under-officers. Of *Aurelians* Councell it was ſaid, that by them the good Emperour, who might know nothing but as they informed him, was even bought and ſold. *Alphonſus* King of Arragon ſaid, that Princes were for this, in a worſe condition then other people: becauſe they could ſeldome heare the truth of things. *Auguſtus* bitterly bewailed the death of *Varus*: becauſe now, ſaid he, I have none about me that will deal truly with me. The Grand Signior goes oft abroad that he may receive poor mens petitions, and right them upon the greateſt Baſhawes, who, bewitcht by bribery, have denied them juſtice. And hence it hath been ever obſerved, that few of his chief officers die in their beds. Theſe evening-wolves many times have not a morrow left them to gnaw the bones in.

Tert. Apol.

Grand. Signi.  
Serag. 148.

Verse 4. *Her Prophets are light*] Raſh, headlong, ſutious, debauched (as the French tranſlateth it) aeriall, fantaſticall, waighleſſe, worthleſſe men, ſuch as in whoſe doctrine there is no authority, in whoſe life no gravity, ſtaiedneſſe, ſeverity, conſtancy: like the planet *Mercury*, they can be good in conjunction

*Rodolphus*  
Archb. of Can-  
terb. next after  
*Anſelm* was  
ſurnamed Nu-  
gaz for his je-  
ſting & toying.



with good, and bad with bad: like that French Apostate, of whom *Beza* saith, that he had *religionem ephemeram*, for every day a new religion, *ab his ad illos, ab illis ad hos leviter iens & levius transiens*, double-minded and unstable in all his wayes, *Jam. 1.*

and treacherous persons] *Viri perfidiarum*, most perfidious persons, This is their true title, whom the world counteth, and calleth facile, facetious, fair-conditioned, comorting, condescending, people-pleasing preachers. Can there be a worse treachery then to betray mens souls, as your *Aiones* and *Negones* do, that cry peace, peace, and so cozen men to hell.

her priests have polluted the sanctuary] Or holy services.

*Cum caelum terra commiscet sacra profanis.*

God looks to be sanctified in all those that draw nigh unto him, *Levit. 10. 3.* that they should be singularly holy, handling the word *sanctè magis quàm sciè* (as One once told the wanton Vestall) and living so, that malice it self may be silenced. God of old appointed both the weights and measures of the sanctuary, to be twice as large as those of the Common-wealth: to shew, that hee expects much more of those that serve him there, then he doth of others. See *1 King. 7. 15.* with *2 Chron. 3. 15.*

they have done violence to the law] *sc.* by their crafty and perverse glosses, setting it on the rack as it were, and so making it speak more then it would: tawing it with their teeth, as shoemakers do their upper-leather, forcing it two miles, when it would go but one, yea murdering it, as *Tertullian* saith of some, *quod eadem scripturarum faciant*, that they slaughter the scriptures, to serve their own purposes: for which cause also he calleth *Marcion* the heretike, *Murem Ponticum*, the Rat of *Pontus*, for his arrodng and gnawing the text.

Verse 5. The just Lord is in the midst thereof] The unjust Princes were said to be in the midst of *Jerusalem* as roaring lions, *vers. 3.* Here the just Lord is also said to be in the midst of her, as a sin-revenging Judge. He sitteth as God in the midst of those uncircumcised vice-gods, (as I may in the worst sense best terme them) he sets a jealous eye upon all their unrighteous proceedings, and is with them in the judgement. Neither eyeth he them onely, but all others in like sort: as the king in the Gospel came in to see his guests. His eye, like a well-drawn picture, taketh view of all that come into the room. O that we could be in his fear all the day! O that we would ever walk in the sense of his presence, and light of his countenance!

*Nè pecces, Deus ipse videt, bonus Angelus astat, &c.*

Sinne not: for God seeth thee, the good Angels stand about thee, Satan will accuse thee, Conscience will give in evidence against thee, Hell will torment thee: A reverend and religious man had this written before his eyes in his study.

he will not do iniquity] *i. e.* He will not let enormities go unpunished, nor passe by the infirmities of his people without a sensible check, *Psal. 99. 8.* See *Hab. 1. 13.*

Every morning doth he bring his judgement to light] Daily and diligently doth He both threaten by his Prophets, and execute with his hand, the menaces of his mouth upon those that will not be warned, that refuse to be reformed. He hath in a readinesse to revenge all disobedience, *2 Cor. 10. 6.* Maturely he will do it, and accurately: It is his mornings work, *Psal. 101. 8.* like as it is theirs to rise early, and corrupt all their doings, *vers. 7.* He will be up and at it as soon as they.

he faileth not] As he may seem to do, when he forbearerh. *Non desit*, He will not be wanting to his office, to proceed against the uncounsellable.

but the unjust knoweth no shame] He can blush no more then a sackbut, as the proverb is. Such an impudency hath sinne woaded in his face, that he basheth nothing. *Et pudet non esse impudentem*, he is past all grace, as we say, and as good at resisting the Holy Ghost, as ever those Jews were that had a whores fore-head, *Jer. 3. 3.* sinews of iron, and brows of brasse, *Esay 48. 49.* When neither fear of God,

*Noli peccare, nam Deus videt, Angeli astant, diabolus accusabit, conscientia testabitur, Infernus cruciabit.*

God, nor shame of the world will rein men in, what hope is there of such? *Illum ego periisse dica cui periit pudor*, saith an Heathen. He is an undone man that knoweth no shame. Prevent it in time: for the modest beginnings of sinne at first will make way for immodest proceedings. The thickest ice that will bear a cart, beginneth with a thin trembling cover, that will not a pibble.

Curtius.

*Verse 6. I have cut off the nations*] And hang'd them up in gibbets, as it were, before your eyes, for your admonition, *ut ruina majorum sit cautela minorum*; that their destruction might be your instruction: that seeing your neighbours house on fire, you might look to your own: that observing other to suffer ship-wrack, you might see to your tackling. This is the use God expects we should make of his judgements upon others, *Luke 13. 3, 5. and 17. 26, 29. Matt. 12. 13, 41. 42. 1 Cor. 10. 1, 2, &c.* and surely he deerveth to be made an example, that will not take example by others.

Greg. Mor.

*their towers are desolate*] Or, *their corners, &c.* of their munitions, whereon towers were set. Or *their extremities, &c.* I have over-turned them from one end to another. *Drusus* and *Ribera* interpreteth it of *their Princes*. See the Note on chap. 1. 16.

*I made their streets wast, &c.*] See chap. 2. *vers. 5, 6, 14, 15.* To the end, that when my judgements were thus on the earth, the inhabitants of the world (but especially of the Church) might learn righteousness, *Esay 26. 9.* that the righteous seeing the vengeance, might *wash his feet in the blood* of the wicked, *Psal. 59. 10.* taking warning by his harmes. Observe here by the way, what great account God makes of his people, sith for their instance and instruction, hee thus wasteth the wicked: like as the Persian kings, when their sonnes had committed a fault, made their servants to be beaten before them.

*Verse 7. I said surely thou wilt fear me*] As in a schoole, when one boy is whipt, the rest tremble; and as in the Common-wealth, *pœna ad paucos, metus ad omnes*: so it should be in the Church. Other mens woes should be our warnings: others sufferings our sermons; others lashes our lessons: Gods house of correction, a school of instruction, where we should hear and fear, and do no more so, *Deut. 17. 13.* He that trembleth not in hearing, shall be crused to pieces in feeling, said that Martyr.

*and receive instruction*] This I promised my self of thee, but am disappointed, *Jer. 5. 3.* See *verse 2.* thou art therefore ripe for destruction.

*So their dwelling should not be cut off*] They should have redeemed their sorrows, and saved their citie. And this God speaks to others, as weary of speaking any longer to them, to so little purpose.

*but they rose early and corrupted, &c.*] *Manicabant*, they made hast, that no time might be lost: they wofully wasted that best part of the day, the morning, (which *πρωινην ὥραν*, furthereth every businesse) in corrupting their practises, doing evil as they could. Once (saith a Reverend man) *Peters* argument was more then probable; These men are not drunk, for it is but the third hour of the day. Now, men are grown such husbands, as that by that time, they will return their stocks, and have their brains crowing before day.

Drunk. exp. by D. Harris.

*Verse 8. Therefore wait ye upon me, saith the Lord, &c.*] Stand forth, and hear your doom: which that ye may know, that I do not precipitate, or rashly passe upon you. *Wait ye upon me, &c.* and yet that ye may not presume upon my patience, know that there is a day set, a determination setled for your full payment.

*Nostri Deus subitis non damnat crimina pœnis:  
Compensat longas sed gravitate moras.*

*to gather the nations*] To put them up as it were sheep, into a pound for slaughter. See more of this *Jer. 25.*

*to pour upon them mine indignation*] Here's mention made of Gods prey, of his indignation, fierce anger, fire of jealousy against nations and kingdoms: the better to perswade people to that which they are so hardly drawn to beleieve, viz. that God is not made all of mercy: but, though *fury be not in him*, to speak properly,

Exod. 34. 7. *Isay 27. 4.* Yet that he will not by any means *Clear the guilty*, but punish them severely, taking *vengeance of their inventions*, *Psal. 99. 8.*

*Verse 9.* For then will I turn to the people a pure language] Then, when my sword hath rid circuit, *Ecclef. 14. 17.* and bin bathed in the blood of all nations, for their many and mighty sinnes; I will turn to the people, I will turn mine hand upon the little ones; mine elect, that remnant reserved for royal use. These I will bring, not into the fire onely, but through it, and will refine them as silver is refined &c. *Zach. 13. 7, 9.* so that their tongue shall be as choice silver, *Pro. 10. 20.* their lip shall be a pure lip, as it is here, a lip of excellency, *Prov. 17. 7.* so that they shall scatter pearls, *Mat. 7. 6.* throw abroad treasure, *Mat. 12. 35.* even apples of Gold in shrines of silver, *Prov. 25. 11.* they shall purifie themselves, as God is pure. Old things shall be past with them, all things shall become new: new constitution, new communication, new conversation. Look how the Conquerour sought to bring the French tongue into England, commanding it to be taught in schooles, spoke in courts &c. so doth the Lord Christ, whorideth about the world upon his white horses, the Apostles and other Ministers, conquering, and to conquer, *Rev. 6. 2.* where-ever he prevails, hee turneth to such a pure language, even the language of Canaan: not the Hebrew tongue (as R. Abraham senses this text) which all nations shall speak, saith he, in the kingdome of Christ (what they doe in heaven, I have not to say, some are confident) but words of grace, *Col. 4. 6.* words of truth and sobernesse, *Act. 26. 25.* right words, *Job. 6. 25.* spiritual speeches, *Ephes. 4. 29.* Scripture language, *1 Per. 4. 11.*

That they may call upon the name of the Lord] As all Gods people doe, 'tis their character *1 Cor. 1. 2.* he hath no dumb children, they no sooner breath but pray *Act. 9. 11.* for prayer is the breath of the spirit, *Rom. 8. 26.* and the fruit of faith: hence it is called the prayer of faith, and under the phrase of calling upon the name of the Lord here is meant beleiving in his name, and reposing upon Christ for safety here, and salvation hereafter.

*To seeve him with one consent*] Heb. with one shoulder, that is, unanimously, and with conjoynd endeavours. A metaphor from oxen yoked & letting their shoulders together to the work: or else from porters, who set their several shoulders to the same burden. The Saints may the better doe so, because they have the Spirit to lift with them and over anent them, as the Apostles word importeth *Rom. 8. 26.* Let them therefore endeavour by all good means, to keep the unity of the Spirit in the bond of peace, *Eph. 4. 3.* that they may say as holy *Miconius* did of himselfe and his colleagues at *Gotha* in *Thuringia*, *Cucurimus, certavimus, laboravimus, pugnavimus, vicimus, & viximus semper conjunctissimi.* We ever ran together, strove, laboured, fought, vanquished and did altogether, in much peace and concord. This is Christian-like indeed, See *Act. 1. 14.* and *2. 1. 46.* and *4. 32.* *animo animaque inter se miscbantur*, saith *Tertullian*, they were all of one heart, and of one minde. The very Heathens acknowledged that no people in the world did hold together and love one another, so as Christians did. To see their travels, (saith Master Fox concerning the Saints here in times of persecution) their earnest seeking, burning zeal, readings, watchings, sweet assemblies, love, concord, godly living, faithfull marrying with the faithfull &c. may make us now in these our dayes of free profession (but lamentable divisions) to blush for shame. They served the Lord with one shoulder, we shoulder one another: they kept unity with purity without schisme, much lesse heresy, glorifying the God and Father of our Lord Jesus Christ with one mind and with one mouth *Rom. 15. 6.* with a pure lip, as it is here: we are *quot homines, tot sententia*; so many men, so many mindes. How many religions are there now amongst us, saith one? Old heresies new vamped? Our Saviour Christ saith, if the Son of man come, shall he find faith &c? Yes sure he may find many faiths: so many men, so many faiths. *Pudet opprobria nobis* &c. It is not peace but party that some men mind, saith another: their chief studies are *studium partium, & studium novarum rerum*, part-taking, and novelling. But what saith the Apostle? If ye speak with several tongues, will not he that comes in think ye are mad? so when the world hears of so many dissonant opinions; will they not think wee are runne wild? Is it not a shame to us, that the Turks should say, we may sooner look that the fingers on our hands should be all of one length, then that the Christians should be

ομοθυμαδον

υπο ζυγον  
ερα. Sept.

συναπλάμ-  
βανεται

Act. 15. Mon.  
750.

1 Cor. 14. 23



be all of one judgement? why should any *Julian* jeare us for our divisions? why should any *Campion* hit us in the teeth with our many sects and schismes? Pardon may be got for our other sinnes by faith in Christs blood; *discordiam neque si sanguinem fundamus expiabitur* (saith *Oecolampadius* to the Lutherans of his time) our scandalous discords God will judge.

*Ad fratres in Suetia Lubec-  
tan.*

*Verse 10. From beyond the rivers of Ethiopia* Heb. of *Chush*, that is of *Arabia Chusæa* which lay betwixt *Judæa* and *Egypt*. Confer *Esaie* 18. 1, 7. Some understand it of *Ethiopia* which is beyond the river *Nilus*, and hath two very great rivers. See this in part fulfilled by that *Ethiopian Eunuch* *Act.* 8. neither may we think that he was alone in that countrey, *Matthias* the Apostle is said to have preached the Gospel to the *Ethiopians*. The large region of *Nubia* there had from the Apostles time (as 'tis thought) professed the Christian faith, till about 200 years since it forsook the same. The kingdome of *Habassia* held by *Presbyter John*, are yet Christians differing from us in a few ceremonies onely. See the Note on Chap. 2. 12.

*Euseb. lib. 1.  
cap. 1.  
Alvarez hist.  
Ethiopic.*

*See Breerw.  
Enquiries.  
156. 197.  
159. 174.*

*My suppliants* My praying people, that ply the throne of grace, and multiply strong suits pouring out a flood of words in humble supplication (as the Hebrew signifieth) continuing instant in prayer, as knowing that their safety here and salve on hereafter is of me alone.

*Even the daughter of my dispersed* Jews and Gentiles, elect of both sorts *Joh.* 11. 52. scattered here and there as the salt of the earth upon the face thereof, to keep it from putrifying, *Danani* thinketh that there is mention made of the daughter of the dispersed affectionately: namely, both to describe the earnestnesse of the Saints in serving God (for women *quicquid volunt, valde volumus*) and that this so goodly and joyfull a spectacle or sight of women worshipping and serving God, and of Virgins especially, might stirre up and move affections. It is easy to observe, that the New Testament affordeth more store of good women then the old, who can make masculine prayers, mingled with tears: And as Musick upon the waters sounds further and more harmoniously then upon the land, so doe prayers well watered.

*Shall bring mine offering* Heb. my meat-offering, or rather my wheat-offering, their bodies and souls, *Rom.* 12. 1. that best of sacrifices, for a reasonable service, a solemne present: such that the Chaldee paraphrast might expresse; He translateth it thus: *They shall bring as presents unto me the banished of my people, who were carried captive, and shall return by my mercies.* Some think that here is foretold the return of the Jewes to their own land, toward the end of the world, to set up the spirituall worship of God there: the famous Church that shall be among them, full of sanctity and ridde of all wicked ones, *verse* 11, 12, 13. the joy and gladnesse that shall possesse their soules *verse* 14. through Gods removing of all cause of fear from them *verse* 15. the encouragement they shall receive from others, *verse* 16. and (which is the cause of all this) the apparent arguments of Gods great love and favour, *verse* 17. the quality of those that shall be received to be citizens of this New Jerusalem, *verse* 18. the utter rooting out of all their enemies, *verse* 19 the fame and dignity that this Church of the Jewes shall be of among all nations, *verse* 19. 20. Thus they: *quàm recte iudicium sit penes Lectorem.*

*Minchabbi*

*Verse 11. In that day shalt thou not be ashamed* There is an holy shame for sinne, such as was that of *Ezra*, chap. 9. 6. of the penitent Publican, *Luk.* 18. 13. and of those good souls in *Ezekiel*, who blushing and bleeding loathed themselves for their abominations. To be ashamed on this sort is no shame, but a signe of that godly sorrow that worketh repentance never to be repented of, and not to know shame, to be frontlesse, and impudent is the note of a naughty man, *Verse* 5. But that which God promiseth here is, that he will cover their sinnes, not impute them *Psal.* 32. 1. 2. and that he will by his grace preserve them from scandalous and reproachfull practises that might render them ignominious and despicable, see *Psal.* 19. 39. shirring upon them himselfe, and giving them honour in the hearts of others, as he did *Solomon*.

*Ezek. 16.*

*Them that rejoyce in thy pride* Or, in thine excellency, as *Psal.* 68. 35. that is in thine external priviledges, wherein thou hast hitherto so prided thy selfe, as the onely people of God, holy and beloved.

*And*

*and thou shalt no more be haughty]* Stand upon thy tip-toes, upon thy pantofles, as if there were none such.

*because of mine holy mountaine]* *Ier. 7. 4.* The Temple of the Lord, the Temple of the Lord &c. cryed they aloud that nothing cared for the Lord of the Temple. So the Jesuites and their Romish crew cry, the Church, the Church, the Catholike church, *ad ravim usque* like so many oyster-wives: but this is not the guise of Gods people. He will purge his church of such Formalists.

*Verse 12. I will also leave in the midst of thee an afflicted and poor people]* Poor and therein afflicted, therefore despised. Poverty is an affliction, and makes a man trodden upon. Men will be sure to go over the hedge where it is lowest. Hence St. Paul ioynes them together, I have learned to want and to be abased. They that want must look to be abased. *This thy son saith He Luk 15. 30.* not, this my brother: he would not once own him, because in poverty. But though men will not, yet God will *Iam. 2. 5. Rev. 2. 9. I know thy poverty*, but that's nothing, *thou art rich*: poor in spirit, rich to God-ward, glorying in nothing but this, that thou understandest and knowest me and my will, thy self and thy duty *Ier. 9. 23.* and art therefore a rich Cargazon, a full Magazine, such as the world is not worthy of.

*and they shall trust in the name of the Lord]* As having nothing else to trust to. So St. Pauls widdow indeed, being desolate and left alone, trusteth in God, who whiles she had an husband trusted too much in him. *1 Tim. 5. 5.* A noble-woman of Savoy, mother to John Gilear Duke of Millaine after her husbands decease, caused a coyne to be made, upon the one side whereof she drew these words, *Sola facta solum Deum sequor*, Being left alone, I trust in God alone.

*Verse 13. The remnant of Israel shall not do iniquity]* Sanctity and security are here promised to all the citiz'ns of the Church. Being justified by Christ they shall do righteousness and truth: there shall no way of wickednesse be found in them *Psal. 139. 24.* they shall be kept from foule flagitious practises, neither shall they wallow or allow themselves in any known sin unrepented of. Their spot, if any, shall be the spot of Gods children *Dent. 32. 5.* involuntary and unavoidable informity, such as there is a pardon of course for: onely they must sue it out by praying daily, *Forgive us our trespasses.*

*Nor speak lies]* For that's a foule fault, and rarely found in a Saint *Esay 63. 8.* For he said, Surely they are my people, children that will not lie: So he was their Saviour. It was wont to be as currant an argument, *Christianus est, non mentitur*, He is a christian, he will not lie, as afterwards it was, *Hic est frater, ergo mendax*, This is a friar, and therefore a liar. *Sophronius* testifieth of *Chrysostome*, *nunquam eum mentitum fuisse*, that he was never heard to tell a lie. Whereas of *Pilat Egippus* telleth us, that he was *Vir nequam & parvi faciens mendacium*, a naughty man, and one that made little conscience of a lie. It may seem so indeed by that scornfull question of his, *What's truth?* *Ioh. 18. 38*

*neither shall a deceitfull tongue be found in their mouth]* Their pure lip *ver. 9.* is not used to the language of hell, their spirit without guile *Psal. 32. 2.* produceth speech without deceit: for out of the abundance of the heart the mouth speaketh, *Mat. 12. 34.* See the Note there.

*for they shall feed and lie down]* shall have all that heart can wish, or need require; plenty, safety, security &c.

*and none shall make them afraid]* So as to make them dee iniquity or speak lies: as very good men when frighted have dared to do: witnesse *Abraham*, *Isaac*, *Jacob*, but especially *David*, deeply guilty of this sin *1 Sam. 21. 2, 8.* and *1 Sam. 27. 8, 10.* In the sense of which sin he prayeth, *Remove from me the way of lying Psal. 119. 29.* we also should pray, *Lead us not into temptation, but deliver us from that evil one*, the father of lies. And having the shepherd of Israel to feed us and tend us; we should not feare *Psal. 23. 2, 3.* but chusing rather to dye then to ly, to suffer then to shift, commit the keeping of our souls to him in well-doing, as unto a faithful Creatour *1 Pet. 4. 19.*

*Verse 14. Sing O daughter of Zion, shout O Israel:]* Joy is the just mans portion, which the wicked may not meddle with *Hos. 9. 1.* In the transgression of an evill man there is a snare or a cord to strangle his joy with, to check and choke all his comforts, but the righteous sing and rejoyce *Prov. 29. 6.* they are commanded

*Nil habet in-  
felix pauper-  
tas durius in  
se, Quam quod  
ridiculos, domi-  
nes facit.*

*Tho. Walsingh.*

did toto do: yea the command is doubled and trebled here and elsewhere in both Testaments: and it is a sin for such not to rejoyce, as well as not to repent.

*be glad and rejoyce with all the heart*] which no wicked man can do: his mirth is but the *hypocrisy of mirth*: like a little counterfeit complexion. It may smooth the face, never cheer up the heart: like a slight dash of raine that soaketh not to the roote: or a handfull of brush wood or seare thorns under the pot *Eccles. 7. 6.* As their humiliations are but *skin-deep*, they rent their garments and not their hearts, they grieve in the face, and not in the heart *Mat. 6. 16.* so do they rejoyce in the face, and not with all their heart *2 Cor. 5. 12.*

*Verse 15. The Lord hath taken away thy judgments*] i. e. He hath remitted thy sins, removed thy punishments, turned againe thy captivity as the streames in the south, commanded his Prophets saying, *Comfort ye, comfort ye my people &c. Esa 40. 1. 2.* tell her that all accusations and actions laid against her in the court of heaven are non-suted, and Gods wrath appeased. This is the summe of all the good news in the world: this is a short gospel.

*he hath cast out thine enemy*] As rubbish and sweepings of the house are cast out: so hath God dealt by thine enemies corporall and spirituall: that thou being delivered out of the hands of both, might serve him without feare, in holinesse and righteousnesse before him all thy dayes *Luk 1. 74. 75.*

הכח  
re purga-  
re evertere sig-  
nificat.

*the king of Israel even the Lord is in the midst of thee*] In the many testimonies of his powerfull and gracious presence: yea, he hath set him up a mercy-sear, a throne of grace, and bidden thee come boldly thereunto *Heb. 4. 16.*

*thou shalt not see evill any more*] sc. so long as thou retainest God with thee, who is both a sun and a shield *Psal. 84. 11.* and children have a place of refuge *Prov. 14. 26.*

*Verse 16. Feare thou not*] why shouldest thou whilest the king of Israel is in the midst of thee? Be of good cheer said *Cesar* to the ferriman in a storm, thou canst not miscarry: *Casarem enim fers & fortunam Caesaris*, so long as *Cesar* is in the same bottome with thee. May not the church much more gather comfort, having God in her company; and so many of his servants to say to her, Feare thou not? True faith quelleth and killeth distrustfull feare: but awfull dread it breedeth, feedeth, fostereth and cherisheth.

*and to Zion, let not thine hands be slack*] *Remollescant.* Let not thy feares weaken, but rather waken thy diligence in well-doing: lift up the hands which hang down, and the feeble knees *Heb. 12. 12.* Up and be active: pluck up your good hearts, and buckle close to your businesse: your task is long, your time short, your master urgent, your wages unconceivable. It troubled a martyr at the stake, that he should then go to a place where he should ever be receiving wages, and do no more work. Up therefore and be doing. *Be not slothfull, but followers of them who through faith and patience inherit the promises* *Heb. 6. 12.* *Spontanea lassitudine morbus loquuntur*, faithlesseesse argueth a diseased soule.

Hippot.  
Aporis.

*Verse 17. The Lord thy God in the midst of thee is mighty*] Even the mighty strong God *Esay 9. 6.* the Giant, as the word signifies, the champion of his church. He being in the midst of thee cannot but see how thou art fet upon; and how many dangers and difficulties thou encounterest with, and will send thee in new supplies *Eph. 1. 19.* seasonable succour.

*He will save*] This properly signifieth the privative part of mans happinesse: but includeth also the positive. *Jesus* will do all for his people.

*He will rejoyce over thee with joy*] As a bridegroom doth over his bride *Esa. 62. 5.* He will take special complacency and content in thee, being made accepted in the beloved *Eph. 1. 6.*

Gesti super te  
latria.

*He will rest in his love*] And seek no further. *Heb. He will be silent in his love*, passing by small faults without any the least signification of his displeasure: as if he were even fond over his church, and did err in his love towards her, as husbands are licenced to do toward their wives *Prov. 5. 19.* Some render it *obmutescet in amore suo* he shall be dumb in his love, so as he cannot speak through excess of love. Lovers are so transported sometimes, that they cannot utter their minds.

*He will joy over thee with singing*] As a father doth over his child whom he beareth in his bosome, or dandleth on his knee.

Verse 18.



*Verse 18. I will gather them that are sorrowfull for the solemn assembly]* which now they cannot celebrate, as being in captivity; and are therefore in great heaviness; as was David Psal. 42. 2, 3, 5. Nothing goes nearer to a good heart then to be debarred the benefit of Gods holy ordinances, then to heare the *sabbaths mocked* at by the enemies as these good soules did Lam. 2. 7. and to be asked as David was, *Where is now thy God* Psal. 42. 3. All outward comforts in this case are meer *Ichabods*. When the Ark was taken, *Eli* could live no longer: that word struck him down backward, and killed him in the fall. No sword of a Philistine could have slaine him more painefully: neither is it easie to say whether his neck or heart were first broken.

*who are of thee]* True children of the church, as appeareth by their strong affections to the ordinances 1 Pet. 2. 2. Luther said he would not live in Paradise without the word: as with it he could easily live in hell. An infant cannot be quieted with gawdes or fine cloaths without the dugg: so neither can a true christian with any thing, but the publike services, the solemn assemblies.

*to whom the reproach of it was a burden]* It lay heavy upon their spirits, and made them send up many a deep sigh to God, who heareth the breathings of his people Lam. 3. 56. and will restore comfort to such his mourners Esa. 57. 18. He that helped his Levites to bear the Ark, will help those that grieve at the want of it, and grone under the reproach cast upon it, which they ever honoured as the face of God Psal. 105. 4. Yea as God himself Psal. 132. 5.

*Verse 19. Behold at that time I will undoe all that afflict thee]* Heb. Behold Me: Look not to thy self as unworthy or unlikely to inherit such precious promises: for, *not for your sakes do I this saith the Lord God, be it known unto you, but for mine own holy Names sake* Ezek. 36. 22, 32. your unworthinesse shall serve for a foile to set forth the freenesse of my love: your unlikelinessse, the greatnesse of my power: my grace is sufficient for thee, my strength is perfected in thy weakness 2 Cor. 12. 9. Againe, look not to thine enemies, how many and mighty they are, how witty and wealthy, how active and combined (*loricatus incedit Satan & cataphraetus*, said Luther) let thine eyes be upon me, as *Jehosaphats* were when he knew not whither else to look 2 Chron. 20. 12. let thine heart be lift up in my wayes, as his was 2 Chron. 17. 6. behold me, behold me Esa. 65. 1. Look not downward on the rushing and roaring streames of miseries and troubles which run so swiftly under thee, for then thou wilt be giddy: but look upward and stedfastly fasten on my power and promise: beleeve in the Lord thy God, so shalt thou be established: beleeve his Prophets, so shalt thou prosper 2 Chr. 20. 20. thine enemies also shall be found liars unto thee, and thou shalt tread upon their high places Dent. 33. 29. I will undo them, saith God here Heb. I will do them (*per Antiphrasin*: ) or I will bruise them and break them in peeces, as R David rendreth it, by comparing Ezek. 23. 3, 21. I will not only repress them but root them out. Those that offer violence to the Church like blind *Sampson*, they lay hands upon their pillars, to pluck the house upon their own heads.

*and I will save her that halteth]* As enemies shall not hinder the Churches happinessse, so neither shall her own infirmities. Grant she be lame and luxated, maimed and disjoynted, so that she goeth sideling and halteth down right Psal. 38. 17. Say she be driven out of her countrey as an exile, out of all companies, as an outcast (whom no man seeketh after Jer. 30. 17.) and out of all good conceit of her self, as an abject, vile in her own eyes, not fit for the communion of Saints, or kingdome of heaven: Yet I will save her, I will gather her: like as the gathering host in the wilderness (see Iosh. 6. 9.) took up the lame, feeble, and those that were left behind. See Mic. 4. 6. with the Note, and Ezek. 32. 16. I will seek that which was lost, and reduce that which was driven away &c.

*and I will get them praise and fame in every land &c.]* So that glorious things shall be spoken of thee, O city of God: As thy sin shall be remitted, so thy name shall be healed, thy fame spread, *per ora hominum volitabis*, I will fashion mens opinions of thee, so that those that formerly shamed and shunned thee, shall highly esteeme thee, and stand for thee.

*Verse 20. At that time will I bring you againe]* And this I tell you againe, that you may the better beleeve it: only you must wait my time, for in time will I bring

bring you againe, and in time will I gather you, and in time will I make you a name and a praise among all people of the earth, as before I promised: but you must give me time to do all this. He that beleeveth maketh not hast. The vision is yet for an appointed time *Habac. 2. 3.* See the Note there. *Limit not the Holy One of Israel*, set him not a day, say not *Now* or never: wake not your beloved till he please. He is a God of judgement, and waiteth to be gracious *Esay 30. 18.* Have patience therefore, yea let patience have her perfect work *Iam. 1. 4.* that ye may receive a full reward *2 Ioh. 8.* For behold I come, and my reward is with me, to give you an expected end *Ier. 29. 11.*

*when I turn back your captivity*] Heb. *Captivities*: that is, all foure captivities together. For the Jews were carried captive to Babylon 1. under *Manasseh 2 Chron. 33. 11. 2.* Next, under *Jehojachim 2 Chron. 36. 6. 3.* under *Jechonias 2 King. 24. 12.* and *2 Chron. 36. 10. 4.* Lastly, under *Zedekiah 2 Chron. 36. 17. 2 King. 25. 6.* All these shall be brought back together by an eminent and signal deliverance.

*before your eyes*] Those eyes of yours that failed almost for my salvation, and for the word of my righteousness *Psal. 119. 123.* shall see the accomplishment thereof, and be satisfied *Psal. 54. 7. and 92. 11. Dexter tibi pra laetitia saliet oculus.*

*saith the Lord*] This is the seal of all, and security sufficient, for *Dei dixisse est fecisse*: God will not suffer his faithfulness to faile, nor alter the thing that is gone out of his lipps *Psal. 89. 33, 34.*

*Laus Deo in æternum.*

A Com-



A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Upon the Propheſie of  
H A G G A I.

C H A P. I.

Geneſ. Chro.  
not.  
*Verſe 1.*  
*noteth*



*N* the ſecond year of Darius the King ] Not of Darius the Mede, as Genebrard doteth, for he was predeceſſour to Cyrus Dan. 5. 31. And Haggai prophesied after Cyrus and Cambyſes, Ezra 4. 5. and 5. 1. Neither of Darius Nothus; as Scaliger in his book *De Emend: temporum* (the doctrine whereof is almoſt wholly fictitious, ſaith One; and founded upon the confines of Nothing: ) but of Darius,

Herod. in  
Ithalia.

Herod.

πάλιν ἐπὶ  
Δαρείου γε-  
νέσθην.  
Plato lib. 3. de  
1 gib.  
Prov. 21. 1.

ſon of Hyſtaſpes, who ſucceeded Cambyſes in the kingdom of Perſia; being choſen king by the Peeres, upon the neighing of his horſe firſt, as Herodotus teſtifieth. Whether this Darius were the husband of Queen *Eſther*, as ſome affirm, or her ſon, as Others, (and was therefore ſo favourable to the Jews) I undertake not to determine: Onely take notice, that by Heathen Hiſtorians it is ſaid, that the wife of this Darius was called *Atoſſa*, which ſounds in part ſomewhat like *Hadaffah*, that is *Eſther*, chap. 2. 7. *Hadaffah* was her own Hebrew name: and, after ſhe was made Queen, ſhe was called *Eſther*. He is called Darius the King, as if he were the Onely King on earth. His ſucceſſour Darius in his proud Embaſſy to Alexander, called himſelf the *King of Kings*, and *Couſin of the gods*: and for Alexander, he called him his ſervant: But Alexander ſoon after became his Lord. For the Kingdom of Perſia was loſt by that Darius, as it had been reſtored by this to its former ſplendour, after the havock made by Cambyſes; who among other vile acts of his (as *Wickedneſſe proceedeth from the wicked*, according to the proverb of the Ancients 1 Sam. 24. 13. ) forbade the building of the Temple Ezra 4. 12. But He who ſets up Princes at his pleaſure, and turns their hearts whither ſoever he will (as the plow-man doth the water-courſe with his paddle, or the gardiner with his hand ) turned here the heart of this great King to his people the



the Jews: so that he made a new decree for the advancement of the building, *Ezra* 5.8. God also seasonably stirred up *Haggai*, and *Zachariah* to quicken the people, (who were soon after their return from Babylon, grown cold again and careless) and so blessed their Ministry, that the *House*, that is, the Sanctuary, and the Holy of Holies, was finished in four years space, or thereabouts, *Ezra* 6.14. The outward Court, and so the whole Temple, in three years after that; as *Iosephus* witnesseth.

Antiq. l. 11. c. 4

Func. Chronol.

Mic. 6.9

Tunc etiam,  
doli plus va-  
let arte malum.Prophetarum  
ora sunt Dei os  
Christi.Festivus &  
latus.

Chap. 2.

евпрадъствоу.

He is called  
Shesbazzar,  
*Ezra* 1.8.

*In the sixth moneth*] In the 3444. year of the world, as *Funccius* computeth it, in the Calends of September, (confer *chap.* 2. 19.) when the Jewes were ingathering their harvest, and fruits; and found a dearth toward. This the Prophet makes use of, pressing it upon the people, as a just hand of God upon them, for slighting and slackening the rebuilding of his house. It is good for Gods Ministers to set in with him, to strike while the iron is hot, to cry, *Hear ye the rod; and who hath appointed it:* for as iron is very soft, and malleable, whiles in the fire, and as molten metals are fit for the mould; so when men are under the crosse, they are more easily wrought upon; they will hearken to instruction; that before laught at it, as the wild asse doth at the horse and his rider, *Job* 39. 18. The wild asse, that is used to the wilderness, though she kick up her heels, and snuffe up the wind at her pleasure, so that they that seek her will not weary themselves, yet there is a time when she may be taken; in her moneth they shall find her; *Jer.* 2. 24.

*In the first day of the moneth*] Heb. In one day. One for first is ordinary in both Testaments, *Gen.* 1.5. *Num.* 29.1. *Dan.* 9.1. *Mat.* 28.1. *Joh.* 20.1. *1 Cor.* 16.2. The time of this Prophecy (as of others, *1/a.* 1.1. *Jer.* 1.2,3, &c.) is precisely noted, to teach us what account we should make of Gods Oracles, and inspirations; and how God will one day reckon with us for the helps we have had, and the time we have enjoyed them. He sets down all: how much more should we, and live up to our means & mercies, propagating our thankfulness into our practise? *Jeremy* prophesied forty years, but with ill success: it was his unhappiness to be Physician to a dying State. The Holy Ghost sets a special mark upon these forty years of his prophesying, *Ezek.* 4. 6. by bidding the Prophet *lie fourty dayes upon his right side, and bear the iniquity of the house of Judah fourty dayes, a day for a year.*

*came the word of the Lord*] i. e. he began to prophecy, as *Ezra* 5. 1. being sent and set a work by God, whose alone it is, to make meet Ministers of either Testament, *2 Cor.* 3. 5. to send, gift, and bless them, *Jer.* 23. 21.

*by Haggai the Prophet*] Heb. by the hand of *Haggai*, that is, by his means, and Ministry. See the Note on *Mal.* 1. 1. *Haggai* signifieth merry, and pleasant, as at a solemn feast: which name of his excellently suiteth both with the time of his prophecy, viz. after the return from captivity, see *Psal.* 126. 1, 2. and also with the matter whereof he treats, and whereto he drives, Christ, the Desire of all nations. Wilt thou be merry at any time? saith *Seneca*, think on *Cesar*: canst thou be sad, and he be in health? How much more cause have wee to be to be merry in the Lord Christ? Let us keep the feast with all solemnity: let us keep holy-day, sith Christ our Paschever is sacrificed for us, *1 Cor.* 5. 7, 8. Let this swallow up all our discontents, and crown the calender of our lives with continuall festivals: Let the ransom of the Lord return and come to Zion with songs and everlasting joy upon their heads, &c. *Esay* 35. 10. The Septuagint ascribe certain of the *Psalmes* to *Haggai*, and *Zachary*, in the titles they prefix: though some think that the *Hallelujah-Psalmes* (as they are called) because they begin and end with *Hallelujah*, or, Praise ye Lord, were sung by the Jews, returning out of Babylon; those two Prophets beginning the tune, or giving the verse (as they call it.) And hereunto the Prophet *Jeremy* might have an eye, *chap.* 31. 12. *Therefore they shall come and sing in the height of Zion, and shall flow together, to the goodnesse of the Lord, &c.*

*unto Zerubbabel the sonne of Shealtiel*] *Philo* saith, he was also called *Barachias*, others *Phadaias*, out of *1 Chron.* 3. 17. His name *Zerubbabel* signifieth, either *Born in Babel*, or, *Far from confusion*. A Prince (of all men) should observe order, keep the peace. By the Lawes of England, a Noble-man cannot be bound to the peace; because it is supposed that the peace is alwayes bound to him, and that of his own accord, he will be carefull to keep others in good order. But what a reg-

Dio in vit.  
Neron.

num Cyclopicum was at Rome in Nero's dayes, *Quando poterat quisque eâ, quam cuperet potiri, negare licebat nemini? Tum servus cum Domina, presente Domino suo, & gladiator cum virgine nobili inspectante patre rem habuit, &c.* Blessed be God for better times.

Lib. 1. de leg.

Aug. epist. 179

→ In loc.

M. Pemble.

Governour of Judah ] Or, Duke, Captain, Provinciall, President. The many-headed Multitude hath need of a Guide, who may be ἀσπυεὶ καὶ οὐρανοῦ, peaceable and prudent, (saith Plato) to keep and care for the well-fare of his subjects. Such an one was Zerubbabel, *Nobilis genere, nobilior sanctitate*, Noble by birth, but more noble by his piety: drained from the dregs, and sifted from the brannes of the baser sort of people. In the seventeenth year of his age, he led back part of the people from Babylon to Jerusalem; where he continued Governour for the space of fifty eight years, saith *Grynæus*. Those that make *Darius* in the Text, to be *Darius Nothus*, must needs allow him a much longer life and government: which God, say they, granteth to some, because hee hath something to bee done by them. The Revolution of States may here also be remarked. This people was first governed by Judges, or Captains: then by Kings, and now by Captains again. So the Principality of Edom, as it began with Dukes, and rose to Kings, so it returned to Dukes again, after the death of *Hadad*, in *Moses* his time, 1 *Chron.* 1. 51. *Gen.* 36. 43. *Adeo nihil est in vita firmum aut stabile*. So uncertain are all things.

\* Ἀσπυεὶ καὶ οὐρανοῦ  
τὸ εἶναι.

Bernard.

Turk. hist.

Acts 3. 15.  
Heb. 4. & 7.

and to *Joshuah the sonne of Josedech* ] A brand pluckt out of the fire, *Zech.* 3. 2. and therefore the fitter for such a preferment, *ut in alto positus non altius sapiat*. *David* came not to the kingdom, till his soul was even as a weaned childe, *Psal.* 131. 2. Queen *Elizabeth* swam to her crown, thorow a sea of sorrows. *Matthias* King of Hungary, was taken from the prison to the throne. But, to the businesse: *Joshuah* the High-priest was a type of Christ, in regard, 1. Of his name, which signifieth a Saviour. 2. Of his Office of High-priesthood. 3. Of his partnership with *Zerubbabel*, in reducing the people home to their own countrey. The Lord Christ, is both our *Prince of life*, and our *mercifull and faithfull High-priest*, ever living to make request for us.

Calvin in loc.

M. Leighs  
treat. of Divin.  
ep. Ded.

the high-priest, saying, ] *Zerubbabel* and *Jehoshuah* were the Chieftains of the people: and though not themselves in fault, or at least nothing so much, (for they were both very religious) yet they were not so forward and forth-putting as they should have been in so excellent a work. Howsoever, if the task be not done, the Task-masters are beaten, *Exod.* 5. 14. It is the misery of those, that are trusted with authority, that their inferiours faults are beaten upon their backs. If the people gather Manna on the Lords sabbath, *Moses* and *Aaron* shall hear, *How long refuse ye to keep my commandments?* *Exod.* 16. 28. It is Mr. *Calvins* opinion, that *Haggai* therefore addressed himself to these two principall persons: to the end that they might joyne their forces with him, in reprehending and exciting the people to the Lords work. When the word and the sword go together, there is great likelihood of much good to be done. Upon the sword of *Charles* the Great was written, *Utriusque tabula custos*. And Queen *Elizabeth* riding progresse once in Suffolk, said, that now she saw the reason, why that County was so well governed, for she observed that all the Justices coming to meet her, had every one his Minister next to his body.

Verse 2. Thus speaketh the Lord of Hosts, saying, ] This title is oft used in these three last prophecies (eighteen severall times in that eighth of *Zachary*) because, being to build, they had many enemies; therefore had need of all encouragement. And *Hierom* in his Prologue noteth it as an act of great courage in *Haggai* and *Zachary*, that against the Edict of King *Artaxerxes* (or *Cambyses*) and the oppositions of *Sanballat*, and other potent Adversaries, they should stir up the people to build the Temple: and as an act of heroically faith in the Prince, priest, and people, to set upon the work, and finish it, *Not by might, nor by power, but by the spirit of the Lord of Hosts*, *Zach.* 4. 6. See more of this title in the Note on *Mal.* 3. 17. *Doct.* 1.

this people say ] Words then have their weight: neither are mens tongues their own: but there is a Lord over them (*Psal.* 12. 4.) that will call them to a strict account of all their waste words, *Mat.* 12. 36. and hard speeches, *Jude* 15. and then they shall experiment that by their words (which they happily held but winde) they

they shall be justified, and by their words condemned, *Mat. 12. 37.* How good is it therefore to carry a pair of ballance betwixt the lips? *Nescit pœnitenda loqui qui proferenda prius suo tradidit examini*, saith *Cassiodore*; He that weighs his words before he utters them, shall prevent an after-reckoning for them.

*the time is not come, the time, &c.* ] He repeateth their frivolous and frigid excuses, in their own very words; that he may the better confute them, and the sooner bring them to a sight of their sinne. Sinne and shifting came into the world together, *Gen. 3. 12.* And this is still the vile poison of our hearts, that they will needs be naught, and yet never yeeld, but that there is *reason to bee made*, and great sense in sinning. These Jewes (likely) had both Scripture and Reason to plead for their backwardnesse (as there is no wooll so course, but will take some colour: and the *suggard is wiser in his own eyes, then seven men that can render a reason*.) For Scripture: *To every thing there is an appointed time*, a set season, such as we can neither alter nor order, *Eccles. 3. 1.* and verse 3. *There is a time to break downe, and a time to build up.* And that this time to rebuild the Temple was not yet come, some might pretend, that the seventy years foretold, were not yet fully expired: others (with more shew of reason) that they had been too hasty in laying the foundation long since, as appears by their ill successe, and many adversaries: that, God who had dwelt so long in a Tabernacle, and was now worshipped at his new-created Altar, would bear with them, if they first built their own houses, and then be more free to build his House, which they intended to do hereafter, with great care and cost. This is still the guise of gracelesse procrastinators, to *fuinne* and fool away their own salvation. Hereafter, say they, may bee time enough, and what need such hast to build the spirituall Temple? *In space comes grace*, God is more mercifull then so: and at what time soever a sinner repents from the bottom of his heart, &c. *Fools and blind men* (as our Saviour calls the Pharisees) that thus stand trifling, and baffling with God, and their souls, being *semper vituri*, as *Seneca* saith, alwayes about to do that, which if not well done, they are utterly undone for ever: for upon this little point of time hangs the crown of eternity. The gales of grace are uncertain, the *day of grace*, (which is very clear and bright) is usually a short one. *Non licet in bello bis peccare*, said *Lamachus* to a souldier of his brought before him, and pleading he would doe so no more: So God will not suffer men twice to neglect the day of grace, which, if once past, will never dawn again. Let none therefore when prest to the present *Now* of meeting God by repentance, answer as *Antipater* King of *Macedony* did, when one, presented him a book treating of happinesse & *χολδζα* *I am not at leisure*: Or as *Archias* the *Theban*, when forewarned of a conspiracy against him, cast the letters by, with *In crastinum seria*, and was slain ere the morrow came. Or as these *Cumtators* in the Text, that had oft in their mouth, *The time is not come, the time &c.* left the very next minute they be cut off by death from all further time of repentance, acceptation and grace for ever. Men may purpose, promise, expect a time of healing and happinesse, when they shall be deceived, and find a time of terrour and torment, *Jer. 14. 19.* Some, when a dying, would have given a world for time: as I have heard (saith a Reverend man) one crying day and night call time again: but that could not be. As in warre, so here, none are permitted to erre twice. Time must be taken by the forelock, as being bald behind.

*Verse 3.* Then came the Word of the Lord &c. ] Then after a short silence, as it were, *proferitur Domini quasi cogitata responsio* follows the Lords elaborate and deliberate answer, not without some touch of holy tartnesse, at their ingratitude: for, of all things, God can least endure to be slighted, where he hath better deserved. He looks upon such with anger, being grieved at the hardnesse of their hearts, *Mark. 3. 5.* He complains of such with a sigh; *Ab sinfull nation*, *Isa. 1. 4.* he is ready to rid his stomach of them, verse 24. *Ah, I will ease me &c.*

*Verse 4.* Is it time for you, O ye, to dwell in your cieled houses, &c. ] Not covered onely, but cieled with cedar, (as the Chaldee here hath it) arched and garnished, as the Greek, carved and trimmed, as *Ambrose* rendreth it. Sure, either your beds are very soft, or your hearts very hard, that you can, not onely come into the tabernacles of your houses, but give sleep to your eyes, or slumber to your eyelids. Before ye have found a place for the Lord, an habitation for the mighty God

*Ufus est munus ut rei indignitatem amplificaret.*

*Prov. 26. 16.*

*Hieronym. R. David.*

*Mat. 23. 17.*

*Posthas occasio calva.*

*Ribera,*

*Lib. 3. epist. 12.*

*Psalm. 132. 4, 5.*



Turk. hist.  
τὰ τῷ Θεῷ  
προσβύτερον  
ἢ τὰ τῶν  
ἀνθρώπων.  
Herodot.

τὰ τῷ Θεῷ  
τῷ Θεῷ.  
Mat. 22. 21.

Cicero.

2 Cor. 5. 1.

Fren. Hist.

Hcb. 12. 16.

Mat. 10.

Job 16. 15. 16.  
18. 21.  
1 Cor. 12. 21.

Col. 3. 2.  
Phil. 2. 21.

of Jacob. Good David, could not finde in his heart to dwell in an house of Cedar, when the Ark of God dwelt within curtains, 2 Sam. 7. 2. Valiant Uriah, deemed it altogether unfit and unreasonable, that when the Ark, and Israel, and Judah abode in tents, he should goe to his house to eat, and drink, and to take his ease and pleasure, 2 Sam. 11. 11. Solomon first built an house for God, and then for himself. The Christian Emperours, Constantine, Theodosius, Honorius, &c. exceeded in building Churches, which, from their stateliness, were stiled *Basilica*, or places for a King. The very Turks at this day, though content to dwell in mean and homely houses, yet their Moschees or Meeting-houses, are very sumptuously built, and set forth. It is a principle in Nature, that the things of God are elder, and more to bee respected then the things of men. A professor of the Turks law proclaims, before they attempt any thing, that nothing be done against religion. This is better then that which was written over the gate of the Senate-house in Rome (which yet is not to be disliked, in its place and order) *Ne quid detrimenti Resp. capiat*. Give unto Caesar the things that are Caesars: but with all and above all, Give unto God the things that are Gods: The Greek article is twice repeated by our Saviour, when he speaketh for God, more then when for Caesar: to shew, that our special care should be, to give God his due, to seek first the kingdom of God and his righteousness, and then all other things shall seek us. *Cetera aut aderunt, aut cetera non oberunt*. But most people are so busied about their own houses, their cottages of clay, the body, that Gods house, the soul lies wast and neglected: The lean kine eat up the fat: the strength of the ground is spent in nourishing weeds. Earthly mindedness sucketh the sap of grace from the heart, as the Ivy doth from the Oake, and maketh it unfruitfull. Men are so taken up about the world, that they think not on Gods kingdom: as the Duke of Alva told the French king, who asked him whether he had observed the late great Eclipse? No, said he, *I have so much to doe upon earth, that I have no leisure to look toward heaven*. But is not one thing necessary, and all other but by-busineses? And have we not in our dayly prayer, five petitions for spirituals, and but one for temporals? Are we not taught to make it our first request, that Gods name may be hallowed, though our turnes should not be served? Is not Esau stigmatized for selling his birth-right, for a mess of broth? And is not Shemei chronicled for a foole, who, by seeking after his servants, lost his life? Pope Sixtus for a mad man, that sold his soul to the devil, to enjoy the Popedom for seven years? what shall it profit a man to win the world and lose his own soul? to win Venice, and then be hanged at the gates thereof, as the Italian proverb hath it? Surely such a mans losse will be 1. Incomparable, 2. Irreparable: for what shall a man give in exchange of his soul? It was no evill counsel, that was given to John the third, King of Portugal, to meditate every day a quarter of an hour on that divine sentence. It would be time well spent to ponder as oft and as long together on this Text, *Is it time for you, O ye*, that are so sharp set upon the world, so wholly taken up about your private profits, your pleasures and preferments, to fit in your ceiled houses, as Ahab once did in his ivory Palace, or Nebuchadnezzar in his house of the kingdom (as he vain-gloriously calleth it, Dan. 4. 30.) and Gods house lie waste, and his service neglected, to whom we owe our selves, 1 Cor. 6. 19. our lives Mat. 16. 25. our parents, children, friends, means Mat. 19. 29. our gifts and abilities, 1 Cor. 4. 7. our honours and offices, Psal. 2. 10, 11, 12. all that we are, and have? How justly may God curse our blessings, (as he threateneth these selfe-seeking, God-neglecting Jews both here, and Mal. 2. 2.) scatter brimstone upon our houses, dry up our roots beneath, and above, cut off our branches, drive us from light into darkness, and chase us out of the world with his terrors. Surely such are the (ceiled) dwellings of the wicked, and this is the place of him that knoweth not God, that inverteth the order appointed of him, by coveting, not the best gifts, but an evil covetousnesse, Hab. 2. 9. by setting his affections, not on things above, but on things on the earth, by seeking their own things, every man, and not the things of Jesus Christ.

Verse 5. Now therefore thus saith the Lord of hosts] Haggai was but a yong man, saith Epiphanius: Now therefore, left any one that heard him, should despise his youth, and slight his doctrine, he shews his authority, he comes to them *cum privilegio*, he delivers not the conceptions of his own brain, but the Word and mind of God.

God. For as *Chrysostom* saith of *St. Paul*, so may we say of all the rest of the pen-men of the Holy Scripture, *Cor Pauli est cor Christi*, their heart is Christs own heart: and their words are to be received, revered and ruminated, not as the words of mortal men, but (as they are indeed) the words of the everliving God, *1 Thef. 2. 13.* Excellently spake he who called the Scripture *Cor & animam Dei*, the heart and soul of God. It is, every whit of it, divinely inspired, or breathed by God, saith the Apostle, and is profitable both for reproof, and for instruction in righteousness. See an instance hereof in this Text, together with the Prophets rhetorical artifice in first chiding, and now directing them to reprove, and not withal to instruct, is to snuffe the lamp, but not powre in oyle, that may feed it.

*Greg. in Reg 3*

*2 Tim. 3. 16.*

*consider your wayes* Heb. set your hearts upon them, diligently recogitate, and recognize your evil doings; and so shall ye soon find out the cause of your calamity, Judge your selves, so shall ye not be judged of the Lord, accept of the punishment of your iniquity: so iniquity shall not be your ruine: your wrath, but not your ruins. *Capite consilium ex rebus ipsis, vel experimentis.* Learn at least by the things ye have suffered: Let experience the mistrisfe of fooles, reduce you to a right mind. Lay to heart your manifold miseries, those *δυστυχαιοι ἀμειβοι* as one calleth them, *Free School-masters*, curst enough and crabbed, but such as whereby God openeth mens ears to discipline, and eyes to observation of his works, and their own wayes; according to that of *Ezechiel*, chap. 40. 4. Son of man behold with thine eye, and hear with thine ears, and set thy heart upon all that I shall shew thee &c. the senses must be exercised that the heart may be affected with the word, and works of God; according to that mine eye affecteth my heart, *Lam. 3. 51.* and *Solomon* gat much of his wisdom by observation, as appeareth by his *Ecclesiastes* which some have not unfitly called *Solomons Soliloquy*. It is but little that can be learn'd in this life, without due and deep Consideration: which is nothing else but an act of the *Practical understanding*, whereby it reflects and staies upon its own intentions: and, comparing them with the rule, it proceeds to lay a command upon the will and Affections to put them in execution. Thus *David* considered his wayes, and finding all out of order, he turned his feet to Gods testimonies, *Psal. 119. 59.* And, to still Gods enemies, *Psal. 4. 4.* he bids them commune with their own hearts and be still, or make a pause, viz. till they have brought their consideration to some good upshot and conclusion. For when consideration hath soundly enlightened a mans mind, informed his judgement according to that light (that candle held to his mind) and determined his will according to that judgement, it must needs bring forth sound resolutions, purposes and practises; as it did in the *Ninivites*, *Ephraim*, *Ier. 31. 19.* *Iosiah*, *2 Chron. 34. 27.* the *Prodigal*, *Luke 15.* the Church in *Hosea*, chap. 2. 6. 7. She considered she was crossed and hedg'd in with afflictions, and resolveth to return to her first husband. The contrary inconsideratenesse is complained of as a publique mischief. *Ier. 6. 8.* and *8. 6.* and *12. 11.* They have laid it waste: and being waste it mourneth unto me: The whole land lieth waste, because no man layeth it to heart, that is, considereth deeply of the cause of its desolation. Without this, though a man had all possible knowledge lockt up in his brain and breast, it would be but as rain in the middle region, where it doth no good; as the horn in the Unicorns head, where it helps no disease; or as fire in a flintstone insensible and unprofitable, till beaten out by sound consideration: This makes knowledge to become experimental, as *Psal. 116. 6.* and *Rom. 8. 1, 2.* this is to follow on to know the Lord. *Hos. 6. 3.* as without this, mens knowledge is but a flash, and may end in ignorance and profanenesse: because never formed and seated in their hearts, never digested by due meditation and application to their own consciences.

*1 Cor. 11. 30.*

*Le. it. 26. 41.*

*Ezek. 18. 38.*

*Job. 36. 8, 9;*

*10.*

*Verse 6. Ye have sown much and bring in little*] This was visible to them: and they are called upon to consider it. The Philosopher affirms that man is therefore the wisest of creatures, because he alone can compute and consider. And yet how little doth man respect this priviledge, without which he were to be torred with beasts, or mad men? God harkened and heard, but no man spake advisedly, no man repented of his wickednesse saying, what have I done? no man humbled himself under the mighty hand of God, though God thrust him down, as it were, with a thump upon the back. Most mens minds are as ill set as their eyes are; neither of them look inwards. Lord, saith the Prophet, when thy hand is lifted up, they

*Jer. 8. 6.*

will not see, but they shall see &c. *Esay* 26. 11. So, when Gods rods call for reformation, they will not heare it and who hath appointed it, but they shall heare *Iob* 33. 15. Conscience, their domesticall Chaplaine, shall ring this peale in their eares, Consider your wayes: Ye have sowed much but brought in little &c. *Omnia fuisitis & nihil profuit*, you have tried all wayes to live, and 'twill not be, laboured all night, and taken nothing, laboured in the very fire, and wearied your selves for very vanity *Hab.* 2. 13. as those that seek after the Philosophers stone, the most they can look for is their labour for their paines. Either vanity or violence hath exhausted you, as *Zach.* 8. 10. and Gods vengeance is visible enough in those secret issues and draines of expence at which your estates run out, because he puts not his holy finger on the hole in the bottome of the bag. For it is his blessing alone that maketh rich *Prov.* 10. 23. and except he build the house, they labour in vaine that build it *Psal.* 127. 1. There is a curse upon unlawfull practises, though men be never so industrious, as in *Iehojachim.* *Ier.* 22. And all their policies without dependance upon him for direction and successe, are but *Arena sine calce* sand without lime; they will not hold together, when we have most need of them, but fall aunder, like untempered mortar. Hence the Psalmist assureth us, that Promotion comes neither from the East, nor from the West, nor yet from the South where the warme sunshine is, but from the Lord: he putteth down one, and setteth up another. So *Hannah*, The Lord, saith she, maketh poor, and maketh rich: he bringeth low, and lifteth up *1 Sam.* 2. 7. And albeit no man knowes either love or hatred by all that is before them, because all things come alike to all *Eccles.* 9. 1, 2. (God maketh a scatter as it were, of these outward commodities: good men gather them, bad men scamble for them) yet if he blow upon a mans estate, and by losses and crosses so beat him down with his own bare hand (as here in the text) that either he hath not to eat, or dare not eat his fill, for feare of wanting another day, or if he do eat, yet the staff of bread being broken, and for want of Gods concurrence, he eats and is not satisfied &c. he hath but prisoners pittance, which will neither keep him alive, nor yet suffer him to dye, he is to be very sensible of it, to consider his wayes, and looking upon his penury (as a peece of the curse for neglect of Gods service *Levit.* 26. 14. &c.) to deprecate that last and worst of miseries, the judgement of pining away in their iniquities *Verse* 39. This is worse then any scarcity, then any bulimy or doggish appetite, a disease common in times of famine. The righteous cateth to the satisfying of his soule: but the belly of the wicked shall want *Prov.* 14. 25. As his belly prepareth deceit *Iob* 15. 35. so it suffers deceit; *imposturam faciunt & patiuntur*, as the Emperour said of them, that sold glasse for pearles. *Fumos vendidi, fumo pereat*, as Another. Te looked for much and loe it came to little, as it followeth *verse* 9. and why? but because they thought every little too much for God, and all well saved that was kept from him, *Mal.* 3. 9, 10, 11. See the Notes there. The Popish Commentators upon this text call upon the people, (if ever they meane to thrive) to keep holydaies; to heare Masses &c. yea some Priests in *Gersons* time publickly preached to the people, that whosoever would hear a Masse, he should not fall blind on that day, nor be taken away by suddain death, nor want sufficient sustenance &c. This was more then they had good warrant to promise; and yet they are beleevd. Shall not we learn to live by faith, to trust in the Lord and doe good? so shalt thou dwell in the land, and verily thou shalt be fed, *Psal.* 37. 3. The wicked in the fulnesse of their sufficiency are in straits. *Ieb.* 20. 22. Contrarily, the godly, in the fulnesse of their straits are in a sufficiency: and this is the gain of godlinesse. *1 Tim.* 6. 6. Piety is never without a well-contenting sufficiency, it hath treasure that faileth not, bags that wax not old, *Luke* 12. 33. And shall have hereafter riches without rust, wealth without want, store without sore, beauty without blemish, mirth without mixture &c.

*Non erit cecus,  
nec subito morietur, nec carebit sufficienti sustentatione.*

*Verse* 7. Consider your wayes] See *ver.* 5. Do it early, and earnestly. *Excutite vos, iterumque excutite*, as *Tremellius* rendreth that in *Zeph.* 2. 1. Search you, search you, O Nation not worthy to be beloved. So *Lam.* 3. 40. Let us search and try our wayes. Not search only but try, and as it were sift them to the brann. So *2 Cor.* 13. 5. Examine your selves whether ye be in the faith: prove your own selves, as it were with redoubled diligence, in a most needfull but much neglected duty,



duty, of dealing with your own hearts. But if ye will not, see that flaming place *Ezech. 16. 43.* If men will not judge themselves, God will: as though scholars will not scan their verses, their masters will. Men are as loth to review their actions, and read the blurr'd writings of their own hearts, as School-boys are to parse their lessons and false Latines they have made. But as he who will not cast up his bookes, his bookes will cast up him at length: so those that will not consider their wayes, and take themselves to task, shall find that sparing a little paines at first will double it in the end: and that the best that can come of this forlorne negligence, is the bitter pangs of repentance. Oh therefore that, with *Solomons* wife man, we had our eyes in our heads, and not in the corners of the earth! And that our eyes were, like the windowes in *Solomons* Temple, broad inward, that we might see our sins to confession, so should we never see them to our confusion. The Israelites confessed their murmuring and stubbornness, when God sent evil Angels amongst them, that is, some messengers of his wrath and displeasure. The Prophet *Haggai* here would have their posterity consider and better consider, sith the hand of God was so heavy upon them, and that he came against them as it were with a drawn sword, how they might disarme his just indignation by a speedy reformation. To which purpose he addeth

*Verse 8. Go up to the mountaine, and bring wood &c.* ] Set upon the work, and be serious: build the Temple with like zeale as *Baruc* repaired the wall *Neb. 3. 20. accendit seipsum*, he burst out into an heat, being angry with his own and others sloth: and so finisht his task in a short time. It must be an earnest, upright, and constant endeavour of reformation, that must follow upon our sense of sin, and feare of wrath: or else all will be but *monus aliquis evanidus* (as *Calvin* on the text hath it) a very flash: It will be but as prints made on water; as soon as finger is off, all is out. It was certainly therefore an excellent saying of *Luther* (though condemned for hereticall by Pope *Leo* the tenth) *Optima & aptissima penitentia est nova vita*. Amendment of life is the best repentance: neither is there any wiser way to break off our sins, then to practise the contrary duties. He that repents with a contradiction (saith *Tertullian*) God will pardon him with a contradiction. Thou repentest and yet continuest in thy sin. God will pardon thee, and yet send thee to hell. Those that will have God to take pleasure in them, as in his Temple, to love them and come unto them, and make his abode with them *Ioh. 14. 23. to dwell in them, and walk in them* (as they did in *Solomons* porch, and other walks and galleries about the Temple *Zach. 3. 7.*) to be glorified in them (accounting himself to receive, as it were, a new being, by those inward conceptions of his glory, and those outward honours we do to his name) they must go up to the Mountaine, not of *Lebanon* (though that was a pleasant and plentiful place *Deut. 3. 25.*) but of *Heaven*, that Hill from whence comes their help, and bring wood, (growing wood *Cant. 1. 17.* living stones *1 Pet. 2. 5.*) and build the house *1 Cor. 3. 9. Eph. 2. 22.* laying faith for a foundation, love for a covering, having hope for a pinnacle, humility for a pavement &c. washing it with teares, sweeping it by repentance, beautifying it with holiness, perfuming it with prayers, hanging it with sincerity &c. So shall Christ the King be held in the galleries *Cant. 7. 5.* he shall covet their beauty *Psal. 45. 12.* and be held fast bound to them in the bands of pure affection, and spirituall wedlock. He will take pleasure in them, as he did in those that prayed in or toward the Temple *Deut. 12. 11. 1 King. 8. 29.* as he did in *Daniel* that man of desires *chap. 9. 23.* in *David* Gods corculum or darling *1 Sam. 13. 14.* in his *Hephzibah* or sweet-heart the Church *Esay. 62. 4.* called elsewhere the beloved of his soule, or his beloved soule: And he will be glorified in them by their spirituall sacrifices *1 Pet. 2. 5.* reasonable services *Rom. 12. 1.* performed in spirit and in truth *Ioh. 4. 24.* by some one of which God is more glorified then by all the actions of unreasonable or unregenerate creatures.

*Verse 9. Ye looked for much, and loe it came to little* ] *Spes in oculis, luctus in manibus*, as *Hierome* here. The hope of unjust men perisheth *Prov. 11. 7. etiam spes valentissima* his likelyest hope, as some render it: he thinks himself sure, as *Esay* did of the blessing, but he only thinks so: God cuts off the meate from his mouth *Ioh. 1. 16.* takes away his corn in the time thereof *Hos. 2. 9.* confutes him

Eccles. 2. 14.

1 King. 6. 4.

2 Cor. 6. 16.

in his confidences, which prove like the brookes of *Tema. Job. 6. 17.* and serve him, as *Abshaloms* mule did her master: his high hopes hop headlesse, as One phra-seeh it. It falleth out with him as with those perverse Israelites in the wildernesse made to tack about two and forty times, after that they thought themselves sure of the promised land.

*I did blow upon it*] i. e. I dispersed it with ease. By a like phraze (for sense) God is said *Esa. 25. 11.* to spread forth his hands in the midst of his enemies, as he that swimmeth spreadeth forth his hands to swim: and to bring down their pride, together with the spoiles of their hands, with greatest facility. The motion in swimming is easy, not strong: for strong violent strokes in the water would rather sink then support. In like sort God blasted their treasure, or blew their hoards hither and thither, he consumed their substance and cursed their blessing, as *Mal. 2. 2.* See the Note there.

*why saith the Lord of hosts? because of mine house that is wast &c.*] Their sin of preferring their own private interests and self-respects before Gods work and service is here repeated, and exaggerated, as the ground and cause of all their calamities: And all little enough to bring them to a sound and serious sight and hatred of their sins. Such a deep kind of drowinesse hath surprized us, for most part, that whereas every judgement of God should be a warning-peale to repent, we be like the smiths dog, who the harder the anvil is beaten on, lyeth by and sleepeth the sounder: Or like the silly hen, which loseth her chickens, one by one by the devouring kite, and yet as altogether insensible of her losse, continues to pick up what lieth before her. This is to swelter and pine away in iniquity, as if nothing could awaken men *Lev. 26. 39.* and it is threatened last of all, as worse then all their losses, captivities &c. A lethargy is no lesse deadly then the most tormenting disease. Let ministers therefore, by such forcible and quick questions as this in the Text, and otherwise, arroute their hearers (as they once did here their deare friends in the sweating sicknesse, who, if suffered to sleep, dyed certainly) that they may awake, and recover themselves out of the snare of the devill &c. It is well observed by One, that the devils particular sin is not once mentioned in *Genesis*, because he was not to be restored by repentance: But the sin of Man is enlarged in all the circumstances. And why this? but that he might be sensible, ashamed, and penitent for his sin. They say in philosophy, that the foundation of naturall life is feeling; no feeling, no life. And that the more quick and nimble the sense of feeling is in a man, the better is his constitution. Think the same of life spirituall, and of that hidden man of the heart, as *St. Peter* calles him.

*and ye run every man unto his own house*] Or, ye take pleasure every man in his own house. *q. d.* Ye are all self-seekers, private-spirited persons, ye are all for your own interest: Like the snail that seldome stirs abroad, and never, without his houle upon his back: or like the Eagle, which when he flies highest, hath still an eye downward to the prey, that he minds to seize. *In parabola ovis capras suas querunt.* They serve not the Lord *Jesus Christ* but their own bellies: or if they serve *Christ*, it is for gaine, as Children will not say their prayers, unlesse we promise them their breakfasts. In serving him, they do but serve themselves upon him; as those carnall *Capernaïtes* did *Job. 6.* Well might the Apostle complaine as *Philip. 2. 21.* And Another since, that it is his Pleasures, his Profit, and his Preferment, that is the naturall mans Trinity: and his carnall self that is these in Unity. May he be but warm in his own feathers, he little regards the dangers of the house. He is totus in se, wholly drawn up into himself, and insensible of either the publike good, or common danger: though the water-pot and speare be taken from the bolster, yet he stirs not. Farr enough from *St. Pauls* frame of spirit or speech, *Who is offended, and I burn not?* farr enough from his care and cumber, anxiety and solicitude for the house of God, and prosperity of his people *2 Cor. 11. 28.* Nothing like they are to *Ambrose*, who was more troubled for the state of the Church, then for his own dangers? Nothing like *Melancthon*, of whom it is said, that the ruines of Gods house, and the miseries of his people made him almost neglect the death of his most beloved children. True goodnesse is publike-spirited though to private disadvantage: as Nature will venture its own particular good

Rom. 26.

in the  
house

good for the generall, so will grace much more. Heavy things will ascend to keep out vacuity, and preserve the Universe. A stone will fall down to come to its own place, though it break it self in twenty pieces. It is the ingenuity of saints, in all their desires and designs to study Gods ends more then their own: to build Gods house with neglect of their own, as *Solomon* did: to drown all self-respects in his glory, and the publike good, as *Nehemiah* did: of whom it might be more truly said, then the Heathen Historian did of *Cato*, that he did *καταμανεῖν τῷ κοινῷ*, over-love the Common-wealth, and that he did --- *soti genisum se credere mundo*, beleve himself born for the benefit of man-kind.

Dis.  
Lucan.

*Verse 10, 11. Therefore the heaven over you is stayed from rain, &c.* ] It's never well with man ( whose life is ever in *fuga*, as the Philosopher hath it, and must be maintained by meat, as the fire is by fuell ) till God *hear the heaven, and the heaven hear the earth, and the earth hear the corn, the wine, and the oyl, and these hear Jezreel*, *Hof. 2. 21, 22.* where we may see the genealogie of these good creatures resolved into God. The earth ( though a kind mother ) cannot open her bowels, and yeeld seed to the sower, and bread to the eater, if not watered from above. The heaven ( though the store-house of Gods good treasure, which he openeth to our profit and nourishment, *Dent. 28. 12.* ) cannot drop down fatnesse upon the earth, if God close it up, and with-hold the seasonable showres. This the very Heathens acknowledged in their fictions of *Jupiter* and *Juno*: and the Metapontines, having had a good harvest, consecrated *χρυσον θυσιας*, an harvest cut in gold, to their God, in the Temple at Delphos. Now, when a rabble of Rebels shall conspire against God, and fight against him with his own weapons, as *Jehu* did against *Jehoram* with his own men, what can He do lesse then cut them short? then make them know the worth of his benefits by the want of them? then call for a drought, ( *verse 11.* ) and so for a dearth, ( which inevitably followed in those hot countreys ) and consequently for pestilence and sword, the usuall concomitants? The Septuagint for drought here ( by a mistake of points ) translate a sword. And in the Originall there is an elegancy past Englishing. Because my house is *chareb*, that is, *wast*, therefore I have called for a *choreb*, a drought, or for a *chereb*, a sword, which shall in like sort lay your land wast, and make your houses desolate: according to that is threatened, *Dent. 28.* and *Matth. 23. 38.* And in the very next chap. *verse 7.* Christ telleth his Apostles that those refractory Jewes, and others, that rejected Him the true Temple, in whom the Godhead dwelt bodily, that is Essentially ( and not in clouds and ceremonies, as once between the Cherubims, which they used to call *Shechinah* ) because they loathed the heavenly Manna, therefore they should be pined with famine. They that would have none of the Gospel of peace, should tast deeply of the miseries of warre. They that despised the onely medicine of their souls, should be visited with pestilence. The black horse is ever at the heels of the red; and the pale, of the black, *Rev. 6. 4.* As there hath been a conjuncture of offences, so there will be of miseries: A conflux of them abideth the neglecters of Gods House, the contemners of his Gospel. *Ursine* tells us, that those that fled out of England for Religion in Queen *Maries* dayes acknowledged that that great inundation of misery came justly upon them, for their unprofitableness under the means of grace, which they had enjoyed in King *Edwards* dayes. *Zanchy* likewise tells us, that when he first came to be Pastour at *Clavenna*, there fell out a grievous pestilence in that Town, so that in seven moneths space, there died 1200. persons. Their former Pastour *Mainardus*, that man of God, as he calleth him, had often foretold such a calamity, for their profaneness and Popery: But he could never be beleaved, till the plague had proved him a true Prophet; and then they remembered his words, and wisht they had been warned by him. Let us also fear, lest for our many and bony finnes ( as the Prophets expression is ) but especially, for our hatefull and horrible contempt of his servants and services ( never the like known ) we pull upon our land *Amos* his famine, not of i. e. *fortis bread*, but ( which is a thousand-fold worse ) of *hearing the words of the Lord*. A famine long since foretold and feared by our Martyrs and Confessours; and now, if ever ( if God forefend not ) in *proximu* to fall upon us, as the most unworthy and unthankfull people that ever the Sun of heaven beheld, or the sun of Christs Gospel shone upon so fair, and so long together. The best way of preventi-

Sirabo.

Pro choreb  
legunt cherib.

Coli 2.9.

Zanch. Miscel.  
ep. ad Lan-  
grav.

Am. 5.12.  
Peccata offes  
ad i. e. fortis

Am. 8.11.

on



on is prevision, and reformation: beginning at our own, as *Gideon* did at his fathers household, *Judg.* 6. 27. And the best Almanack we can rely upon for seasonable weather, and the lengthening of our tranquillity is our obedience to God, love to our neighbours, care of our selves, &c.

*Verse 12. Then Zerubbabel the sonne of Shealtiel, &c.* ] So mighty in operation, so quick and powerfull is the good word of God in the mouthes of his faithfull Ministers, when seconded and set on by his holy Spirit. See for this, *Esay* 55. 10, 11. *Jer.* 23. 28, 29. *Act.* 19. 20. *1 Cor.* 14. 24, 25. *Heb.* 4. 12. See that *scala cæli*, ladder of heaven, as One calleth it, *Rom.* 10. 14, 15. and consider how mightily the word of God grew and prevailed in those primitive times. It spread thorow the world like a Sun-beam, saith *Ensebius*: it was carried about into all places as on Eagles, or rather as on Angels wings. *Athanasius* of old, and *Luther* alate were strangely upheld and prospered against a world of Opposites to the truth they preached. *Farellus* gained five great cities with their territories to Christ. How admirably and effectually King *Edward* the sixth was wrought upon by a sermon of Bishop *Ridleys*, touching works of charity; see his life written by Sir *John Heywood*, Pag. 169, 170, &c. It is the spirit that quickeneth the seed of the word, and maketh it prolificall, and generative. And as in the body there are veins to carry the blood, and arteries to carry the spirits that quicken the blood; so is it with the word and spirit in the soul. If Gods Spirit open not mans heart, the word cannot enter. If he illighten not both *Organ* and *Object*, Christ, though never so powerfully preacht, is both *unkent*, and *unkist*, as the Northern Proverb hath it: The word heard profited them not, because not mixt with faith in them that heard it, *Heb.* 4. 2. They heard it onely with the hearing of the ear, with that gristle that grew on the outside of the head: whereas they should have drawn up the inward ear to the outward, that one and the same sound might have pierced both. But this all that hear cannot do, because all are *not of God*, *Joh.* 8. 47. and so have not his ear-mark, spirituall senses habitually exercised to discern good and evil, *Heb.* 5. ult. they have an heavy ear, which is a singular judgement, *Esay* 6. 10.

*Melch. Ad. m.  
in vit. Farell.*

*With all the remnant of the people* ] i. e. The generality of the returned captives, followed their leaders. *Remnants* they are called, because but few in comparison of those many *bedge-rogues* Mr. *Dyke* calleth them, potters they are called, *1 Chro.* 4. 23. men of base and low spirits, that dwelt still in Babylon among plants and hedges: being the base brood of those degenerated Israelites, who when liberty was proclaimed for their return to Jerusalem, chose rather to get their living by making pots for the king of Babylon. These are *ancient*, or rather *obsolete things*, as *Junius* rendreth it, worn out and forgotten: and indeed they deserve to be utterly forgotten, and not written, or reckoned among the living in Jerusalem, *Esay* 4. 3.

*Obeded the voyce of the Lord their God* ] with the obedience of faith: and this they did by the good example of their Rulers. Thus, when *Crispus* the chief Ruler of the Synagogue beleaved, many of the Corinthians beleaved also, *Acts* 18. 8. When the kings of Judah were good or evil, the people were so likewise. Great men are the looking-glasses of their countrey: according to which, most men dresse themselves. *Qualis Rex, talis grex. Why compellest thou the Gentiles*, said *Paul* to *Peter*, sc. by thine example, to Judaize, *Gal.* 2. 14.

*and the words of Haggai the Prophet* ] whose mouth God was pleased to make use of. And this is added for a confirmation of the Prophets calling to the work; because of long time before, there had been no Prophet among the people, *nor any to tell how long*, as the Church complaineth, *Psal.* 74. 9.

*as the Lord their God had sent him* ] *Heb.* according as the Lord their God had sent him, after the same manner they heard, and obeyed the Prophet, as the Lord had sent him: they did not wrest his words to a wrong sence: nor did they question his Commission; but receiving it as the word, not of man, but of God, they set forthwith upon the work, yeelding as prompt and present obedience, as if God with his own mouth had immediately spoken to them from heaven.

*and the people did fear before the Lord* ] as if He himself had been visibly present in his own person. So Saint *Peters* hearers, *Acts* 10. 33. *Now therefore*, say they,

they, we are all here present before God, to hear all things commanded thee of God. If young Samuel had known that it was the Lord that called him once and again, he would not have returned to his bed to sleep. If men were well perswaded that the God of heaven bespeaks them by his faithfull Ministers, they would not give way to wilfull wandrings, but hear as for life, and fear to do any thing unworthy of such a presence: they would work out their salvation with fear and trembling, yea work hard at it, as afraid to be taken with their task undone. *They that fear the Lord will keep his covenant, saith David. Fear God and keep his commandments, saith Solomon. And, in every nation he that feareth God and worketh righteousness, is accepted of him, saith Peter, Acts 10. 35.*

Psal. 103. 13  
Eccles. 12.

*Verse 13. Then spake Haggai the Lords messenger* Or, *Angel.* See the Note on *Mal. 1. 1.* *Then speaks* Namely on the four and twentieth day of the month, as it is in the last verse: untill which day they had been building; for three weeks together. But Governour *Tatnai* and his complices came upon them, and discouraged the people, and hindered the work, *Ezra 5. 3.* It was but needfull therefore, that Gods command should be repeated, and a speciall promise added, *I am with you, saith the Lord.* Where we may well take up that of *Tully* concerning *Brutus* his Laconicall Epistle, *Quam multa, quam paucis!* how much in a little. *I am with you, saith the Lord,* you need not therefore fear, what man can do unto you. God is All-sufficient to those that are Altogether his. See *2 Chron. 15. 2.* The Church is called *Jehovah Stammah*, that is, *The Lord is there, Ezek. 48. 35.* God is in the midst of her. *Shee shall not be moved, Psal. 46. 5. Immuta manet,* may better be her Motto, then *Venice's.* She is surely invincible, *Zach. 12. 5, 6, 7.* as having a mighty Champion, even the holy One of Israel: and this makes her (though but a Virgin) to laugh to scorn her proudest enemies: yea, to shake her head at them, *Esay 37. 22, 23.* as rather to be pitied then envied. *There were they in great fear,* (saith *David*, of the Churches enemies) for why? *God is in the generation of the righteous, Psal. 14.* Hence those Philistims were so woe-begone, *1 Sam. 4. 7.* And the Egyptians no lesse, *Exod. 14. 25.* Let us flee, say they, from the face of Israel for the Lord fighteth for them. *What shall wee then say to these things?* saith *Paul,* (who had often heard when he was in the enemies hand, *Fear not, I am with thee*) *If God be for us, who can be against us?* who dare be so fool-hardy? so ambitious of his own destruction? Hath ever any waxed fierce against God and prospered? *Job 9. 4.* Where is *Pharaoh, Nero, Nebuchadnezzar, &c?* Was it safe for these, or any any other to provoke the Lord to anger? were they stronger then he? Oh that men would (according to *Solomons* counsell) meddle with their match, and not contend with him that is mightier then they! Can God be with his people, and see them abused to his face? Will they force the Queen also before him in the house? Will they, Giant-like, fight against God? will they needs touch the apple of his eye, that tenderest piece of the tenderest part? Will they invade his portion, plunder him of his jewels, pull the signet from his right hand? Surely God is so with his people, that as he taketh notice of the least courtesie done to them to reward it, (even to a cup of cold water) so of the least affront, or offence to revenge it, be it but a frown, or a frowne, *Gen. 4. 6. Num. 12. 10. Better a millstone were hang'd, &c.* Better anger all the witches in the country, then one of Gods zealous witnesses, *Rev. 11. 5.* Death cannot hurt them, *Psal. 23. 3.* Hell could no more hold them (the pains of hell gat hold on *David*, but he was delivered, *Psal. 116. 3.*) then the Whale could hold *Jonas*: It must needs render them up again, because God is with them. Now I had rather be in hell (saith *Luther*) with God, then in heaven without him, and it were far safer for mee.

Cant. 2. 15

Esth. 7. 2

*Verse 14. And the Lord stirred up the spirit of Zerubbabel, &c.* Here's the Appendix of the foregoing sermon, whereof we have heard but the brief Notes. That one word, *I am with you,* seconded and set on by Gods holy Spirit, set them all awork. *How forcible are right words?* One seasonable truth falling on a prepared heart, hath oft a strong and sweet operation, *sc.* when God is pleased to work with it, and make it effectuell: this, man cannot do, no more then the husband-man can make an harvest. *The weapons of our warfare are mighty, through God, to the pulling down of strong-holds.* *Luther* having heard *Staupicius* say, that

Job 6. 25

2 Cor. 10. 4

that is kindly repentance which begins from the love of God, found from that time forward the practise of repentance far sweeter to him then before. *Galeacius Caracciolum*, an Italian Marquesse, was converted by an apt similitude used by *Peter Martyr*, reading on the first Epistle to the Corinthians. Dr. *Taylor*, Martyr, blessed God, that ever he became fellow-prisoner to that *Angel of God*, (as he called him) *John Bradford*. *Senarclaus* (in his Epistle to *Bucer*, prefixed before the history of the death of *Iohn Diarius*, slain by his own brother, as *Abel* was, for religions sake) I remember, saith He, when he and I were together at *Newburg*, the day before his slaughter, he gave me a great deal of grave and gracious counsell, *Ego verò illius oratione sic incendebar, ut cum eum differentem audirem, Spiritus Sancti verba me audire existimarem, i. e.* I was so stirred up with his discourse, as if I had heard the Holy Ghost himself speaking unto me; so fervent was he, and full of life; for he first felt what he spake, and then spake what he felt. So should all do, that desire to speak to purpose; and then pray to God, as for a door of utterance, so for a door of entrance to be opened unto them; such as *St. Paul* had to the heart of *Lydia*, and as *Bishop Ridley* had to the heart of good King *Edw. 6.* whereof before.

and they came and did work.] The Governours also, by overseeing others, and ruling the businesse by their discretion. Where Gods glory and the common good is concerned, all sorts must set to their helping hand.

Verse 15. In the four and twentieth day.] See the Note on *vers. 13.* The time is diligently noted, to teach us to take good note of the moments of time, wherein matters of moment have been, by Gods help, begun, continued, and perfected in the Church. This will be of singular use, both for the increase of faith, and of good affection in our hearts.

## CHAP. II.

Verse 1. **I**N the seventh moneth, in the one and twentieth day of the moneth.] This is the Preface to the fourth sermon, as some reckon it: noting the exact time when it was delivered. See the Notes on *chap. 1. 1.* and 15.

came the word of the Lord.] This he often inculcateth, to set forth the truth of his calling, and validity of his commission. See the Note on *chap. 1. ver. 5.*

by the Prophet Haggai.] Heb. by the hand of the Prophet. See the Note on *Mal. 1. 1.*

Verse 2. Speak now to Zerubbabel, &c.] The better to hearten them on in the work, the Prophet is sent again to them, with a like message as before. Note here. 1. That there are none so forward for God and his work, but may stand in need of continuall quickening: there being more snares and back-biaßes upon earth, then there are starres in heaven: and the good gift of God having so much need of righting up: For, like a dull sea-coal-fire, if it be not now and then blown, or stirred up, though there be no want of fuell, yet will of it self at length dye and go out. Besides that, every inch, every artery of our bodies, if it could, would swell with hellish venome to the bignesse of the hugest Giant, that it might make resistance to the work of Gods sanctifying Spirit. Let us therefore consider one another, and study every man his brothers case, to stirre up, or whet on to love and good works. God will not forget this our labour of love, but abundantly both regard and reward it, *Mal. 3. 16.* See the Notes there. 2. That continuall preaching, makes men continue in well-doing. Therefore it was, that *Barnabas* was sent to Antioch, *Acts 11. 22, 23.* who, when he came and had seen the grace of God was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. And hence also it was, that *Paul* and *Barnabas* (*chap. 14. 21.*) returned again to *Lystra*, and to *Iconium*, and *Antioch*, confirming the souls of the disciples, and exhorting them to continue in the faith, &c. And ordaining Preachers every where for that very purpose, for the increase of their knowledge, for the strengthening of their faith, for the help of their memories, and for the quickening



quickening of their affections. *Gutta cavat lapidem, non vi sed sapè cadendo.* Gods tender plants need be often watered, that they may spring and sprout.

and to the residue of the people? *Non enim sacris Eleasiniis, quæ in vulgus spargi nefas erat similia sunt oracula Dei,* saith an interpreter here. Gods oracles are not to be hid from the common sort, as Sibylla's were, and as the Popish Doctors hold, lest men should be made hereticks thereby, that is, right beleivers. It is heresy, saith One of them to read the scriptures. It was the invention of the devil, saith Another. An husbandman reading the scriptures was posselt, saith a third. It is not needfull for the common sort to know more of Gods mind then the Articles of the Creed, saith *Aquinas, Bellarmine &c.* *John Barclay* in his *Parænesis*, excusing the church of Rome for taking away the scriptures from the Vulgar, saith thus, *Sed de his quoque providit Ecclesia concionibus, in quibus Evangelia referuntur &c.* But for this, the Church hath made sufficient provision by appointing Sermons to be made upon the Gospels for the day, and by permitting books of devotion wherein much use is made of the holy Scriptures. And for the historical part of the old Testament, saith he, men may read *Iosephus* his *Antiquities*, where it is set down more plainly and plentifully then in the Bible &c. But I am weary of raking in this foule channel.

*Plantas tenellas frequentius adaqueare proderit. Primas.*

*Grynæus.*

*Verse 3. Who is left amongst you that saw this house in her first glory?* Some such there were amongst them (as is here implied) and these must needs be very old, sixscore at least, some say more. *Zorobabel* might well be one of these; for he was a chieftaine in the first yeere of *Cyrus*, *Ezra* 2. 2. And *Jehoshuah* the high-Priest might be another: for he came out of *Babylon* with *Zorobabel* at the same time *Ezra* 2. 22. We see by experience, that mens lives are daily shortened. Naturall reasons whereof may be these. 1. Untimely marriages. 2. Cloying our bodies with variety of meates, and so digging our own graves with our own teeth. 3. Much ease and delicacy. The supernaturall reason may be, that so the world may sooner come to an end. God maketh hast to have the number of his Elect fulfilled, and therefore dispatcheth away the generations, shorteneth life for his Elects sake, fetcheth home his pilgrims, makes their dayes few though evill (*Gen.* 49.) takes them away from the evill to come &c. death being to them *arumnarum requies* (as *Chaucers* Motto was) *yea janua vita, porta cæli*, the day-break of eternall brightnesse.

*Bern.*

and how do ye see it now? It is a part of old mens prudence rightly to compare things long since past with things present, and so to conjecture at things to come. Thus the prudent person, by discourse of reason, foreseeth an evill and hideth himself, when the yong foole passeth on and is punished.

is it not in your eyes? that is in your thoughts; for God taketh notice of the inward workings of the heart *1 Sam.* 16. 7. *Psal.* 139. 2. *1 King.* 8. 39. For he made the heart, and must therefore know all that is in it: as a watch-maker knowes all the wheels and motions of the watch. He also will bring every secret thing into judgement *Ecles.* 12. 14. Therefore thought is not free (as foolish folk dote either from the notice of his eye (he had soon found out these Jews, when they did but despise the day of small things in their hearts *Zach.* 4. 10.) or from the censure of his mouth *Heb.* 4. 12, 13. *Rom.* 7. 14. (the law is spirituall and meets with involuntary motions to sin, *ver.* 7.) Or lastly, from the stroke of his hand which is a mighty hand *1 Pet.* 5. 6. and falls very heavy *Deut.* 29. 19: even for a root of bitternesse, as it is there, for vaine thoughts *Ier.* 4. 14. how much more for mischievous, murderious, covetous, vainglorious and adulterous thoughts &c. It were good therefore to write upon walles and windowes (yea would it were written upon the tables of our hearts) that short Motto, which as short as it is, yet our memories are shorter, *Cave, Deus videt.* Take heed, God looks on: for he is omnipresent and omniscient.

is it not in your eyes in comparison as nothing? A meer *Non-ens* or nullity? not fit to be named in the same day with the former Temple? For, first *Cyrus* appointed the full proportion of this second House, the height thereof threescore cubites, and the breadth thereof threescore cubites *Ezra.* 6. 3. which was but one half so big as *Solomons* Temple, *Herod* indeed, to curry favour with the Jews (which yet would never be) built upon *Solomons* foundation, and bestowed a great deale

*Lib. 15. Ant. cap. 14.*

of cost, if we may beleve *Iosephus*. But so could not these Jews do, that returned from Babylon: for they were (secondly) but few, and those also poor, and, though helped both by *Cyrus* and *Darius*, yet they were glad to build the Temple of common stone, and unpolished, nothing like those precious carved stones wherewith *Solomon* built 1 *King*. 6. Thirdly, God hereby would draw their minds from the legall ceremonies and services; the Sun of righteousness being now ready to arise upon them, the day-spring from on high to visit them. Howbeit, because they could not have so glorious a Temple as the former, they slighted it in their thoughts, and would have neglected it: Learne hence, That men naturally account as nothing of Gods service, if not accompanied with outward pompe and splendour. The Israelites in the wilderness would needs have a calf, (as the Egyptians had) made of their Jewels and ear-rings. *Ieroboam* would have two, and those of gold. *Nebuchadnezzar* dedicated a golden image with all manner of musick *Dan*. 3. The people wept when the foundation of this Temple was laid *Ezra* 3. 12. because nothing so magnificent as the former. And the Papists explode our religion in comparison of theirs, because nothing so pompous and plausible to the rude people, whom they deceive with apish toys and trinkets, shewes and pageants. In their petition to King *James* they pleaded for their religion, that it was more pleasing then ours, and more agreeable to nature. *John Hunt* a Roman Catholike in his humble appeale to King *James* thus blasphemeth: The God of the Protestants is worse then Pan God of the clownes, which can endure no ceremonies nor good manners at all. Many, like children, like that book best, that hath most babyes in it: neither will they eat their milk, but in a golden dish. This proceedes from a blind understanding and carnall affection. The Church in its infancy was inticed with shewes and shadowes: but now God requires a reasonable service, he calls for spirit and truth.

Chap. 6.

*Verse 4. Yet now be strong O Zerubbabel &c.* Here he exhorteth all ranks, first to good Affection, *Be strong* or of a good courage: Secondly to good Action, *Work*, or *Be doing*: for affection without action is like *Rachel*, beautifull, but barren. *Be strong* so as to prevaile and carry on the service, all discouragements notwithstanding. Those that will serve God in the maintenance of good causes must be courageous and resolute 1 *Cor*. 16. 13. For otherwise, they shall never be able to withstand the opposition that will be made either from carnall reason within, or the World and Devill without, for want of this spirituall mettle, this supernaturall strength, this spirit of power, of love, and of a sound mind, 2 *Tim*. 4. 7. opposed to the spirit of feare that cowardly passion that unmans us, and expectorath and exposeth us to sundry both sins and snares: when he that trusteth in the Lord shall be safe *Prov*. 29. 25. Here then that we fault not, budge not, betray not the cause of God, nor come under his heaveie displeasure, who equally hateth the timorous and the treacherous; let us 1. Be armed with true faith: for, *Fides famem non formidat*, faith quelleth and killeth distrustfull feare. 2. Get the heart fraught with the true feare of God: for as one fire, so one feare drives out another *Mat*. 10. 28. 1 *Pet*. 3. 13, 14. 1. Get and keep a clearing, chearing conscience: for that feareth no colours, as we see in *St. Paul*, *Athanasius*, *Luther*, *Latimer*, and other holy Martyrs and Confessours. 4. Think on Gods presence, as here, *Be strong, and be doing, for I am with you*. Though *David* walk thorough the vale of the shadow of death, that is of death in its most hideous and horrid representations, he will not feare: For why? *thou art with me*, saith He, *Psal*. 23. 3, 4. Dogs and other creatures will fight stoutly in their Masters presence. 5. Consider your high and heavenly calling and say, *Shall such a man as I fly &c? Either change thy name, or be valiant*, saith *Alexander* to a souldier of his that was of his own name, but a coward. Lastly look up, as *St. Steven* did, to the recompence of reward, steale a look from glory, as *Moses* *Heb*. 11. 26. help your selves over the difficulty of suffering together with Christ, by considering the happinesse of reigning together. Thus be of good courage, or deale couragiously, and God shall be with the good, as *Iehosaphat* told his Judges when to go their circuit.

Charachunde  
iq. uen valeo.  
Sept. uerum.  
ἐπιμαρτυρῶ  
ἐν ἑαυτῷ.

Et Turnum fugi-  
entem hac  
terra videbit?  
Virg.

2 *Chro*. 19. vlt.

*Num*. 23. 10.  
*Ruth*. 1.

and work.] Good affections must end in good actions, else they are scarce sound, but much to be suspected. Good wishes (and no more) may be found in hells mouth *Num*. 23. *Orpah* had good affections, but they came to nothing. God must

must be entreated to fix our quick-silver to ballast our lightnesse, to work in us both to will and to doe, that it may be said of us, as of those *Corinthians*, that as there was in them a readinesse to will, so there followed the performance also. 2 Cor. 8. 12. Desire and Zeal are set together, 2 Cor. 7. 11. desire after the sincere milk, and grow in grace 1 Pet. 2. 2. *John Baptists* hearers so desired after heaven, that they offered violence to it Mat. 11. True affections are the breathings of a broken heart, Acts 2. 37. Rom. 7. 23. But the desires of the slothful kill him, Prov. 21. 25. *Virtutem exoptat contabescitque reliquit*, Good affections are ill bestowed upon the sluggard, sith they boyl not up to the full heat and height of resolution for God, or, at least, of execution of his will. The sailes of a ship are not ordained, that she should lie alwaies at rode, but launch out into the deep. God likes not qualmy Christians, good by fits, as *Saul* seemed to be when *Dauids* innocency triumphed in his conscience, or as *Ephraim*, whose duties were dough-baked, and whose goodnesse was as the morning-dew &c. Be ye stedfast and unmoveable, always abounding in the work of the Lord. Stick not at any part of it: difficulty doth but whet on *Heroick* Spirits as a boule that runs down hill is not slugged, but quickened by a rub in the way. If this be to be vile, Ile be yet more vile, 1 Sam. 6. 22. who art thou, O great mountain? Before *Zerubbabel* thou shalt become a plain. Zach. 4. 7. And hee said unto me, My grace is sufficient for thee: for my strength is made perfect in weaknesse. 2 Cor. 12. 9.

Pnf.

1 Cor. 15. illi.

Rev. 2. 17.

Psal 73. 23, 24.

Apl. &amp; Mon.

For I am with you [saith the Lord of hosts] By a twofold presence. 1. Of help and assistance. 2. Of love and acceptance. Of the first, see chap. 1. verse 13. with the note there. The second seems here intended. The Jews were poore, yet God assureth them they had his love. So had the Church of *Smyrna* Rev. 2. 9. I know thy poverty, but thats nothing, thou art rich, rich in reversion, rich in bills and bonds: yea rich in possession, or All is theirs, they hold all in capite: they have 1. plenty. 2. propriety in things of greatest price: for they have God All-sufficient for their portion, for their protection, I am with you, saith he, and that's enough, that's able to counterpoise any defect whatsoever, as we see in *David* often, but especially at the lack of *Ziklag*, where when he had lost all, and his life also was in suspense, the Text saith, he comforted or encouraged himselfe in the Lord his God, 1 Sam. 30. 6. whereas *Saul* in like case, goes first to the witch, and then to the swords point: A godly man, if any occasion of discontent befalls him, retires himselfe into his counting-house, and there tells over his spiritual treasure: he runs to his cordials, he reviews his white stone, his new name (better then that of sonnes and of daughters, Isay 56. 5.) he hath meat to eat that the world knoweth not of, the stranger meddleth not with his joy. *Virtus lecythos habet in malis*. Tua presentia, Domine, *Laurentio* ipsam cruciculam dulcem fecit, saith a Father, Thy presence O Lord made the very gridiron sweet to the martyr *Laurence*. It made the fiery furnace a gallery of pleasure to the three worthies, the lions den an house of defence to *Daniel*, the whales belly a lodging-chamber to *Jonas*, *Egypt* an harbour, a sanctuary to the child *Jesus* &c. He goes with his into the fire and water, as a tender father goeth with his child to the Surgeon. Nevertheless, saith *David*, I am continually with thee, thou hast holden me by my right hand. Thou shalt guide me with thy counsel: and afterwards receive me to glory. Again, I am with you; that is, I will accept your worships, though in this meaner temple. If God may have the substance of worship, hee stands not much upon the circumstance. The sick may pray upon their beds, the persecuted in chambers, Acts 1. yea in dens and caves of the earth, Heb. 11. 38. The Church in *Queens Maries* dayes met and prayed off together in a cellar in Bow-church-yard. It was one of the laws of the twelve tables in *Rome*, Ad divos adempto castè, pietatem adhibento, opes amovenio. Sacrifice and Offering thou didst not desire (viz. in comparison of obedience, 1 Sam. 15. 22.) but as a better thing, mine ears hast thou opened, Psal. 40. 6. Hypocrites by cold ceremonies think to appeale God, they observe the circumstance; neglect the substance, they stick in the bark of religion, gnabble on the shel, offer the skin, keep back the flesh, serve God with shewes; & shall be served accordingly.

Verse 5. According to the Word] Or, as *Tremellius* hath it better, Cum K E R B O quo pepigeram vobiscum, with the W O R D, in and for whom I covenanted with you, &c. So my Spirit remaineth among you. And so it is a gracious promise that the whole Trinity will be with them. The particle *eib* seemeth put for *gnim*: and the article



He is emphatical, shewing that by *Word* is meant the second person, often called the *Word* both in the Old Testament, 2 Sam. 7. 21. with 1 Chron. 17. 19. and in the New. Luke 1. 2. John 1. 1. 1 John 5. 7. The Caldee seemeth to favour this interpretation, for he rendreth it, *My Word shall be your help.* Hierome, Albertus, Nyssen, and Haymo dissent not. Haggai, and other Prophets and Patriarches of old did well understand the mystery of the Sacred Trinity. See my note on Gen. 1. 1. Elisha speaks of the Almighty his makers Job. 35. 10. Solomon the same Eccles. 12. 1. Cant. 1. 11. which Jarchi interpreteth of the Trinity. Isay hath his Trisagion, or, Holy, Holy, Holy, chap. 6. 3. and chap. 42. 5. Thus saith God the Lord, He that created the heavens, and they that stretched them out. So Dent. 6. 4. When Moses becometh to rehearse the law, and to explain it, the first thing he teacheth them is the Trinity in Unity and Unity in Trinity. Hear O Israel, the Lord our God, the Lord is One. Three words answering the three persons: and the middle word, *Our God* deciphering fitly the second; who assumed our nature as is well observed by Galatinus: Others observe that the last letters in the Original both in the word *Hear*, and in the word *One* are bigger then ordinary; as calling for utmost heed and attention. The old Rabbines were no strangers to this tremendous mystery (as appeareth by R. Solomons note on Cant. 1. 11. *We will make &c.*) though their posterity desperately deny it. The Greek Church was not so found in this fundamental point: therefore their chief City Constantinople was taken from them by the Turks (as Eftius observeth) on Whitsunday or (as others) on Trinity Sunday; which day (saith our Chronicler) the Black Prince was used every year to celebrate with the greatest honour that might be, in due veneration of so divine a mystery. Now, Christ is here and elsewhere called *The Word* either because hee is so often promised in the Word. Or else, because by him Gods will was manifested and revealed to men, and that either mediately in the Prophets, whence Peter Martyr thinketh that phrase came. *Then came the Word of the Lord*, that is, Christ, Or immediately, himselfe, Heb. 1. 2. and 2. 3.

Speed. 723.

That I covenanted with you] Or, in whom I covenanted and whence Christ is called the Angel of the Covenant, Mal. 3. 1. Christ then was a Saviour to those of the Old Testament also, the Lamb slain from the foundation of the World. Christ undertook to pay his peoples debt in the fullness of time: and hereby they were saved. A man may let a prisoner loose now, upon a promise to pay the debt a year after. See Heb. 9. 15. and take notice of the unity of the faith in both Testaments: they of old saw Christ afarre off in the promises, they saluted him, and were resaluted by him, Heb. 11.

Rev. 13. 8.

ἀσπασάμενοι.

When ye came out of Egypt] Ye, that is, your ancestours. Things done by the parents may be said to be done by the children; because of the near conjunction that is between them. Hence Levi is said to pay tithies in Abraham, and Adams sinne is imputed to us all.

Heb. 7.

So my spirit remaineth amongst you] Not the substance, but the gifts of the Spirit; not the tree, but the fruits. Those whom God receiveth into the covenant of grace, he endues them with the spirit of grace. See Rom. 8. 9. 11. How else should they be able to perform their part of the Covenant, sith we cannot so much as *suspire*, unless he doe first *inspire*, breath out a sigh for sinne, till he breath it in to us by his Spirit? Hereby then we may know whether or no we are in Covenant with God (the Devill will be sure to sweep all that are not) sc. if his spirit remain in us Jer. 31. 35. working illumination, 1 Cor. 2. 14. 15. Mortification, Rom. 8. 13. Motion, Rom. 8. 14. Gifts, 1 Cor. 12. 4, 7, 8. &c. Fruits Gal. 5. 22. 23. strength, Esay 11. 2. Courages, as here.

Aug.

Fear ye not] *Cur timet hominem homo, in sinu Dei positus?* why should such fear man who have God in Christ by his Spirit standing with them and for them? The righteous may be bold as a lyon: he hath the peace of God within him, and the power of God without him and so goes ever under a double guard, what need he fear? It is said of Achilles that he was *Stryge armatus*, and therefore could not be wounded. But he that is in covenant with God is, *Deo, Christo, Spiritu Sancto armatus*, and may therefore be fearlesse of any creature.

Verse 6. For thus saith the Lord of hosts] i. e. the three persons in Trinity, as appeareth by the note on the former verse. Howbeit the Author to the Hebrews

peareth

chap. 12. 25. 26. applyeth the words to Christ: whence observe, that Christ is Lord of hosts, and God Almighty: even the same second person that is called *had-dabbar* the Word in the former verse, is very God. Compare *John* 1. 3. with *Col.* 1. 14. 16. and *John* 1. 9. with *John* 8. 12. and *John* 1. 11. with *Acts* 3. 13. 14. &c. See those coherencies of sentences, *John* 9. 3. 4. and 11. 4. and 12. 39. 40. besides the Apostles argument *Heb.* 1. 4. That one Gospel written by *St. John*, who was therefore called the *Divine* by an excellency (as afterwards *Nazianzen* also was) because he doth professedly assert and vindicate the Divinity of Christ (ever strongly impugned by the Devill and his agents, those odious Apostates and hereticks ancient and moderne: And no wonder, for it is the Rock, *Mat.* 16. 18.) setting him forth, 1. as coessential to the Father his onely begotten sonne, *John* 1. 14. One with the Father in essence and power, *John* 10. 30. 38. and 14. 23. 2. As having the incommunicable names and attributes of God *John* 8. 58. and 20. 28. Eternity *John* 1. 1. and 17. 5. Infiniteness, *John* 3. 13. Omniscience, *John* 2. 24. and 21. 27. 3. As doing the works of God, such as are Creation, *John* 1. 3. Conservation, *John* 5. 17. 3. miracles &c. 4. As taking to himselfe divine Worship, *John* 9. 38. and 20. 28. and 14. 1. This truth men must hold fast; as their lives, and be rooted in it: getting strong reasons for what they beleve. The second ground wanted depth of earth; The seed was good, and the earth was good, but there was not enough of it; therefore the heat of the sun scorcht it up. Christ is here called the *Lord of Hosts*; and the *Lord of glory*, *Isay* 6. 1. with *John* 12. 41. *Jam.* 2. 1.

Yet once it is a little while &c.] *Adhuc unum pusillum*. This little little while, this inch of time, was the better part of five hundred years, viz. till Christ came in the flesh, *Heb.* 12. 26. the Jew-Doctours say no lesse. A long time to us is but a little while to God. A thousand years is but as one day to the *Ancients of dayes*. His Prophets also, being lifted up in spirit to the consideration of eternity, count and call all times (as indeed they are in comparison) moments, and points of time, *Punctum est quod vivimus, & puncto minus*, could the Poet say; What is that to the Infinite? said a certain Noble-man of this Land to one, discoursing of an incident matter very considerable, but was taken off with this quick Interrogation. So say we to our selves, when under any affliction, we begin to think long of Gods coming to deliver us. What is this to Eternity of extreinity, which yet we have deserved? *Tantillum, tantillum, adhuc pusillum*. Yet a very little while, and hee that shall come, will come, and will not tarry: as in the *Interim*, the just must live by faith, *Heb.* 10. 37. Gods help seems long, because we are short. We are short-breathed, short-sighted, apt to antedate the promises, in regard of the accomplishment. We also oft find it more easie to bear evil, then to wait till the promised good be enjoyed. Those beleev'g Hebrews found by experience, that the spoiling of their goods exercised their patience: but staying Gods leysure for the good things he had promised them, required more then ordinary patience, or tarrance, *Heb.* 10. 36. Take we heed of prescribing to the Almighty, of limiting the Holy One of Israel, of setting him a time, with those Bethutians.

and I will shake the heavens.] Not the earth onely, as at the giving of the Law, (to purchase reverence to the Law-giver) but the heavens also: viz. by the powerfull preaching of the Gospel, whereby Satan was seen falling from heaven, *Luke* 10. 18. that is, from mens hearts; and the Saints set together in heavenly places, or priviledges in Christ *Iesus*, *Ephes.* 2. 6. For he that hath the Son, hath life, hee hath heaven aforehand. 1. In pretio. 2. In promisso. 3. In primis. Here then the Prophet encourageth these builders: telling them that under this second Temple, how mean soever it seemed, he would first send Christ, (called the *Desire of all Nations*, *vers.* 7. and *Peace*, *vers.* 9. with *Ephes.* 2. 14.) to grace it with his presence. Secondly, he would cause the Gospel to be preached in a pompous and powerfull manner. I will shake, &c. Shake them, to settle them, not to ruine them, but to refine them, shake their hearts with sense of sin, and fear of wrath, that they may truly seek Christ. For the Law was given by *Moses*, but grace and truth came by *Iesus Christ*, *Joh.* 1. 17. And the end of this universall shake, was to shew saith *Chrysostome*, that the old law was to be changed into the New, *Moses* into *Messias*, the Prophets into Evangelists, *Judaisme*, and *Gentilisme* into *Christianisme*. When Christ was born, we know how *Herod* was

*Galatin. lib. 4. cap. 9, 10.*

*D. Han Pear. m.*

*1 Joh. 5. 12.*

*Hom. 14. in Math.*

troubled, and all Jerusalem with him, *Matt.* 2. 3. What a quire of Angels was heard in the air at Bethlehem, and what wondering there was at those things which were told them by the shepherds, *Luke* 2. 18. *Eusebius* tells of three Suns seen in heaven not long before his birth. *Orosius* tells of many more prodigies. The Psalmist foretelling our Saviours coming in the flesh, breaks out into this joyfull exclamation; *Let the heavens rejoyce, and let the earth be glad: let the sea roar and the fulnesse thereof. Let the field be joyfull, and all that is therein: then shall all the trees of the wood rejoyce before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with truth,* *Psal.* 96. 11, 12, 13. and *Psal.* 98. 7, 8, 9. This I know is by some (but not so properly) understood of Christs second coming to judgement. And both *Augustin*, and *Rupertus* construe this text also the same way. But the whole stream of Interpreters, old and new, carry it against them: and some of them tell us of sundry strange, and stupendious commotions, that fell out even according to the letter, in heaven, earth, and sea, about the time of Christs birth, death, resurrection, and soon after his Ascension, when he rode about the world upon his white horse, the Apostles and their successours; with a crown on his head, as King of his Church, and a bowe in his hand, the doctrine of the Gospel, whereby the people fall under him, and he went forth conquering and to conquer, *Rev.* 6. 2.

*Lib.* 18. de C.  
*D.* cap. 48.

*Psal.* 45. 4.

*Verf.* 7. *And I will shake all Nations* | First, by the civil warres between the *Trinumviri*, not long before Christs Incarnation. Secondly, by the generall tax, *Luke* 2. 3. when all went to be taxed every one into his own city. Thirdly, by the preaching, and miracles of Christ and his Apostles, whereby the Nations were shaken out of their sinfull condition, and brought to the obedience of faith by effectually conversion. Thus *à Lapide*, *I will shake all Nations* with wonder at so great a mystery, with joy and with newnesse of life, saith *Ja.* The Gospel (saith *Forbes* on *Revel.* 14.) hath three degrees of operation in the hearts of men. First, it falleth to mens ears, as the sound of many waters, a confused sound, which commonly bringeth neither terrour nor joy: but yet a wondering and acknowledgement of a strange force, and more then humane power, *Mar.* 1. 22, 23. *Luke* 4. 32. *Joh.* 7. 46. This may be in the reprobate, *Act.* 13. 41. The second effect is the voice of thunder, which brings not onely wonder, but fear. This may also be in a reprobate, as *Felix*. The third effect, proper to the Elect, is the sound of harping; while the Gospel, not onely ravisheth with admiration, and shaketh the conscience with terrour, but also filleth it with sweet peace and joy. Hitherto He. Certain it is, that the Gospel maketh a stirre where it cometh, and brings an earthquake to mens souls, as it did to the Gaolers, *Act.* 16. and *Peters* converts, *Act.* 2. And this partly through the frowardnesse of our affections, and partly through the malice of Satan, fearing the ruine of his kingdome. For, as for the Gospel, this effect followes it, by accident. See *Matth.* 10. 34, 35. with the Note there. See also *Luke* 12. 49. It is by accident to the Sun, that it maketh the dunghill stink. It is by accident to the Sea, that it maketh the passenger sick: the ill humours in his stomach disease him. So here: *And the Desire of all Nations shall come* | that is, *Christ*, for so the Apostle expoundeth it, *Heb.* 12. 25. And the Church saith of him, *Totus ipse desideria*, *Cant.* 5. 16. he is all-over desireable. And again, *Esay* 26. 9. *Wish my soul have I desired thee in the night, yea with my spirit within mee will I seek thee early. And unto Shiloh shall the gathering of the people bee,* saith *Jacob*, *Gen.* 49. 10. as unto the Standard-bearer, *Cant.* 5. 10. the carcase, *Mat.* 24. 28. as the doves scour to their columbaries, *Esay* 60. 8. *When I am lifted up,* saith He, *I will draw all men after me,* *Joh.* 12. 32. that is, all mine Elect: these will follow the Lamb whithersoever he goeth, as the hop and *Heliotrope* do the Sun. And because the Nations had not heard of Christ, till he came in the flesh: and this comming of the desire of all Nations seems to follow presently upon the preaching of the Gospel, therefore *Junius* renders it *Desiderati*, the Desireable ones of all Nations, and interprets it of the Elect, (the Septuagint also say the same) who should come to the second Temple in a spirituall sense, worshipping the same God that these good Jews did, and should come with strength of affection, (as the Hebrew importeth) should make hard shift to come, *Esay* 66. 20. *They shall bring your brethren as an offering to the Lord, upon horses, in chariots, and in litters, that*

*Valete mea  
desideria. Cic.  
lib.* 14. *epist.* 2.  
*ad uxor. G.  
filiam.*

ὁ ἐκλεκτός  
τῶν ἐθνῶν.

is,



is, though sick, weakly and unfit for travel, yet rather in litters then not at all. Neither shall they come empty-handed, but with all their *desirable things* (so some render this text) *colligent omnes suos thesauros*, saith Calvin, they shall come with strong affections, with liberall contributions, as *Act. 4. 34.* and as *Tyrus* who, when once converted, leaves hoarding and heaping up wealth (as formerly) and finds another manner of employment for it, namely to uphold Gods worship, and to feed and cloath his Saints *Isa. 23. 18.*

and I will fill this house with glory] This reedified Temple shall be honoured with Christ's bodily presence: and the spirituall Temple, which is the Church, shall be honoured by my presence in spirit, the abundance of my graces, the light of my word, and power of my spirit, who shall rest upon my people as a spirit of glory, when the world loadeth them with greatest ignominy. *1 Pet. 4. 14. rest upon them*, by a blessed *Shechinah*.

Diodore.

Verse 8. *The silver is mine, and the gold is mine, saith the Lord of Hosts*] Where-as the Jews might object, that it was not likely the second Temple should be more glorious then the first, sith they wanted that wealth wherewith *Solomon* abounded: God answereth in like sort, as once he did *Moses* alledging the slownesse of his speech, *Who hath made mans mouth &c?* so here, *whose is the silver and the gold?* Am not I the true Proprietary, and chief Lord of all? cannot I furnish you out of my great purse the earth and the fulnesse thereof *Psal. 24. 1?* what is silver and gold, but white and red earth, the guts and garbage of the earth as one phraseth it? things that I have no need of *Psal. 50. 13?* They lye furthest from heaven: the best of them are in *Ophyr* (perhaps the same with *Peru*) furthest from the church. *Adam* had them in the first Paradise *Gen. 2. 11, 12.* in the second, you shall not need them *Iob. 26. 2, 3.* &c. In defect of other, I my self will be your gold, and you shall have plenty of silver *Iob 22. 25.* Christ girt about the paps (that seate of love) with a golden girdle shall walk in the midst of his seven golden candlesticks, with a golden censer in his hand perfuming and presenting the prayers of his people upon the golden Altar, *Rev. 8. 3.* and measuring that city of pearle, his church, with a golden reed *Rev. 21. 15.* *Ribera* and some others think that God, as of old he had stirred up *Cyrus* and *Darius* (both of them Heathens) to contribute to the building of the Temple, so afterwards he stirred up *Herod* a wealthy king, not long before Christ came, to bestow abundance of cost upon the same Temple; and that this was here fore-prophefied. But I should rather incline to Calvin, who doubteth not but that the devill stirred up *Herod* to do as he did; that the Jews doting upon the splendour of that brave structure (the disciples did no lesse *Mat. 24. 1, 2.*) might cease looking for Christ, or trusting in him. And who knows (saith He) whether *Herod* himself might not have such a fetch in his head. Howsoever the devil was in it, doubtlesse, to take off their minds from the expectation of Christs coming, which was now at hand, by those externall pompes: and to withdraw the spirits of the godly from the furniture and gayety of the spirituall Temple; We know how the disciples (who leavened with the leaven of the Pharisees dreamt of an earthly kingdome) were taken with the beauty and bravery of *Herods* Temple, shewing the same to our Saviour, and fondly conceiting that by that goodly sight he might be moved to moderate the severity of that former sentence of his, *Behold your house is left unto you desolate Mat. 23. 38.* with *24. 1.* But his thoughts were not as their thoughts. The bramble reckoned it a great matter to raigne over the trees: So did not the Vine and Olive. The Papiests hold that God is delighted with golden and silver vessels in the administration of the Eucharist, and offended with the contrary. But the Primitive Christians celebrated the sacrament of the Lords supper in vessels first of wood, and afterwards of glasse. That saying also of *Ambrose* is well known, *Aurum sacramenta non querunt, nec auro placent, qua auro non emuntur.* It was grown to a proverbe soon after *Constantines* time, *Once we had golden Ministers and wooden vessels, now we have wooden Ministers, and golden vessels.* Religion brought forth wealth: and the mother devoured the daughter.

Exo. 4. 10. 11.

Terra est mar-  
supium Domini.

Rev. 1. 12. 13.

Verse 9. *The glory of this later house shall be greater then of the former*] Because Christ shall appeare and preach in it (as *ver. 7.*) who is the brightnesse of his Fathers glory *ac consequenter urbis & orbis*; any relation to whom heigheneth and ennobleth

Gen. 42. 4.

Jam. 1.

Ioh. 14.

Sculter. Annal.

Melch. Adam  
in vit. Eugen-  
bäg.Philipp. Pave-  
us in vita  
Dau. Parei.

ennobleth both places and persons. Bethlehem, though it be the least (*Micah. 3. 6.*) is yet not the least among the princes of Judah (*Mat. 2. 6.*) because Christ was born there. The tribe of Nephtali is first reckoned of those by *Rachels* side: because at Capernaum, in this tribe, Christ inhabited *Rev. 7. 6.* in which respect also this town is said to be *lifted up to heaven Mat. 11. 2, 3.* Benjamin is called the *belov'd of the Lord*, Gods darling (as their father *Benjamin* was old *Jacobs*) because God dwelt *between his shoulders, sc.* in his Temple built upon those two mountaines, Moriath and Zion *Dent. 33. 12.* The glory of that first Temple was, that the Majesty of God appeared in it, covering it self in a cloud. The glory of this later house was greater, because therein the same divine Majesty appeared, not covered with a cloud, but really incarnated. *For, the Word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, Ioh. 1. 14.* In this flesh of ours, and under this second Temple, Christ not only uttered oracles, did miracles, and finished the great work of our redemption, but also laid the foundation of the Christian Church. *For the Law (that perfect Law of liberty the Gospell) came out of Zion, and the word of the Lord from Jerusalem, to all the ends of the earth, Esay 2. 3. Psal. 110. 1.* From hence it was that the Lord of glory, whom the blind Jewes had crucified, sent out his Apostles, those messengers of the churches, and the glory of Christ as they are called *2 Cor. 8. 23.* to gather together unto him those desirable ones his elect (*verse 7.* See the Note there) whom he calleth the glory *Esa. 46. 13.* the house of his glory *Esay 60. 7.* a crown of glory *Esay 62. 3.* the throne of glory *Ier. 4. 21.* the ornament of God *Ezek 7. 20.* the beauty of his ornament *ib.* and that set in majesty *ib.* a royall diadem in the hand of Jehovah *Esay 62. 3.*

*and in this place will I give peace]* Even the Prince of peace, and with him all things also *Rom. 8. 32. pacem Pectoris & Temporis*, Peace of countrey and of conscience: this later especially seemeth here to be meant. For the former (*viz.* outward Peace) was not long enjoyed by these Jewes; and their second Temple was often spoyled by the enemies, and at length burnt and overturned. But the Peace of God that passeth all understanding, is that Legacy which the world can neither give nor take from Gods people. And of this inward Peace the Septuagint (according to the Roman edition) taketh the Text, and so doth *Ambrose. Hac est pax super pacem*, saith He. Christ as he was brought from heaven, with that song of Peace *Luk 2. 14. One earth peace, good will toward men*, (which is the same with that salutation of St. Paul, who learned it belike, of those Angels, *Grace be to you, and Peace*) so he returned up againe with that farewell of peace *Ioh. 14. 27.* and left to the world the doctrine of peace, the gospell of peace *Eph. 2. 17.* whose Authour is the God of peace *1 Cor. 14. 33.* whose Ministers are ministers of peace *Rom. 10. 15.* whose followers are the children of peace *Luk 10. 6.* whose unity is in the bond of peace *Eph. 4. 3.* whose duty is the study of peace *Rom. 12. 18.* and whose end is, to enter into peace, to rest in their beds, their soules resting in heaven, their bodies in the grave till the joyfull resurrection, even every one walking in his uprightness *Esay 57. 2. Psal. 37. 33.*

*Verse 10. In the four and twentieth day of the ninth month in the second year of Davids]* This diligence of the Prophets in noting and noticing the precise time of Gods hand upon them, should teach us to do the like. See the Note on *chap. 1. ver. 1.* The churches in Switzerland kept that day yearly as an holiday whereon the Reformation began amongst them. *Eugenhagius* kept a feast every yeer on that day of the month wherein he and some other Divines had finished the Dutch Bible, and called it *The feast of the Translation of the Bible.* The University of Heidelberg kept an Evangelicall Iubilee three whole dayes together *Anno Dom. 1617.* in the Calends of November, in the remembrance of the renowned Reformation of religion, begun by *Luther* a just hundred yeers before. Hereby Gods name shall be sanctified, our faith strengthened, and our good affection both evidenced and excited. By the time here described, it appeareth, that they had now been three moneths building, and the Prophet meane-while had given them great encouragement thereunto. But forasmuch as he found that they stuck in the bark, as they say, rested in the work done, thought they should therefore win upon God because

because they built him a Temple, the Prophet gives them to understand, that there is more required of them than a Temple. viz. that therein they worship the Lord purely and holily, in spirit and in truth: that their divine worships be right both *quoad fontem & quoad finem*, for principle and end of intention; for else, they impure all that they touch, and are no whit better, but a great deal the worse for all their performances. Thus the Prophet teacheth them in the two following oracles propounded by way of demand to the Priests. How apt are men to lose themselves in a wilderness of duties? To dig for pearls in their own dunghills? to think to oblige God to themselves by their good works? to spin a thread of their own to climb up to heaven by? to rest in their own righteousness? to save themselves by riding on horses, *Hof. 14. 3*? The Prophets design is here to beat them off from such fond conceits: telling them that the person must be accepted ere the service can be regarded, as *Abels*. To the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled, saith the Apostle. Calvin upon this Text saith no more: and yet *Cor. a Lapide* is very angry with him for saying so much. There is in *Peter Lombard* this golden sentence cited out of *Augustine*: The whole life of unbelievers is sinne: neither is any thing good without the choicest good. This sentence *Ambrose Rybera* a Popish Postiller, censur-eth for harsh and cruell: But doth not God here say the same thing? Certain it is that good actions from bad men displease: as a man may speak good words, but we cannot hear, because of his stinking breath. The sacrifice of the wicked is abomination to the Lord, *Prov. 15. 8*. Charity is nothing, unlesse it flow out of a pure heart, and of a good conscience, and of faith unfained, *1 Tim. 1. 5*.

Tit. 1. 15.

Aug. de vera innocent. c. 56.

Cruclis est illa sententia.

Verse 11. Ask now the Priest concerning the Law For who should know the law better than the Priests? And who so fit to resolve cases of conscience as they? It was their office, *Levit. 10. 10, 11. Dent. 33. 10. Mal. 2. 7*. See the Note there. It was an evil time with Gods people, when he was put to complain, who is blind but my servant? or deaf as my messenger, that I sent, *Isay 42. 19*? When the Prophet was a fool, the spiritual man was mad for the multitude of their iniquity, and the great hatred, *Hof. 9. 7*. *Varro* upbraided the Roman Priests of old with their grosse ignorance of many things in point of their own rites and religions: and *Cicero* brake a jest upon *C. Popilius* an ignorant Lawyer at Rome. For when *Popilius*, being called for a witnesse to some controversy, answered *Nihil se scire* that hee knew nothing, *Cicero* answered by way of jeer, *Putas fortasse te de iure interrogari* you mean (perhaps) that you know nothing in the law, which yet you professe to have skill in. What a shame was it for the Pharisees who took upon them to be guides of the blind, teachers of babes &c. *Rom. 2. 19. 20*. to be found, blind leaders of the blind, *Mat. 23. 15*? So is it for Divines being asked concerning the Law, or will of God in such and such cases, not to be able to answer discretely, and intelligently as he did *Mark 12. 34*. as an egregie cordatus homo? But so bungler-like, and so farr from the purpose, that it may well be seene that desiring to be teachers of the Law, they understand neither what they say, nor whereof they affirm. *1 Tim. 1. 7*. How like the motion of a puppet, the language of a Parrot is the discourse of such unlearned or uninterested Casuists? Every Minister of Gods making can truly say, The Lord God hath given me the tongue of the learned, that I should know to time a word to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned, *Esay 50. 4*. See *1 Cor. 12. 8. Tit. 1. 9. Eph. 3. 4, 7. 1 Cor. 2. 13*.

Viu. in Aug. de civ. Dei. l. 4. c. 1.

vspeχōs Ennius

Verse 12. If one bear holy flesh in the skirt &c. problems and parables are notable helpsto the bolting out of the truth, and conviction of the gainsayers. For problems, see *Mat. 21. 25. Mat 22. 42. &c*. For parables, see *Judg. 9*. that of *Jotham*, of *Nathan*, *2 Sam. 12*. of the woman of *Tekohah*, *2 Sam. 14*. of our Saviour, concerning the two brethren sent into the Vineyard, the wedding of the Kings son, the sower &c. See the Note on verse 10.

Mat. 21.  
Mat. 22.  
Mat. 13.

and the Priests answered and said no] Roundly and readily: without hacking and hewing, without doubling and dissembling; as those perverse priests, those self-condemned Hierophants, *Mat. 21. 27*. that against their consciences answered *Iesus* and said, We cannot tell. The wit of gracelesse persons will better serve them to falter and fumble, deny, or devise a thousand shifts to evade and elude the truth;

truth;



truth, then their malice will suffer them to yeeld to it, or professe it. This is to detain the truth in unrighteousnesse, *Rom. 1. 18.* as *Plato*, who had the knowledge of One God, yet he dared not to communicate it to the vulgar: and as some of the chief champions of Popery, who held justification by faith alone, but refused to say so, lest their Dagon should down, their *Diana* be despised. Let every spiritual man (but especially Ministers) be ready as to every good work, so to this of comparing spiritual things with spirituall, that he may judge or discern of all things, *1 Cor. 2. 13. 15.* according to the analogy of faith, *Rom. 12. 6.* the tenour of the Scriptures, his sure Cynosura: and laying up all in his heart, *Luke 2. 18.* he may have a treasure there of new and old, a word of wisdom and a word of knowledge too, *1 Cor. 12. 8.* both as a Teacher, and as a Pastour, to bring forth for common benefit.

*Verse 13.* If one that is unclean by a dead body] with a ceremonial uncleanness. The Hebrew hath it thus, If one that is unclean in soul, that is, in his whole person, as every wicked man is totus totus pollutus wholly covered with corruption, a lothsome leper from head to foot, wholly set upon sin as *Exod. 32. 22.* lying down in wickednesse or in that wicked one, *1 John 5. 19.* sick of such a disease as the Physicians call corruptionem totius substantia, nay dead in sins and trespasses *Eph. 2. 1.* and can therefore doe no better then dead work at best, *Heb. 9. 14.* such as the living God will not be served with, *ibid.* See the note on *Mal. 3. 16.* doct. 4. Use 1. He is unclean, unclean, and impureth all that hee toucheth, according to that which followeth.

*Splendida pec-  
ca u.  
Am. 6. 13.*

*Verse 14.* So is this people, and so is this Nation before me] Though pure in their own eyes *Prov. 30. 12.* and to the world-ward unrebukeable, as *Paul* the Pharisees *Phil. 3.* and those self-justifiers, *Luke 16. 14, 15.* Ye are those that justifie your selves (and have the worlds good word for you) but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God. *Sordet in conspectu iudicis quod fulget in conspectu operantis.* Wicked mens services are but glistening finnes, they rejoyce in a thing of naught, as *Amos* hath it, like as *Leah* rejoyced in that whereof She had cause to repent, and said God hath given me my hire, when she had more cause to say, God I fear will give me my hire, my payment, because I have given my maiden to my husband, *Gen. 30. 18.* But she was in the common error of measuring and judging of things by the successe: as if God were not many times angry with men, though they outwardly prosper: or as if there were not here one event to the clean and to the unclean *Eccles. 9. 2.* Untill the day that God shall separate the sheep from the goates, whom for the glory of his name, and the good of his people he suffers for present to goe one among another to make his own to stick the faster together, and to their principles, Shepherds say, that it is wholesome for a flock of sheep to have some goats to feed amongst them: their bad scent being good Physick for the sheep, to keep them from the shakings. Onely let Gods sheep take heed that they contract no corruption by conversing with goats: which is soon done, for sinne is catching, and ill company is contagious. *Nemo erat sibi ipsi: sed dementiam spargit in proximos,* saith *Seneca*, No man erres out of the right way alone, but drawes others along, And multos sollicitat societas nefanda, saith *Chrysostom*, evil company solliciteth many to sinne, virtue is oft overcome by vice, saith *Nazianzen*, as a little wormwood sooner imbittereth a great deal of hony, then twice so much hony can sweeten a small deal of wormwood: Or as one spoonfull of vinegar will soon tart a great deal of sweet milk: but a great deal of milk will not so soon allay one spoonfull of vinegar. Remove but one stone, and the whole river will rush downward: but you can hardly stop the stream again with a strong damme. Touch pitch and you shall presently be defiled, but touch sope and you shall not presently be made clean, without much rubbing and rinsing. *Mexentius* the tyrant *Corpora corporibus iungebat mortuis vivis* tyed living men to dead carcasses: but the dead did not revive by the living, the living rather putrified by reason of the dead. He that bore consecrated flesh in the skirt of his garment, and with his skirt touched bread, or pottage, or wine, or oyle, or any meat, he made it not thereby holy. But if an unclean person touched any of these, he made it unclean. The Donatists abused this Text, to prove that Baptisme was defiled, and vacated, if administrated by an unregenerate Minister: But *Augustine* again against *Fulgentium* the Donatist

*Orat. 1. Apolog*

*Virgil.*

*Vin.*

vindicateth the Text from their false glosses, and asserteth from it the contrary truth. May not clean corn bee sowed with foul hands, and grow nevertheless? May not a trumpet be well sounded by an impure breath? And is not the water in Baptisme, that cleanseth the childe, cast afterwards into the draught? saith Gregory.

*Aqua baptis-  
malis baptiza-  
tos ad regnum  
coelestis mittit,  
et ipsa postea  
in cloacam  
descendit.  
Greg. in Evang.  
hom. 17.*

*So is this people, and so is that nation before me, and so is every work of their hands, and that which they offer; &c.* ] Note the order of the Induction. First themselves were unclean, both people and nation; there was a generall defection and defilement ranne thorough all sorts and sexes, as the woof runs thorow the warp: so that they were all together but one continued web of wickedness, as it were, spun out and made up by the hands of the devil, and the flesh, an evil spinner, and a worse weaver: both root and fruit were naught, as *Esay* 5. 4. both head, heart, and foot was out of order, *Esay* 1. 3, 6. and they are barely and boldly told of it by the Prophets. Secondly, the works of their hands were unclean: for not onely the praying, but the plowing of the wicked is sinne, *Prov.* 21. 4. all their naturall and civil actions also are abominable. Whether they plow, or play, or eat, or sleep; corruption is like copres, which will turn wine or milk into ink; or leaven, which turns a very Paschever into pollution; or as the Sanies of a plague sore, which will render the richest robe infectious. Thirdly, that which they offer there, their sacrifices, and all their religious performances were likewise unclean: not in respect of God, who commanded them: nor of the matter, for they offered clean beasts; but of the manner of offering (which makes or marres the action) and of the men, who were unregenerate, and rested in the work done, and drew neer to God with their lips, thinking to put God off with an externall worship onely; *Ludentes cum Deo tanquam pueri cum suis puppis*, as Calvin hath it, that is, playing with God, as children do with their babies. The Poets declaimed against this foppery, as *Persius*: and Another, *Non bene caelestes impia dextra colis.*

*Calv. in loc.*

*Verse 15. And now I pray you consider* ] Heb. Lay it upon your heart, as chap. 1. 5. See the Note there. The often repetition of this precept, sets forth: 1. The necessity of the duty pressed. 2. Their singular stupidity, that were no more affected with such manifest marks of Gods wrath upon them: no, though hee had even snatched the meat out of their mouthes, and kept them hunger-starved, which is the way of taming the most untameable creatures.

*from this day and upward* ] To the end that when I shall have blessed you with greater plenty, as *vers.* 19, ye may recognize your sinnes, the cause of your calamities, and remembring (as Jacob did his *baculinam paupertatem*, *Gen.* 32. 10.) your former penury, you may thankfully cry out with that Noble *Iphicrates*; *From how hungry so how plentiful an estate am I raised?* Let a profane *Demetrius* attribute such a change as this to blinde Fortune saying, *Εν μὲν ἰσχυρὰ οὐ καὶ ὑπερὰ δύναμιν.* But let all Saints sing with holy *Hannah*; *They that were full have hired themselves out for bread: and they that were hungry ceased. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up, &c.* *1 Sam.* 2. 5, 7.

*Εὐχαριστοῦμεν  
τῷ Θεῷ.*

*from before a stone was laid upon a stone* ] i. e. before there was any hand set to the work of rebuilding the Temple, which was interrupted for many years, after the return from Babylon. See *Ezr.* 3. 8. and 5. 2.

*Verse 16. Since those dayes were* ] Or, as some read it, *Antequam essent in eo opere.* Before they were about that work, minding Gods house more then their own.

*When one came to an heap of twenty measures* ] that is, where you expected twenty measures (and experienced good-husbands can partly guesse at harvest, how their corn will yeeld, when threshed out) there were but ten. Gods hand was upon your increase, not in the field onely, but also in the floor; so that you were defeated, and your hopes frustrated: and not in the barn onely, but at the wine-presse too, God hath cut you short. This was that which was long before threatened, but little regarded, *Dent.* 28. 20. Carnall men read the threats of Gods Law, as they do the old stories of forraigne warres, or as they behold the wounds and blood in a picture, or piece of Arras, which never makes them smart or fear.

This

This hasteneth their judgement, and shews them ripe for wrath, even then when they think themselves farre enough out of the reach of Gods rod.

*Vers. 17. I smote you with blasting, and with mildew, and with hail* ] *Pugnis pluvi, colaphis grandinavi*, I have followed you close with one judgement upon another: and all to bring you back into mine own bosome: that as ye had runne from me by your sinnes, so ye might return to me by repentance: but behold, I have lost my labour, and ye have lost the fruit of your sufferings, which indeed is a very great losse, were ye but soundly sensible of it. These Jewes were sensible of their calamities and disasters abroad and at home, but they did not wisely inquire into the cause thereof; as *David* did into the cause of the famine that fell out in his dayes, *2 Sam. 21. 1.* God had not hitherto given them an heart to perceive, and eyes to see, and ears to hear, as it is *Deut. 29. 4.* And as *Esay 9. 13.* The people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. But after their hardnesse and impenitent heart, treasured up wrath, &c. *Rom. 2. 5.* They could not but see themselves grievously crossed, and cursed in all the labours of their hands. Neither were they so blind as not to see God in that they suffered. They had learned that out of *Psal. 78. 47, 48.* *Psal. 29. 3, &c.* Truly indeed thought that God minds not mildew, or hail, &c. *Nec si uredo aut grando quippiam nocuit, id Iovi animadvertendum fuit: neque enim in regnis reges omnia minima curant, &c.* As kings take not notice of smaller businesses in their kingdoms, saith He, so neither doth God of these ordinary occurrences. But the Jewes (for the generality) had learned better things. And the Apostle tells those Heathens too, *Acts 14.* that God had not left himself without witness amongst them, in that he did good and gave rain from heaven, and fruitfull seasons, &c. *Cicero* himself likewise, another time, could say, *Curiosus est & plenus negotii Deus*, God taketh care of all, and is full of businesse. And oh that this truth were as fruitfully improved, as it is generally acknowledged! Oh that men would turn at Gods reproof; his reall reproofs, his vocall rods, *Mic. 6. 9.* and not put him to his old complaint; *Why should ye be smitten any more? ye revolt more and more.* This we may wish, but God alone can effect. For till he please to thrust his holy hand into mens bosomes, and pull off the fore-skin of their hearts; Afflictions (those hammers of his) do but beat cold iron. See *Ier. 2. 30, 31.* and *6. 29, 30.* *Lev. 26. 41.* *Plectimur à Deo, nec flectimur tamen: corripimur sed non corrigimur.* We are put to pain, but to no profit, *Ier. 12. 13.* as *Ahaz*, that stiffe stigmatick, *2 Chron. 28. 23.* and *Ahaziah*, who sent a third Captain to surprize the Prophet, after two before consumed with fire from heaven: as if he would despitefully spit in the face of God, and wrestle a fall with the Almighty.

*Vers. 18. Consider now from this day and upward* ] And see how punctually the time of benediction answereth to the time of your conversion: so that you no sooner begin to build, but I begin to blesse. It is said of the men of *Issachar*, that they were in great account with *David*, because they had understanding of the times, *1 Chron. 12. 32.* It is certainly a point of spirituall prudence to consider the times, and to compare things past with present and future. Time is the wisest of all things, said *Thales*; the best counsellour said *Plutarch*. Truth is the daughter of Time, saith *Another* Philosopher. See the Note on *verse 15.*

*Vers. 19. Is the seed yet in the barne?* ] *Hierom* rendreth it, *In germine*, In the sprouting, or spirting, as they call it, and so farre enough from the harvest; and yet further, if yet in the barn, and not put into the ground. Nevertheffe, for your diligence in building Gods house, I assure you in the word of truth, that you shall have a very great increase, a plentiful harvest.

*From this day will I blesse you* ] And it is the blessing of God that maketh rich, as is to be seen in the examples of the Patriarchs, *Abraham, Isaac, Iacob*. Others, whose godlinesse was their gain, whose piety was profitable to all things, as having the promises of both lives, *1 Tim. 4. 8.* Now all that are of faith, are blessed with faithfull *Abraham*, *Gal. 3. 9.* are heirs of the world with him, *Rom. 4. 13.* and so have right to all things in Christ, the heir of all things, *1 Cor. 3. 22.* *Heb. 1. 2.* though these things on earth be detained from them for present, by those men of Gods hand, *Psal. 17. 14.* as *Canaan*

was

*Perdidistis  
fructum cala-  
mitatis, &c.  
Aug.*

*Lib. 3. de nat.  
deor.*

*Esay 1. 5.*

*Salvian.*

*2 King. 1.*

*Laert. lib. 1*

*In Pericles*



was from Israel by the cursed Amorites, till their *sinnes were full*; yet they shall shortly have power over the Nations, and (which is better) Christ will give them the morning-starre, that is himself, and with himself a Cornucopia of spirituall blessings, *Ephes. 1. 3.* The Lord that made heaven and earth will blesse them out of Zion, that is, with better blessings then heaven or earth afforded. We read not here of any other blessings but increase of corn, wine, oil, &c. because this people was wholly almost affixed to earthly things. The Prophet could not speak wisdom among those that were perfect. But better things were implied and assured to the godly, as appeareth by the ensuing Oracle.

*Verse 20. And again, the word of the Lord* ] Again the same day. Twice-a-day-preaching is no new practise then. This Prophet did it: so did our Saviour, *Mar. 13. 1.* So did *Chrysostome*, as appeareth by his Note on *1 Thes. 5. 17.* So did *Luther*: which because one *Nicholas White* commended in him, he was accused of heresie, in the reign of *Hen. 8.* It is not so long since it was held here *practicall Puritanisme*. The late Arch-bishop being sued unto by a Noble-man to preferre a Chaplain of his, (whom he commended for an able Divine, and a twice-a-day-preacher) turned away in a great heat, saying, *The more fool he.*

*Verse 21. Speak to Zerubbabel governour of Judah* ] Governours are sure to meet with many difficulties, and discouragements (high-seats are never but uneasy) and had need therefore of singular consolation, that they may hold on their course, like the Sun in the firmament, and shew themselves to be of an undaunted resolution. We may well say to Governours, as that Propheticall *Simeon* spake to the pillars which he whipped before the earth-quake: *Stand fast, for yee shall be shaken.*

*I will shake the heavens and the earth* &c. by abrogating and abolishing both Jewish Ceremonies, and Heathenish superstitions, *Heb. 12. 27.* As also by Nationall commotions, and translations of Monarchies: The Greeks shall break the power of the Persians, the Romans of the Greeks, the Goths and other barbarous nations of the Romans. But especially, by casting the devil out of the heaven of mens hearts, *Luke 10. 18.* those strong-holds wherein he had entrenched himself, *2 Cor. 10. 4, 5.* that the ransomed of the Lord may receive a kingdome, which cannot be moved, *Heb. 12. 28.* and partake of those new heavens, and new earth wherein dwelleth righteousnesse, *2 Pet. 3. 13.* even that world to come, as these dayes of the Gospel are called, *Heb. 2. 5.* See the Note above on *vers. 6. 7.*

*Verse 22. And I will overthrow the throne of kingdomes* ] *sc. by pouring contempt upon Princes, and causing them to wander in the wilderness, where there is no way, Psal. 107. 40.* (as he dealt with *Darius* the last Persian Monarch) by putting down the mighty from their seat, and exalting them of low degree, *Luke 1. 52.* (as hee dealt with *Bajazet* the great Turk, and *Tamerlan* the Scythian shepherd) by changing the times and the seasons, removing kings, and setting up others in their stead, *Dan. 2. 21.* All this God will do, and all that follows in the Text, *viz. destroy the strength of kingdoms, overthrow the chariots and their riders, &c.* rather then his Church shall be unhelpt, or his kingdome of grace hindered. Our help is in the Name of the Lord who made heaven and earth, and will rather unmake all again, then we shall be unrelieved. Yet have I set my king upon mine holy hill of Zion, *Psal. 2. 6.* Yet, for all the sorrow, for all the malicious machinations, and attempts of his enemies to the contrary: who are therefore admonished to be wise for themselves, and to kisse the sonne, for he must raigne, and all his foes must bee his foot-stool. There is a Councill in heaven will dash the mould of all contrary counsels upon earth. The stone cut out of the mountains without hands (which is Christ the Conquerour) will break in pieces the iron, the brasse, the clay, the silver, and the gold. And in the dayes of those kings shall the God of heaven set up a kingdome which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdomes, and it shall stand for ever, *Dan. 2. 44, 45.* So *Dan. 7.* after that the Prophet had described the greatnesse and glory of all the four Monarchies, at length he comes to speak of a kingdome which is the greatest and mightiest under the whole heaven, and that is the kingdome of the Saints of the most High, whose kingdome

is an everlasting kingdome: and all Rulers shall serve and obey him.

Verse 23. I will take thee, O Zerubbabel ] That is, O Christ, of whom Zerubbabel was both a father and a figure, *Luke* 3. 27. *Zach.* 4. 10. I will take thee, that is, I will advance and exalt thee. See this expounded, and applied by that great Apostle, *Philip.* 2. 5. to the 12.

and will make thee as a signet ] that is, I will highly esteem thee, inviolably keep thee, and entirely love thee, *Cant.* 8. 6. *Ier.* 22. 24. and all my people in thee, and for thee, *Esay* 49. 16.

for I have chosen thee ] as *Esay* 42. 1. *Quoniam in te mihi complacui*, saith the Chaldee. For in thee I am well pleased, as *Mat.* 3. 17. See the Note there.

Saith the Lord of hosts ] This is three severall times set down in this one verse, for our greater assurance, and confirmation of our faith. I shall close up all with that observation of Divines, that all the Prophets (except *Jonah* and *Nahum*) expressly end in some prophecy concerning Christ. He being their mark at which all of them chiefly aimed. Indeed he is both mark and matter, of both old and new Testament. And therefore if we will profit in teaching, hearing, reading, we must have the eye of our minde turned toward Christ, as the faces of the Cherubims were toward the Mercy-seat. Do this, if ever you will do well.

A Com



A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Upon the Propheſie of  
Z A C H A R I A H.

C H A P. I.

Verſe 1.



*N* the eighth moneth, in the ſecond year of Darius ]  
Two moneths after Haggai began to prophetic. See the Note on Hagg. 1. 1. Theſe two Prophets did jointly together reprove the Jews, for their ſloth in reediſying the Temple, and incite them to ſet forward the work, Ezra 5. 1. contributing their utmoſt help thereunto, verſ. 2. They were alſo a ſingular help the one to the other, in the execution of their office. For two are better then one; and why, ſee Eccleſ. 4. 9. with the Note. For which cauſe alſo Chriſt ſent out firſt the twelve, and then the ſeventy, by two and two. Mar. 6. 7. Luk. 10. 1. So Paul and Barnabas were ſent abroad; the two faithfull witneſſes, Revel. 11. 3. Σὺν τε δ' ἑρμηνεύς, as the Poet ſpeaks of Ulyſſes, and Diomedes ſent to fetch in the Palladium. One good man may be an Angel to another, (as Bradford was to his fellow-Martyr Dr. Taylor) nay, a God to another, as Moſes was to Aaron. And for others; in the mouth of two or three witneſſes a truth is better beleev'd by them: and a twiſted cord not eaſily broken. Haggai layes down the mind of God to the people more plainly in direct and down-right termes: Zachary flies an higher pitch, abounding with types and viſions; and is therefore worthily reckoned among the abſtruſeſt and profoundeſt Pen-men of holy Scripture. For it muſt be underſtood (and let it here be prefaced) that albeit all Scripture is given by inſpiration of God, and is profitable to inſtruct, 2 Tim. 3. 16. pure, precious, and profitable, every leaf, line, and letter of it, Pſal. 12. 6. Prov. 30. 5. Yet, between ſcripture and ſcripture there is no ſmall difference; ſome pieces of Gods Book for their antiquity, and ſome other for their obſcurity do juſtly challenge our greater attention and induſtry. Of the former ſort famous for their antiquity, are the five Books of Moſes; whom Theodoret ſirly calleth the

*As de Mon,*  
Exod. 4. 16

*Præteris ob-*  
*ſcurus eſt pro-*  
*fundus, varius,*  
*prolixus, &*  
*enigmaticus,*  
*Cor. a Lapid.*



Τὸν τὴν Θεο-  
λογίας ἀνα-  
ρῶν.

Hieron.

the great Ocean of divinity, the fountaine of the following scriptures. Of the second sort, noted for their difficulty, and that will not be acquainted with us but upon further suit, some are hard through their *falnesse* of matter in *fewnesse* of words, as the Poeticall bookes, wherein (no doubt) the verse also hath caused some cloud: And others againe, by the sublimity of the subject they handle: such as are the bookes of *Ezechiel*, and *Daniel*, and this of *Zachary*, who is *totus fere symbolicus*, and is much followed by *St. Iohn* in his Revelation. Hence *Hierome* in his prologue to this Prophet saith, *Ab obscuris ad obscuriora transimus, & cum Mose ingredimur ad nubem & caliginem. Abyssus abyssum invocat &c.* We passe from dark prophecies to that which is much more dark: and with *Moses* we are entering into the cloud and thick darknesse. Here one deep calleth upon another; and being in a Labyrinth, we hope to get out by Christs golden clue: concerning whose Passion, Resurrection and glory he speaketh more like an Evangelist then a Prophet, and may therefore be rightly stiled, *The Evangelicall Prophet.*

came the word of the Lord unto Zachariah the son of Barachiah] Therefore the same that our Saviour speaketh of *Mat. 23. 35. Luk 11. 51.* though I once thought otherwise, after *Hierome*, *Luther*, *Calvin*, *Beza*, *Glassius*, *Grotius &c.* But 1. the name of his Father *Berechiah*. 2. the manner of Christs account (reckoning from *Abel* the first Martyr to this, *penultimus Prophetarum* last save one of the Prophets, and last of all that was slaine by the Jewes, after the reedifying of the Temple, whither being assaulted, he ran for sanctuary) easily perswades me to alter mine opinion. As for those that hold that our Saviour there speaketh of *Zachary* the Father of *Iohn Baptist* *Luk 1.* slaine by the Jewes, because he preached *Virginis partum & Christi ortum*, Christ born of a Virgin, *Baronius*, *Tolet*, and others, as they affirme it without reason, so they may be dismissed without refutation. *Hoc, quia de scripturis non habet auctoritatem, eadem facilitate contemnitur, quâ probatur*, saith *Hierome*.

the son of Iddo the Prophet] Whether the word Prophet be to be referred to *Zachariah*, or to *Iddo*, is uncertaine. That there was a Prophet *Iddo* we read, and *Zachary* might well be of his line, after many descents. He is here mentioned (as also *Ezr. 5. 1.*) *ut nepoti suo Zacharia nomen & decus conciliet*, for an honour to his ab-nephew *Zachary*; according to that of *Solomon*, *The glory of children are their fathers*, to wit if they be godly and religious. What an honour was it to *Jacob*, that he could sweare by the feare of his father *Isaac*? to *David*, that he could say, *Truly, Lord, I am thy servant, I am thy servant, the son of thine handmaid*? to *Timothy*, that he had such a mother as *Lois*, such a grandmother as *Eunice*? to the children of the *Elect Lady*, to the posterity of *Latimer*, *Bradford*, *Ridley*, and other of those men of God, who suffered for the truth? If the degenerate Jewes to boasted of *Abraham* their father, how much more might *Zachary* (no degenerate plant, no bastardly brood as they were *Mat. 12. 39.*) boast and beare himself bold on his father *Berechiah* (the blessing of God) and his grandfather *Iddo* (Gods Witnesse, Confessour, or Ornament) sith he trod in their holy steps, and was adorned with their gifts and virtues? The Papists brag much of *Peter*, and other Apostles their founders and predeceffours: But this is but an empty title, to talk of personall succession (which yet cannot be proved) unlesse they could also shew us their gifts and graces, as all the world may see they cannot. We read of a painter, who being blamed by a Cardinall, for colouring the visages of *Peter* and *Paul* too red, tartly replied, that he painted them so, as blushing at the lives of their successeurs.

Verse 2. The Lord hath been sore displeased with your fathers] Heb. *He hath boyled against your fathers with foaming anger*, with height of heate. There are degrees of anger, see *Mat. 5. 22.* and *Deut. 29. 28.* The Lord rooted them out of their land in *Anger*, and in *Wrath*, and in great *Indignation*. *Surgit hic oratio*: and the last of those three words is the same here used in the text: noting an higher degree then the two former, even such a fervour and fiercenesse of Gods wrath, as maketh him ready to kill and cut off (see *2 King. 6. 6.* and note the affinity of that word with this) like as he had much adoe to forbear killing of *Moses*, when he met him in the Inne; and as *Nebuchadnezzar* was not only angry, but very furious, and commanded to destroy all the wise men of *Babylon* *Dan. 2. 12.*

Now

Exod. 4.

Now if the wrath of a king be as many messengers of death *Prov. 16. 14.* what shall we think of the fuming and frothing wrath of God, which burnes unto the lowest hell, and sets on fire the foundations of the mountains, *Deut. 32. 22.* After which followeth, in the next verse, *I will heape mischiefs upon them, I will spend mine arrowes upon them &c.* He had done so upon the Ancestours of these refractory Jewes, who had been *sapius puncti & repuncti, minime tamen ad respiciendam compuncti*, oft punished, but could never be reclaimed; so incorrigibly flagitious; so shamelesly, so prodigiously wicked were they, till there was no remedy. This their vile stubbornnesse made him sore displeased with them: and put thunder-bolts into his hands to destroy them; For though *Fury be not in God* *Isay 27. 5.* to speak properly, he is free from any such passions as we are subject to, yet if briars and thornes set against him in battle, if a rabble of rebels conspire to cast him out of his throne, saying *We will not have this man to rule over us &c.* *I would go through them, I would burn them together*, saith he, in the same breath. Abused mercy turneth into fury. Nothing so cold as lead, & yet nothing so scalding, if molten. Nothing more blunt then iron: & yet nothing so keen, if sharpened. The ayre is soft & tender: yet out of it are ingendered thunder and lightnings. The sea is calme, and smooth: but if tossed with tempests, it is rough above measure. The Lord, as he is Father of mercies, so he is God of recompenses: and it is a fearefull thing to fall into his punishing hands. If his wrath be kindled, yea but a little, woe be to all those upon whom it lights: how much more when he is sore displeased with a people or person as here? For who knoweth the power of thine anger, saith Moses? even according to thy feare, so is thy wrath: that is, let a man feare thee never so much, he is sure to feel thee much more, if once he fall into thy fingers. And this is here urged by the Prophet as a motive to true repentance: sith by their fathers example, they might see there was no way to escape the dint of the divine displeasure, but to submit to Gods Justice and to implore his mercy: men must either turn or burn, *For even our God is a consuming fire* *Heb. 12. 29.*

Deut. 32. 23.

Heb. 10.  
Psal. 2.

Psal. 90. 11.

*Verse 3. Therefore say thou unto them*] These Jewes, saith Cyrill, had neither seen their fathers wickednesse, nor heeded their calamities. *mittitur ergo ad eos Zacharias quasi pædagogus*, Zachary therefore is sent unto them as a schoolmaster or Monitour: that by considering what had been, they might prevent what otherwise would be: and redeem their own sorrowes.

*thus saith the Lord of hosts*] A far greater Lord and Potentate then that great King of Persia, who was now their soveraigne. True it is that they had been commanded by a former King to desist from building the city *Ezr. 4. 12. 21.* But there was no one word in that letter to forbid the building of the Temple. There was also now another King set up, and of another family. They are therefore by this Prophet and by Haggai called upon again and again to turn to the Lord, and to return afresh to their work *Ezra 5. 1.* Wherein, because they were sure to meet with many enemies, therefore here and elsewhere (eighteen severall times in that eight chapter) there is frequent mention made of the Lord of Hosts, for their better encouragement. See the Note on *Mal. 3. 17.*

*turn ye unto me, saith the Lord of Hosts*] This is the great Doctrine of the Old Testament: as *Repent ye*, is of the New. And this He purposely prefixeth, as a preface and preparative to the other Prophecies both of Mercies and Judgements, whereof the whole is fitly made up. Sowr and sweet make the best sauce. Promises and Menaces mixt, make the most fruitfull discourse: and serve to keep the heart in the best temper. Hence Davids ditty was composed of discords, *Psal. 101. 1. I will sing of mercy and judgment*, and so be both merry and wise. But, to the words of the Text;

*turn ye unto me &c.*] By sin men run away from God (whereby it appeareth that sin is the greatest evil, because it sets us farthest off from the greatest good) and by repentance they return unto him. *Deut. 30. 2, 8, 9, 10. Mal. 3. 7. Jer. 4. 1. Hos. 14. 1. Act. 26. 18.* Hence *Act. 3. 19. Repent and be converted.* Contrition is repentance for sin *2 Cor. 12. 21. Rev. 9. 20.* Conversion is repentance from sin *Act. 8. 22. Heb. 6. 1.* Hereunto is required first a serious search of our wayes (for it is a Metaphor taken from a traveller) *Let us search and try our wayes and turn againe to the Lord* *Lam. 3. 39.* I considered my wayes, and

then

then (seeing my self farr wide) *I turned my feet to thy Testimonies. Psal. 119. 59. Satius est recurrere, quam male currere*, said that Emperour in his symbol, It is better to stop or step back, then run on, when out of the way: for here he that *hasteth with his feet sinneth Prov. 19. 2.* the faster he runs, the farther he is out. But as the deceived traveller (when once he finds his error) in his judgement he disliketh it, in his will he turneth from it, in his affections he grieveth at it, and is angry with his false guides, with his utmost endeavour he not only turns againe to the right way, but makes the more hast that he be not benighted: So is it here, David not only *turned his feet to Gods testimonies*, from which he had swarved, but he thenceforth *made hast and delayed not to keep his commandements Psal. 119. 59, 60.* For, this true conversion we are speaking of, this repentance never to be repented of, is an upright, earnest and constant endeavour of an entire change of the whole man from all that is evill to all which is good. This is the doctrine of the Gospell, *Tit. 2. 11.* and this *is all the fruit I say 27. 9.* To turn from one sin to another, is but to be tossed from one hand of the devill to the other: it is but with *Benhadad* to recover of one disease, and dye of another: it is but to take paines to go to hell. See this in *Saul, Iohn, Herod, Agrippa*, and others, who gave but the half turn: turned not from East to West, but from East to North onely: their change was not essentiall but only graduall: it is not a through change for subject and object, but partiall and temporall, as being but morall, or formall, or merely mentall. It proceedes from conviction of judgement onely, and not for averfion of will: from horreur of punishment, not from hatred of sin; which they leave (haply) but loath not: leave it, I say, for the inconveniences that follow it, for the fire that is in it, not for the filthinesse that is in it. Now all these seeming Converts, because they *cast not away all their transgressions* (*All* is a little word, but of large extent) are therefore to be reckoned among those fooles of the people that *pass on and are punished*, those enemies of God that instead of turning againe (turning short againe upon themselves with the prodigall, and returning to the Lord with Ephraim) go on still in their trespasses till their hairy scalp be wounded, till evident and inevitable judgements be incurred, till iniquity prove to be their utter ruine *Ezek. 18. 30.* Wherefore now *Turn ye unto me, saith the Lord of Hosts*, Add not to all your other sins that of *Impenitency*, for which there *remaines no more sacrifice* (as *Herod* added to all his former abominations the beheading of the Baptist) but *Turn you, Turn you, why will ye dye O house of Israel.* And for this, consider these ensuing particulars. 1. *Who you are* that are required to return: weake and worthlesse creatures, the slime of your fathers loynes, dust and ashes, altogether unable to avert or avoid Gods judgements: beaten rebels you are: and have therefore no help left, but to fall down before God and implore his mercy. *Turn and live, except ye repent ye shall all perish.* 2. Next, see *who it is* to whom ye are required to return: Not to some tyrant, or implacable enemy that having gotten us into his hands, will deale cruelly with us, (as the Duke of *Alva* rosted some to death, starved others, and that even after quarter) but to the *Lord your God*, who is *gracions and mercifull, slow to anger, and of great kindnesse, and quickly repenteth him of the evill Ierl. 2. 13.* He will surely both *assist* such as have but a mind to return (why else doth he bid us *turn*, which he knowes we cannot do without him? and why doth he bid us pray to him to *Turn us*? when we bid our children ask us for this or that, it is because we meane to give it them.) He will also *accept* us with all sweetnesse, as he did *Ephraim, Ier. 31. 19, 20.* and the Prodigall *Luk 15.* The father met him *ver. 20.* so he will doe us *I say 65. 24.* The Prodigall came, the Father ran *Tantum velis, & Deus tibi praecurrit*) he fell on his neck, as *Jacob* did on his deare *Iosephs*, he kissed him, when one would have thought he should have kicked him, or killed him rather for his former riotousnesse. He calleth for the best robe, and for the gold-ring, and for the fatted calf. *Filius timet convivium, Pater adornat convivium*, Let us eat and be merry saith He, For *this my son was dead* (given up for dead, free among the dead, free of that company) *and is alive againe: He was lost and is found.* Of himself he left his father and ran rior: and yet he is called the lost son, in the best sence. Hunger drove the wolf out of the wood: and yet

Prov. 22. 3.

Psal. 68. 21.

Hist. of Ne-  
therl.

Basil.

Ambros.

Psal. 88. 3.



yet he is accepted, as if not necessitated. 3. Thirdly take notice from what you are required to turn. *Turn ye, turn ye, from your evil wayes: for why will ye dye, ye house of Israel?* Ezek. 33. 11. It is your sin only that you are to part with, and why should ye be so fond of it? if you look upon it, either in the Author of it, the devill, Job. 8. 44. Or in the Nature of it, as it is an Offence against God ( your rightfull Lord, your bountifull Benefactor ) and a breach of his Law which is holy, and just, and good; Or in the horrid effects of it ( as upon other creatures for mans sake, to especially ) upon man himself, whom Sin hath excluded from the possession of the lower paradise, and the possibility of the higher, into an eternity of all extremities, after many a little hell here afore-hand. Or (lastly) in the ranfome of it, Christs blood and bitter sufferings, that *soule of sufferings* which his soule then suffered when God made our sins to meet upon him *Esay* 53. 6. Oh think on these things sadly, seriously, fixedly and copiously, and you will soon see cause enough to turn to him from whom these children of Israel had deeply revolted, and were therefore grievously plagued, they and their fathers, that they might return to him that smote them. Which because they did not, but stood stouting it out with God ( which was their manner from their youth ) therefore were the Syrians before, and the Philistines behind to devour Israel with open mouth: and for all this his anger was not turned away, but his hand was stretched out still *Esay* 9. 12, 13. Besides the hinderance and hurt they did to others by standing out: For if ye turn again to the Lord, your brethren shall find compassion, said *Hezekiah* to his people, moving them to repent 2 Chr. 30. 9. And should not we lend them this friendly help.

Isay 31. 6.

Rom. 2. 4.

Joel 2.

If. 55. 7.

Mat. 3. 3.

Psal. 130. 4.

Iam. 4. 4.

Luk. 15.

1 Sam. 7.

2 Cor. 5. 14.

Tit. 2. 14.

Rom. 12. 1.

and I will turn to you, [saith the Lord of Hosts] And should not such a favour from such a Lord melt them and make them malleable? Should not the goodnesse of God lead them to repentance? Should they not rent their hearts because God is gracious? return unto him because he will multiply pardon? repent because his kingdome is now at hand? feare him the rather, because with him there is mercy? draw nigh to him, who thus drawes nigh to them? make hast home with the prodigall, where there is bread enough? Surely nothing worketh so much as kindnesse upon those that are ingenuous. Those Israelites at Mizpeh drew water, and powred it forth before the Lord, upon the return of the Ark. There is no mention of their lamenting after the Lord, while he was gone; but when he was returned and settled in Kiriath-jearim 1 Sam. 7. 6. David argues from mercy to duty *Psal.* 116. 8, 9. *Ezra* from deliverance to obedience chap. 9. 13, 14. The love of Christ constraineth us saith Paul, his grace that bringeth salvation teacheth us to deny ungodlinesse, and to live up to our principles. I beseech you by the mercies of God, saith the same Apostle, as not having any more prevailing, more heart-attaching, attracting argument in the world to presse them with; I have loved thee with an everlasting love, therefore with mercy have I drawn thee *Ier.* 31. 3. And againe I drew them with the cords of a man, with bands of love, *Hos.* 11. 4. that is, with reasons and motives of mercy befitting the nature of a man, with rationall motives: to neglect mercy is to sin against humanity: not to convert by kindnesse, is to receive the grace of God in vaine: nay, it is to heape up wrath against the day of wrath. A son feeling his fathers love, creepes nearer under his wing. A Saul, sensible of Davids curtesy in sparing him, when he might have spilt his blood, was strangely mollified and melted into teares. Shall God offer to turn to us, and we refuse to turn to him? Shall he beseech us to be reconciled, and we go on in our animosities and hostilities? Doth he offer to powre out his spirit even upon scorners, and to make known his words unto them, and all this, that they may turn at his reproof *Prov.* 1. 23? And shall they yet turn their backs upon such blessed and bleeding embracements? Had God given us but one Prophet, and forty dayes time only to turn unto him (as he dealt by Niniveh that great city) surely we should have repented long agoe in sackcloth and asher. But how justly (alasse) may he complaine of us, as he did once of Jezebel *Rev.* 2. 21. I gave them space to repent, but they repented not. I have striven with them by my spirit, and wooed them by my word. I have heaped upon them mercies without measure: and all to bring them back into mine own bosom. I have also smitten them with blasting and mildew, with judgements publike and personall:

nall : and yet they have not turned unto me saith the Lord *Am. 4. 9.* Ah sinfull nation &c. If any ask, What can we do toward the turning of our selves to God ? I answer :

*Beza.*

First you must be sensible of your own utter inability to do any thing at all toward it *Ier. 10. 23. Ioh. 15. 5. Philip. 2. 12. Non minus difficile est nobis velle credere, quam cadaveri volare.* It is no lesse hard for us to be willing to beleewe, then for a dead carcase to fly upwards.

Secondly, know that yet it is possible, feisable, by the use of these meanes that God hath appointed : who also hath promised to make it both possible and easie to us. He bad *Moses* fetch his people out of Egypt : but himself effected it. He bad the Israelites go and blow down the walls of Jericho : they obeyed him, and it was done : So here.

Thirdly as our liberty in externall acts is still some, ( as to come to the publike ordinances, to set our selves under the droppings of a powerfull ministry, and there to lie, as he did, at the pool of Bethesda, waiting the good houre ) so must our indeavours be answerable. The Bereans brought their bodyes to the Assembly, took the heads of *St. Pauls* sermon, compared them with the scriptures *Act. 17. 11, 12.* and yet they were unconverted.

Fourthly, make much of the least beginnings of Grace, even those they call *Repressing* : since they prepare the heart for conversion. See *Luk. 11. 32.*

*Luke 12. 1.*

Fifthly, Pray, *Turnus O God and we shall be turned, Draw us and we shall run after thee.* And here remember to be earnest. Ask, seek, knock, as the importunate neighbour that came to borrow two loaves, or as the widdow that came for justice, and would not away without it. He that heareth the young ravens that cry onely by *implication*, will he be wanting to his weake but willing servants ?

*μαγαθη ουδε*  
*Heb. 12. 25.*

Lastly wait for the first act of conversion, the infusion of the sap of Grace, which is wholly from God ; our will prevents it not, but followes it : and whensoever the spirit imbreatheth you, turn about, like the mill ; when God hath tuned and doth touch you, do you move and make melody : resigning up your selves wholly to him, and putting your selves out, God into possession. Thus if you turn to him, he will turn to you. *The Lord is with you, whiles ye be with him. If ye seek him he will be found of you : but if ye forsake him, he will forsake you. 2 Chron. 15. 2.* See that ye refuse not him that speaketh in this text with so much affection and earnestnesse : see that ye slight him not, that ye shift him not off ( as the word signifieth ) for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that thus speaketh from heaven, *sc.* by his blood, Word, Sacraments, Mercyes, motions of his spirit, crosses &c. When Physick, that should remove the disease, doth cooperate with it, then death comes with the more paine and speed. The stronger the conviction of sin is, the deeper will be the wrath against it, if it be not by repentance avoyded. No surfet more dangerous then that of bread : no judgment more terrible then that which growes out of mercy offered, and despised.

*Vers. 4. Be ye not as your fathers* ] Man is a creature apt to imitate, to be led more by his eyes then by his eares : and children think they may lawfully *Be as their fathers.* *St. Peters* converts had received their vaine conversation from their fathers, as it were *ex traditione*, or by tradition *1 Per. 1. 18.* And *St. Steven* tells his perverse hearers that they were as good at resisting the Holy Ghost as their fathers had been before them *Act. 7. 51.* They used to boast much of their Ancestours *Ioh. 8. 33.* and to bind much upon their example and authority *Ier. 44. 17. Mar. 5. 21.* They thought they were not much to be blamed, because they did but as their fathers had done before them. The Prophet therefore dehorts or rather deterrs them from that folly : setting forth both the crime and doome of their forefathers, whom they so much admired, and so stiffly imitated, and this he oft repeateth that they might once consider it, and be wrought upon by those domestick examples.

*Es. 58. 1.*

*have cryed* ] Loudly and lustily ; according to that, *Cry aloud, spare not, lift up thy voice like a trumpet : sic clamet ut stentora vincat.* A minister should be a *Simon Zelotes*, a son of thunder : as *Basil* was said to thunder in his preaching, lighten in his

his life; as *Hierome* for his vehemency was called *Fulmen Ecclesiasticum*, the Churches light-bolt: as *Harding*, before his shamefull Apostasy, wished he could cry out against Popery, as loud as the belles of *Oseney*: and as *Farellus* (that notable French Preacher) whose voice when the envious Monks sought to drown by ringing the bells as he was preaching at *Metis*, he lifted up his voyce *ad ravim usque*: and would not suffer himselfe to be outroared. The Saints-bell (as they called it) *Prius* useth for an hieroglyphick of a preacher, who must not *speak the word onely*, but found it out into all the earth, *Rom.* 10. 18. not preach it onely, but cry it, as the Apostles word signifieth, *2 Tim.* 4. 2. *clangite, clamate*, *Jer.* 4. 5. *Boâtes, vociferate*, *Mat.* 3. 3. Ministers have to doe with deafe men, dead men, living carcasses, walking sepulchers of themselves. Now therefore as our Saviour lifted up his voice when he said, *Lazarus come forth*: so must they stand over men and cry aloud, *awake thou that sleepest, and stand up from the dead, that Christ may give thee light*, *Eph.* 5. 14.

*Boâtes, Boantis, Vociferantis.*

turne you now from your evil wayes &c.] This was the constant cry of the Prophets as here, and Apostles as *Acts* 26. 18. to open mens eyes (naturally closed up that they cannot see the evill of their wayes, *Ier.* 2. 35. *Rev.* 3. 15.) to turn them from darknesse to light, and from the power of Satan to God.

and from your evil doings] Heb. *Designes, gests, or exercises* enterprized advisedly, and prosecuted studiously, of natural disposition and inclination as *Prov.* 20. 11. and *1 Sam.* 25. 3. This St. *Iohn* usually calleth committing of sinne. *1 Epist.* 3. 4, 8, 9. *Iohn* 8. 34. this is to adde rebellion to sinne, *Iob* 34. 37. impudence to impotence, browes of brasse to iron finewes, *Isa.* 48. 4. This is wickednesse with a witness, which if men could but see in its native colours, and cursed consequents, they would soon be perswaded to turn from it. As the eye cannot but be offended with a lothsome object: so neither can the understanding. Take rats-bane, it looketh not evil: but when a man feelles it boyle, burn, torture him, &c. he hates it extremely. So he should doe sinne: he will doe else at length, when it is too late. For prevention: take the counsell of a Martyr, get thee Gods law, as a glasse to look in -- So shal you see your faces foul-arrayed, and so shamefull, mangy, pocky, and scabbed, that you cannot but be fory at the contemplation thereof, and seek out for cure: Especially if you look to the tag tied to Gods law, the malediction: which is such, as cannot but make us to cast our currish tiales between our legs, if we beleave it. But O faithlesse hard hearts! O *Iezabels* guests, rocked and laid asleep in her bed! O wicked wretches &c.

*Bradford's serm. of Repent. p. 20, 26, 27.*

but they did not hear] Though the Prophets cryed, and spake loud enough to bee heard and heeded. An heavie eare is a singular judgement, *Isa.* 6. 10. An hearing eare, a precious mercy, *Prov.* 20. 12. God must bee intreated to boare our eare *Psal.* 40. 6. and to make the boare so big that the word may enter; to say as *Isa.* 42. 18. Hear ye deaf, and looke ye blind, that ye may see.

Verse 5. Your fathers where are they? ] Is not the grave their house? have they not made their beds in the dark? are not they gone down to the Congregation house of all living *Iob* 30. 23? Every man should die the same day he is born; as being born a child of death: the wages of sinne is death, and this wages should bee paid him down presently. But Christ begs their lives for a season *1 Tim.* 4. 10. he is the Saviour of all men, not of eternal preservation, but of temporal reservation. But what a sad thing is it for men to dye in their finnes as these in the Text, and their Nephews did *Iohn* 8. 21, 24. How may such men, on their death-beds, say to their fins, as *Charles* the fifth did of his honours, victories, riches, *Abite hinc, abite longè, Go, Mornicus.* go, get you out of my sight: or as *Cornelius Agrippa* the conjurer did to his familiar, that used to accompany him in the shape of a dog, *Abi à me perdita bestia, quæ me perdidisti*, Be gone thou wretched beast that hast wrought my ruine: *Petrus Sutorius* speaks of one that preaching a funeral sermon on a religious man (as he calles him) and giving him large commendations, heard at the same time a voice in the Church, *mortuus sum, judicatus sum, damnatus sum*, I am dead, judged, and damned. The Devill preached *Sauls* funeral, *2 Sam.* 28. 19. though *David* made his Epitaph, *2 Sam.* 1.

*Mornicus.*

*Iob. Manl. loc. com. 136. P. Sut. de vit. Carthusian.*

21

And do the Prophets live for ever? ] Those false Prophets (so *Hierome* senseth it) that cryed peace, peace to your fathers, and made all fair weather before them, when the



*Hæret lateri  
lethalis arundo*

the fierce wrath of God was even ready to burst out upon them, as an overflowing scourge. But they doe better that understand it of Gods true Prophets, who are dead indeed (for wise men dye as well as fooles *Psal.* 49. 10. Good men dye as well as bad, *Ezech.* 21. 4. yea good men oft, before the bad, *Esay* 57. 1.) but their words dyed not with them: the truth of their prophecies not onely lived for ever (for ever O Lord thy word is stablished in heaven *Psal.* 119. 89.) but struck in the hearts and flesh of their perverse hearers, like the envenomed arrowes of the Almighty throughout all eternity. Wicked men may, as the wounded Hart, frisk and skip up and down when the deadly arrow sticks in their ribbes, but not so easily shake it off.

*Cor & anima  
Dei Greg. in  
3. Reg.*

*Verse 6. Did they not take hold of your fathers*] Overtake and catch them (as Hunters their prey, or as one enemy doth another in flight *1 King.* 18. 27. *2 King.* 25. 5.) to drag them down to the bottome of hell. A godly man, as he hath peace with God, with himselfe, and with the creatures: so he hath also with the Ordinances, and may say as *Hezekiah*, Good is the Word of the Lord which thou hast spoken. Are not my words alwaies good faith God, to them that walk uprightly, *Mic.* 2. 7? Excellently *Augustine*, *Adversarius est nobis, quamdiu sumus & ipsi nobis: quamdiu tu tibi inimicus es, inimicum habebis sermonem Dei.* Gods word is adversary to none but such as are adversaries to themselves: Neither doth it condemn any, but such as shall be assuredly condemned by the Lord; for what is the Word, but the heart and soul of God, as *Gregory* saith. And what saith the Essential Word of God, who came out of the bosome of his father and knew all his counsell? He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken; the some shall judge him in the last day, *Iohn* 12. 48? Oh consider this ye that forget God, that slight his word as if it were but wind, that bely the Lord and say, It is not he neither shall the evill (foretold) come upon us, neither shall we see sword nor famine. And the Prophets shall become wind, and the word is not in them, thus shall it bee done unto them, Wherefore thus saith the Lord God of hosts, because ye speak this word (and is there not such language of many mens hearts now-a-days?) Behold I will make my words (not wind, but) fire and this people wood, and it shall devour them, *Ier.* 5. 12, 13, 14. The Word of God in the mouths of his Ministers may well be likened to *Moses* his rod: which whiles he held it in his hand, it flourished, and brought forth almonds: but being cast upon the ground it became a serpent. Semblably, Gods words and statutes, if laid to heart, they yeeld fruit and comfort: but if slighted or snuffed at (as *Mal.* 1. 13.) serpent-like they will sting the soul, and become a savour of death &c. This contempt will also call for a sword, to revenge the quarrel of the Covenant: as it did upon these mens fathers for their instance, and admonition. It is reckoned by *Daniel* as a great aggravation of *Belshazzars* sinne *Dan.* 5. 22. that hee was not sensible of his father *Nebuchadnezzars* pride and fall. And thou his sonne *Belshazzar*, hast not humbled thine heart, though thou knewest all this. The sinne of these Jewes in the Text was the greater, because their Fathers and Elders (either out of sound conversion, or at least out of clear conviction of conscience) had confessed and remonstrated the truth and justice of God in threatening and executing his judgements upon themselves, saying as *Lam.* 1. 18. The Lord is righteous, for we have rebelled against his commandements: and as chap. 2. 17. The Lord hath done that which he had devised, he hath fulfilled his word, he hath thrown down and hath not pitied &c. Hear them in their own words here like as the Lord of hosts (whose power is irresistible) thought (devised, determined with himselfe, and accordingly denounced by his Prophets) to doe unto us (who did not the words which he commanded us, *Ier.* 11. 8.) according to our wayes (which were alwaies grievous, *Psal.* 10. 5.) and according to our doings (that were not good, *Ezek.* 36. 31.) so hath he dealt with us: for he loves to retaliate and to render to every transgression and disobedience, a just recompence of reward, *Heb.* 2. 2.

*Zaman*

*Verse 7. Upon the four and twentieth day of the eleventh month*] The third month after the former prophecy, when the Jewes probably had practised the doctrine of Repentance, so earnestly pressed upon them: and had humbled themselves under the mighty hand of God, who was now ready to lift them up by this and the seven following most comfortable Visions touching the restauration and reformation of the Church and State. The Devill and his impes love to bring men into the briars, and there

there to leave them, as familiars forsake their witches, when they have brought them once into fetters: as the Priests left Judas the traytour to look to himself, *Mat. 27. 4.* and as the Papiests cast off *Cranmer*, after that, by subscribing their Articles, he had cast himself into such a wretched condition, that there was neither hope of a better, nor place for a worse; *ut jam nec honestè mori nec vivere inhonestè liceret.* But such is not Gods manner of dealing with those that tremble at his word, and humble at his feet. *Deiçit ut releuet, premit ut solatia præstet,* He comforteth those that are cast down, *2 Cor. 7. 6.* commandeth others to comfort the feeble-minded, *1 Thes. 5. 14.* and noteth those that do not with a black-coal, *Job 6. 14.* See the workings of his bowels, the rowlings of his compassions kindled into repentance toward his penitentiaries, *Jer. 31. 20. Hos. 11. 8. Esay 40. 1, 2.* See how he comforts them with cordials according to the time wherein he had afflicted them, *Psal. 90. 15.* and in the very thing wherein he had abased them; as he once dealt with their Head, *Philip. 2. 7, 8.*

*Melch. Ad. in vita.*

*Nigro carboni notat.*

*Verse 8. I saw by night* ] The usuall time for such revelations. It may note (moreover) the obscurity of the Prophecy: whence also the mention of *myrtle-trees* (low and shady) and that *in a bottom*, as *Calvin* conceiveth: and all this, that he might give a taste of good hope to the Jews by little and little.

*and behold a man riding upon a red horse* ] Not *Alexander the Great*, riding upon his horse *Bucephalus*, and translating the Empire from the Persians to the Grecians, as *Arius Montanus* conceited it: But the *Man Christ Jesus*, *1 Tim. 2. 5.* the Captain of the Lords Host, *Job. 4. 14.* and of our salvation, *Heb. 2. 10.*

*riding upon a red horse* ] In the same sense (saith One) that this colour is given to his garments, *Esay 63. 1, 2, 3.* and to the Angels horse, *Rev. 6. 4.* The wild Bull (saith Another) of all things, cannot abide any red colour. Therefore the hunter for the nonce, standing before a tree, puts on a red garment; whom when the Bull seeth, he runneth at him as hard as he can drive. But the hunter stepping aside, the bulls horns stick fast in the tree: as when *David* slipped aside, *Sauls* spear stuck fast in the wall. Such an hunter is Christ: He lifted up upon the tree of his crosse; had his garment dipt and died in his own blood, as one that cometh with red garments from *Bozra*. Therefore the Devil and his Angels (like wild bulls of *Bashan*) ran at him with all their force, (in that three-hours darknesse especially) but he delivering himself, as a mighty Conquerour, their horns stick fast; as it were in his crosse: as *Abrahams* ramme, by his horns stuck fast in the brier, &c.

*and he stood among the myrtle-trees that were in the bottom* ] *Myrrhe-trees* some render it. Here Christ, that horseman and head of his Church, keepeth himself, as touched with the feeling of our infirmities, *Heb. 4. 15.* as suffering and sorrowing with his people, who are fitly compared to *myrtles*, that grow in a shady grove, in vallies and bottoms, and by waters sides. *Blessed are ye that sowe beside all waters*, *Esay 32. 20.* *Myrtles* also are odoriferous, and precious, *Esay 41. 19.* and *55. 13.* so are the Saints, *Esay 43. 4. Colos. 4. 6.* they cast a good scent where-ever they go, by the grace of God that is in them: as *Alexander the Great* is said to do, by the excellent temperament of his body. Lastly, *Levit. 23. 40.* with *Neb. 8. 15.* the Jews at their joyfull feast of *Tabernacles*, used *myrtle-branches* among others, to testify their thankfulness for a settlement in the promised land, after so long wandering in the wilderness. The Gentiles also in their solemn feasts, enterludes, and --- *cingebant tempora myrto*, wore garlands made of Myrtle. Let us keep the feast: Let us keep holy-day, saith the Apostle, *1 Cor. 5. 8.* who himself did over-abound exceedingly with joy, had an exuberancy of it, at that constant feast of a good conscience. *Diogenes* could say, that a good man keeps holy-day, all the year about: Christ crowneth the Kalendar of his peoples lives with continuall festivals here: how much more in heaven? *Pliny* tells us, that *ex myrro facta est ovantium corona, subinde & triumphantium*; of Myrtle was made, among the Romans, the crown or garland, of those that did shout for victory, or ride in triumph.

*-- & amantes littora myrtos. Virg. Georg.*

*Virg. Georg.*

*ἐορταζουσιν.*

*2 Cor 7. 4.*

*Plin. lib. 15. cap. 29.*

*and behind him were there red horses* ] i. e. horse-men: *Nam nimis crassum est illud commentum, fuisse locustos equos*, saith *Calvin* here. These horse-men are Angels, as *verse 10.* deputed to severall offices, and executions, for judgement, for mercy,

\*mercy, or both; shadowed by the divers colours of their horses.

*Calvin.* Verse 9. *Then said I, O my Lord what are these?* ] Thus the Prophets enquired and searched diligently (as saith Saint Peter, *1. Epist. 1. 11.*) for the truth of things, as hunters seek for game, and as men seek for gold, in the very mines of the earth: who not content with the first oar that offereth it self to their view, dig deeper, and deeper, till they are owners of the whole treasure. See *Prov. 2. 4.* and rest not, till ye see that blissefull sight, *Ephes. 1. 18, 19.*

*ἐπερωτάς.* and the Angel that talked with me, ] Or, in me, as the Vulgar rendreth it. This was some created Angel, who might reveal things to the Prophet by working on the phantasie, and spirit, by way of information and instruction, as *Dan. 9. 21, Luk. 1. 11. Apoc. 1. 1.*

*I will shew thee what these be* ] How ready are the holy Angels to serve the Saints, *Heb. 1. 14.* rejoycing more in their names of office then of honour, of employment, then preferment, to be called Angels (that is, Messengers, or Inter-nuntio's) then Principalities, Thrones, Dominions, *Ephes. 1. 20.* accounting it, better to do good, then to be great, to dispense Gods benefits, then to enjoy them. Hence they are with, and about the Saints, as their companions, guides, protectours, monitours, and rulers of their actions, as here.

Verse 10. *And the man that stood among the myrtle-trees* ] The man Christ Jesus, that is ever with his Church, and in the midst of his people, that feedeth among the lillies, and walketh in the midst of the seven golden candlesticks. He being asked by the foresaid Angel, answered him (in Zacharies hearing) for he is *Palmoni hammedabber*, that excellent Speaker, as Daniel calleth him, and therefore asketh him of the vision, *Dan. 8. 13.*

*ἰσχυράλοι.* These are they whom the Lord hath sent ] As his *Epoitai*, or Overseers and Intelligencers. Not that God needeth them, as Princes need the counsell and aid of their subjects. The holy Angels receive more from God, then they performe, or bring to him. But he maketh use of their service about us. 1. For the honour of his Majesty, and comfort of our infirmity. 2. To make out his love unto us, by employing such noble creatures for our good. 3. To make and maintain love and correspondency between us and Angels, till we come to walk arm in arm with Angels, as *Zach. 3. 7.* and to be like unto them, yea their equals, *Luke 20. 36.* if not more, *Ephes. 1. 23.*

Verse 11. *We have walked to and fro thorow the earth* ] *Itavimus*, we have coursed up and down with incredible swiftnesse. Hence they are called the charrets of God, *Psal. 68. 17.* (*Heb. Gods-charret*, to note out their joynt-service, as of one) as here, his horsemen, ready prest to do his pleasure.

*Joh. 16. 33.*  
*Joh. 16. 20.*  
*Esth. 3. 15.*  
*Esay 21. 10.*  
*1 Cor. 3. 9.*  
*Jer. 48.*  
*Job 10. 10. &*

and behold all the earth sitteth still, and is at rest ] excepting the Church alone, which like Noah's Ark, is ever tossed up and down, till it rest at last on the everlasting mountain: then she shall have her happy Halcyons: then she shall see her enemies afar off, as Lazarus did Dives, or as the Israelites at the red-sea did their persecutours, dead upon the shore. Mean-while, she must not expect to be calm, and quiet for any continuance. In the world ye shall have trouble, And ye shall weep and lament: but the world shall rejoyce: they shall revel, and laugh themselves fat. The king and Haman sat down to drink: but the city Shushan was perplexed. The Church is called Gods threshing-floor, because threshed with continuall crosses: and Gods husbandry, because he will be sure to plow his own ground, and to make long furrows upon their backs, whatsoever become of the waste; and to weed his own garden, though the rest of the world be let alone, and grow wild. Moab is not poured from vessell to vessell, but setteth upon the lees: when the Israel of God is poured out as milk, and crudled like cheese, as Job speaketh in another case.

Verse 12. *Then the Angel of the Lord* ] That Advocate with the Father, Jesus the Just One, *1 John 2. 2.* who appeareth for his afflicted people, and feelingly pleads for them, as being afflicted in all their afflictions, even the Angel of his presence that saveth them, *Esay 63. 9.* It much moved him, to hear that Gods enemies were in better case then his people: and this put him upon the following passionate expostulation.

• O Lord of Hosts, How long wilt thou not have mercy on Jerusalem, &c. ] *Usquequo*



*quo Domine.* Calvin had these words much in his mouth: thereby breathing out his holy desires in the behalf of the afflicted Churches, with whose sufferings hee was more affected then with any thing that befell himself. It is said of *Melancthon*, that the miseries of the Church made him almost neglect the death of his dearest children: and put him upon many prayers and tears; which, like musick upon the water, made a most melodious noise in the ears of God. When *Luther* in a certain Epistle checked him, and chod him for his exceeding great care of the Churches welfare, calling him *pertinacissimam curarum hirundinem*, &c. he meekly replied, *Si nihil curarem, nihil orarem*; If I should not care so, I should not pray so. God seemeth sometimes to have lost his mercy, (as here, How long wilt thou be unmercifull to Jerusalem) and then we must find it for him. He seems to have forgot his people: we must remind him, He seems to sleep, delay: we must waken, quicken him, with *How long Lord? Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea the set time is come*, saith *Daniel*, who is (probably) held to be the Pen-man of that excellent *Psal.* 102. (Confer *Dan.* 9. 2.) and he speaks it with as much confidence, as if he had been in Gods blessed bosom the while. This also he spake, not now by a spirit of prophecy, or special revelation; but by way of argumentation, or necessary demonstration: *For thy servants take pleasure in her stones, and favour the dust thereof*; They pity her, and melt over her, therefore thou Lord much more: sith all their tenderesse is but a spark of thy flame, a drop of thine Ocean.

*Melch. Adam.*  
*in vita.*

*Idem in vita*  
*Melanch.*

*Psal.* 102.  
13, 14

against which thou hast had indignation, these threescore and ten yeers ] There is much ado among Interpreters about *Jeremies* 70 and *Zacharies* 70, whether one and the same: or different one, from another. That of *Scaliger* is most unlikely, who reckoneth these yeers of the captivity, from the first year of *Xerxes* with his father *Darius*, unto the fourth year of *Darius Nothus*. How much better our countreyman *Lydiat* (whom yet *Scaliger* so much scorned, saying, *Quis est ille ex ultima Britannia Canis, qui Iosf. Scaligerum audeat allatrare?*) who concludes it to be 70 yeers from the last destruction of Jerusalem by the Chaldees, to this second year of *Darius Hyssaspes*, wherein *Zachariah* prophecied? That of *A Lapide* upon this Text, I cannot passe by, *Moraliter idipsum dicamus, idipsum oremus & obsecremus pro Anglia, &c.* Let us say the same, pray the same for England, Scotland, &c. that the Angel here doth for Jerusalem; *How long Lord wilt thou not have mercy upon England*, where Heresie hath prevailed now these hundred yeers and upwards? The English fugitives beyond-seas, write upon their Colledge and Church-doors, in great golden letters, *Jesu, Jesu, converte Angliam: Fiat, Fiat.* Jesu convert England: Amen, Amen. Why, yet this is somewhat better then that of *Pererius* the Jesuite, upon *Genes.* 15. 16. If any man marvell saith He, why England continueth to flourish, notwithstanding the over-flow of heresie, and cruel persecution of Catholikes, (just execution of Catholikes, he should have said) wee answer, because their iniquity is not yet full, (God grant it, *Ier.* 28. 6.) *Sed veniet tandem iniquitatis complementum.* But the time is not far off: and forbearance is no quittance, &c.

*Lib. 6. de*  
*Emend. Temp.*

*Lyd. Emend.*  
*Temp. Anno M.*  
3485.

*Verf. 13. And the Lord answered the Angel* ] How should God do otherwise then answer his welbeloved Son, with good and comfortable words, sith he is all in all with the Father, and can do any thing with him? *Father*, saith he, *I know thou hearest me alwayes*. Did God hear *Abraham* for *Ismael*, nay for *Sodom*? Did *David* hear *Isaiah*, interceding for *Absolom*? Did *Herod* hearken to *Blastus* making request for those of *Tyre* and *Sidon*, with whom he was highly displeased? And shall not God give ear to his Son, praying for his people, that are as dear to him as the apple of his eye? Good and comfortable words he doth surely answer him: such as were once those, *Iosf.* 12. 27, 28. when Christ had thus prayed; *Now is my soul troubled, and what shall I say? Father save me from this hour: but for this cause came I to this hour.* Father, glorifie thy Name. Then came there a voice from heaven (*Bath-chol* the Rabbins call it) saying, *I have both glorified it, and will glorifie it again.* So, when he shall say in his daily intercession (for he ever liveth to make request for us, at the right hand of the Majesty on high) It irketh me, that the whole earth is at rest, and my Church at so much unrest: *Return, O Lord, how long?* and let it repent thee concerning thy servants. Save now I beseech thee,

*Joh. 12.*

*Acts 12. 20.*

*Psal.* 90. 13.

Psal. 118. 25. thee O Lord: O Lord I beseech thee send now prosperity. How can God do less then answer as Isa. 33. 10. *Now will I arise, now will I be exalted, now will I lift up myself*: Or as in the words next following here (which indeed are all along good words and comfortable words) *I am jealous for Jerusalem &c. The Lord shall yet comfort Zion, and shall yet chuse Jerusalem*; Yet for all the sorrow  
 Ier. 30. 17. he shall do it, and for all that Others called her an outcast saying, *This is Zion, whom no man seeketh after*: and she her self concludeth her dolefull ditty with, *Thou hast utterly rejected us: thou art very wroth against us. Lam. 4. 22.*

*Verse 14. So the Angell that communed with me*] See the Note on ver. 10.

cry thou saying] g. d. Comfort ye, comfort ye my people, saith your God, Speake ye comfortably to Jerusalem, *speake ye to her heart and cry unto her saying*, that her appointed time is accomplished, that her iniquity is pardoned, and so the quarrell is ended: for she hath received of the Lords hands double for her sins. Nothing so much as I have deserved saith she *Ezra 9. 13.* twice so much as she hath deserved, saith He. O sweet contradiction! O beautifull contention! The same Hebrew word signifieth to repent and to comfort 1 Sam. 15. 35. *Esay 40. 1.* Gods care is to comfort those that are cast down. His command to his Prophet is to cry comfort to the penitent with an extraordinary earnestnesse, from the God of all consolation.

*I am jealous for Jerusalem and for Zion with a great jealousie*] Love is strong as death, zeal, or jealousie (for the same word signifieth both) is hard as hell. Cant. 8. 6. *Non amat qui non zelat* saith *Augustine*. He loves not that zeales not. And *Basil* venturing himself very farr for his friend, and by some blamed for it, answered, *Ego aliter amare non didici*, I cannot love a man, but I must do mine utmost for him. When one desired to know what manner of man *Basil* was, it is said there was presented in a dreame to him a pillar of fire with this motto, *Talis est Basilius*, Lo, such an one is *Basil*. It is certaine that our God is a consuming fire, who would set the briars and the thorns saith He, that is the churches enemies, against me in battell? *I would go through them, I would burn them together.* And yet he saith in the same place, *Fury is not in me*: What will he do then when jealousie is in him as here? Jealousie is the rage of a man, and hath these three properties.

Est. 27. 4.

Prov. 6. 34.

Gen. 4. 6.

Esth. 7. 8.

Psal. 40. 15.

First it is exceeding watchfull, and quick-sighted: hardly shall the Paramour escape the husbands eye, a wanton glance is soon noted and noticed. God is no lesse sensible and observant of the least indignity done to his deare spouse, his *Hephzibah*, be it but in a frown or a frump. *Why is thy countenance cast down*, saith God to that dog-bolt *Cain*? Why dost lowre upon my righteous *Abel*? What will he force the Queen also before me in the house? If *Dauids* enemies mow and make mouths at him, if they cry *Aha, Aha, so would we have it*, God will reckon with them for it. If *Edom* say jeeringly to the Prophet, *Watchman, what of the night? watchman, what of the night?* If *Ammon* clap but his hands at Gods *Israel*, if he stamp with the feet, and rejoyce in heart only, when it goes ill with the church, God will stretch out his hand upon him, and cut him off out of his countrey, and he shall know that he is *Jehovah*, *Ezek. 25. 67.* yea that the Lord God of *Israel* is a jealous God. He will be jealous for his land, and pittie his people *Isa. 2. 18.*

Num. 12. 14.

Secondly jealousie is violent: it is cruel as the grave, the coales thereof are coales of fire Cant. 8. 6. The same word is elsewhere put for fiery thunderbolts, *Psal. 78. 48.* also for a carbuncle or burning feaver *Dent. 32. 24.* Jealousie puts a man into a feaver-fit of outrage: arms him with fiery darts, yea with light-bolts: makes him cast firebrands, be ready to take any revenge: Think the same of God in a way of justice. He will spit in the face of a *Miriam*, that shall but mutter against his *Moses*: what then will he do, (or rather what will he not do) against *Jezebel, Athaliah, Herodias &c?*

Thirdly jealousie is irreconcilable, implacable, *Prov. 6. 34, 35.* He will not spare in the day of vengeance. He will not regard any ransom, neither will he rest content though thou give many gifts, what would not *Balaac* have given to have had his will upon *Israel*? What large offers made *Haman*? he would pay ten thousand talents of silver to those that had the charge of the businesse to destroy the Jewes.

Jewes. *Abashuerus* yielded: but so did not God. *We are sold* (said *Esther*) *Esth.* 3. 9.  
*I and my people to be destroyed, to be slain and to perish:* But God never consented *Esth.* 7. 4.  
to the bargain. He had warr with *Amalec* for ever, and laid his hand upon his  
own throne, as swearing to root him out *Exod.* 17. 16. And this proud *Agagite*  
*Haman* shall feel the force of his curse in his very bowels. Let the labouring  
Church but cry out, *Help O King, heare O husband, give eare O shepheard of Israel,*  
*the enemy is come into thy land O Immanuel, and the stretching out of his wings filleth* *Ila.* 8. 8.  
*the whole breadth of it. Where is thy zeale (or jealousie) and thy strengths, the* *Ila.* 63. 15:  
*sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubt-*  
*lesse thou art our Father, our Redeemer, or neer kinsman, nay, our husband. Thy*  
*church is unto thee A sister, a spouse:* And canst thou hide thine eyes from thine  
own flesh? from her that is joyned to the Lord, and is one spirit? shall *Abraham*  
venture for the rescue of his kinsman, *David* of his two wives, and wilt thou do  
nothing for the dearly beloved of thy soule? shall she be given up into the hand of  
her enemies? shall the sword reach unto the soule. Let Christ but heare such words  
from the mouth of his Spouse: and he will soon gird his sword upon his thigh, he  
will act *Phineas* his part and execute judgement: he will smite his enemies in the  
hinder parts (whip them, as men use to do boyes) and so put them to a perpetuall  
reproach; shame them for ever, as a company of punyes or *Zanies*.

*Verse 15. And I am very sore displeased with the Heathen that are at ease* *Heb.*  
*I am in such a heate as causeth fuming and foaming, I am boiling-hot, and even*  
ready to burst out upon them, to destroy them: for the word here used hath  
great affinity with another word that signifieth to cut down, and to destroy a King.  
6. 6. and importeth an higher degree of displeasure, a greater height of heate,  
then either Anger or wrath, as may be seen in that signall gradation *Dent.* 29.  
28. The Lord rooted them out of their land in Anger and in Wrath, and in great  
Indignation. The last of these three is this word in the Text, *Fervore maximo*  
*serveo*, I am as hot as may be against those Heathens that are at ease, at hearts-  
ease, that come not in trouble like other men, neither are they plagued as better men, *Psal.* 73. 5.  
and are therefore secure and insolent above measure *Iob.* 21. 23. haughty and  
haunty, so that the Church cannot rest for them: they thrust with the shoulder,  
and push with the horn (as afterwards *verse* 18. 19. with *Dan.* 8. 4.) yea they  
push the diseased *Ezek.* 34. 21. (which is a singular cruelty.)

*they help forward the affliction* they fall like dogs upon the wounded Deere.  
This *David* complains of as an unsufferable grievance *Psal.* 69. 26. For they  
persecute him whom thou hast smitten: and they talk to the grief of those whom thou  
hast wounded. God smiteth his in mercy and in measure, in the branches only, and  
not at the root, *neque ad exitium sed ad exercitium*. Displeased he may be with his  
own, and make bloody wails upon their backs, if need be: but then he looks  
that others should pity them, and not lay on more load and seek to bring them to  
utmost extremity. God puts his people sometimes into the hands of his enemies,  
for correction sake. Now they commonly being enraged with haughty, reveng-  
full, and malicious desires, exceed their commission, and so derive the mischief  
upon themselves (See *Prov.* 24. 17, 18,) they cannot doe but they must overdoe  
(as *Nebuchadnezzar* the rod in Gods hand *Isai.* 10.) and thereby utterly undoe  
themselves for ever. For their cruelty comes up to heaven 2 *Chron.* 28. 9. and  
God soon heareth the cry of his oppressed (for he is gracious) and avengeth himself  
on their pittilese enemies: standing over them and laying as *Ila.* 47. 6. I was  
wroth with my people, I have polluted mine inheritance, and given them into  
thine hand: thou didst shew them no mercy: upon the ancient hast thou heavily  
laid the yoke. And againe: *Because these Philistines have dealt by revenge, and*  
*have taken vengeance with a deceitfull heart, to destroy it for the old hatred: There-* *Ezek.* 25. 15,  
*fore I will execute great vengeance upon them with furious rebukes, and they shall* *17. and 26. 2.*  
*know that I am the Lord when I shall lay my vengeance upon them.* *Joab* never plea-  
sed *David* better, then when he made intercession for banished *Absalom*: for the  
soule of king *David* longed to go forth unto *Absalom*, whom yet he had very just  
cause to be greatly displeased with. God in a heat as it were, against *Israel*, offereth  
*Moses* a great fortune *Exod.* 32. 10. but would have taken it very ill, that *Moses*  
should have taken him at his word.



Caïden.

He is but a little angry with his people] and soon repenteth him of the evill: But woe be to those that help forward the indignation, that deale by Gods afflicted as the Herd of Deer do; which, when any of the herd is shot, the rest push him out of their company. It is said of *Q. Elisabeth*, that she hated no lesse then did *Mitridates*, such as maliciously persecuted vertue forsaken of fortune. Think the same of God. He weareth his rod to the Rumps, and then throwes it into the fire. He sets his horse-leeches to his people (when he findes them sick of a plethora of pride, when fulnesse hath bred forgetfulnessse, faturity security) and suffereth them to suck till they burst: and then treads them under his feet, and puts them away as drosse *Psal* 119. 118, 119.

*Psal* 42. 7.

*Verse 16. Therefore thus saith the Lord*] Thus, one deep callith another: the lower deep of our misery, the higher deep of Gods mercy. As *Crasus* his dumb son burst out into *Kill not king Crasus*: so, when enemies are ready to devour the Church, Gods bowels work: he can hold no longer but cries, save my child, Handle the yong man gently for my sake; See *Ier.* 31. 20. *Isa.* 57. 16. I will not contend for ever; neither will I be alwayes wroth: for the spirit should faile before me &c. when the child swoons in the whipping, God let falls the rod, and falls a kissing it, to fetch life into it againe. A Physitian, in some cases purgeth his patient till nothing be left almoit, but skin and bone: or bloodderth him *ad deliquium anime*, till he faint and sink, but yet his care is still to maintain nature: To this heavenly Father and Physitian is carefull to keep up the spirits of his suffering Saints, by comforts and cordials, as here:

*Aug. Confes.*  
*lib. 5. c. 8.*

I am returned to Jerusalem with mercies. *Miserationibus visceralibus* with multitudes of tender mercies that flow from the inwards, from the bowels, from the bosom and bottom of the heart: and that of a Parent, nay of a mother toward her child in an extremity as *1 King.* 3. 26. And here observes how fully and sweetly the Angels prayer (*verse 12.*) is answered even *ad eardinem desiderij*. God not only grants him according to his own heart, but fulfills all his counsell, as it is *Psal.* 20. 4. Lets it be to him even as he will, nay gives him an enlarged answer, preffeth upon him (as *Naaman* did upon *Gehazi*'s two talents when he desired but one.) How long wilt thou not be mercifull to Jerusalem saith He?

behold I am returned to Jerusalem with many mercies saith God.] I went away and hid me from it in my anger *Hos.* 5. 15. but am come again with many comforts, to relieve it. As all light is from the Sun, and all waters from the sea: so is all comfort from God. In thy light shall we see light: but Thou didst hide thy face and I was troubled *Psal.* 30. 7. as when the Sun is eclipsed, all creatures here flag and hang the head, there is a drooping in the whole frame of nature: and as when the extracting force of the Sun leaves the vapours that are drawn up, they fall down again to the earth; So fares it with the Church: If God withdraw, she lyes all amort, yea, she lieth open to all sorts of evils and enemies: for her shadow is departed from her. But he cannot be long absent, such is his love: he will repent for his people when he seeth their power is gone *Dani.* 32. 36. when there is a *dignus vindice nodus*, an extremity fit for divine power to interpose: when misery weighs down, & nothing but mercy turns the scale, then (at furthest) in the very turning and critical point. He will return to Jerusalem with mercies. He will return to her, not as the winter sun, that casts a goodly countenance when it shines, but gives little comfort and heat: but with a *Cornu-copia* of all manner of blessings will he come.

my house shall be built in it saith the Lord of Hosts: and a line shall be stretched forth upon Jerusalem] that is both Church and State shall flourish. God will both do good in his good pleasure unto Sion: he will also build the walls of Jerusalem *Psal.* 51. 18. but mark that he saith in his good pleasure, as here in tender mercies; to teach us, that all the good we enjoy is merely of mercy, it is all of free grace: for otherwise, there should not be so much as any face of Church or common-wealth, as we see in the Jewes at this day; a miserable disiected people, because *Lo-rubamah*, such as have not obtained mercy. Their Ancestours acknowledged with all thankfulnessse for so undeserved a favour, that Except the Lord of Hosts had left unto them a very small remnant, they should have been as *Sodom*, and like unto *Gomorrhah*. Had not the Angels laid hold upon *Lots* hand, and the good

*Hos.* 1.*Isay* 1. 9.

Lord

Lord been mercifull unto him Gen. 19. 16. he also had perished amongst those sinners against their own soules. *Jehoshua* was a brand plucked out of the fire Zech. 3. 2. "And when One said to Mr. Bradford the Martyr God hath done much for you since I first knew you, and hath wrought wonderously in you to his glory; he thus answered, Truth it is, for He hath dealt favourably with me, in that he hath not punished me according to my sins, but hath suffered me to live that I might seek repentance. Thou hast punished us lesse then our iniquities deserve, saith *Ezra*. And it is of the Lords mercies that we are not consumed, saith the Church, because his compassions faile not *Lam.* 3. 22.

*Ar. & Mon.*  
1473.  
*Ezra* 9. 13.

*Verse 17. Cry yet saying, Thus saith the Lord of Hosts my cities.* Here are foure *Ters* in this one verse, and all very gracious ones: to break their hard hearts, and to raise their faith in his promised mercies. For it is as if God should say, Though I was sore displeased with your Fathers, and ye are risen up in their roomes a very race of rebels, so that I have had indignation against you full seventy yeers, *ver.* 12. yet I do you to know, and by my Prophet I proclaim with great earnestness and evidence of truth, that I do yet own you *my cities* (so that ye are not discovered) and will yet prosper you (so that it shall no more be said *This is Zion* *Ier.* 30. 17. *whom no man careth for*: for you shall have plentiful increase of men, cattle and all manner fruits of the earth as *chap.* 2. 4.) yea you shall have a fulnesse of all things, not only repletive but diffusive, not only of abundance, but of redundance too; your cup shall overflow into the lesser vessels of others.

*my cities through prosperity shall yet be spread abroad.* Diffunduntur, diffluent, and effluent. You shall have not for necessity only, but for lawfull delight and honest affluence.

and the Lord shall yet comfort *Zion* [sc. with spirituall comforts, taking her into his wine-cellar *Cant.* 2. yea into the wilderness, and there speaking to her heart *Hos.* 2. 13.

and shall yet chuse *Ierusalem* That is, settle her in the sound assurance of her Election and Adoption, whereof thote outward blessings are both fruites and pledges. Hence *David* doubts not to conclude his spirituall good estate, and hopes of eternall happinesse from his externall enjoyments *Psal.* 23. 5, 6. *Thou preparest a table before me, thou anointest mine head, my cup runneth over.* Hence he infers, Surely goodnesse and mercy shall follow me all the dayes of my life: and I shall dwell in the house of the Lord for ever. In all that is here said, we may see that scripture fully made good *Ier.* 51. 5. *Israel* hath not been forsaken, nor *Judah* of his God, of the Lord of Hosts: though their land was filled with sin against the Holy one of *Israel*. And herein God dealt with his people according to his prerogative, and not according to his ordinary course. When the cursed *Canaanites* had filled their land from corner to corner with their uncleannesses, they were devoted to destruction. When the *Edomites* grew insolent and ripe for ruine, they were called the border of wickednesse, and the people against whom the Lord had indignation for ever. *Mal.* 1. 4. See the Note there.

*Ezra* 9. 11.

*Verse 18. Then I lift up mine eyes and saw* That is, I gave good heed to this second vision also: which was added purposely for confirmation of the former promises; which should be certainly accomplished to the Church, notwithstanding her many and mighty enemies. *Horns* they are called for their might and mischiefousnes; by a metaphor, *a feris cornu peris* from fierce beasts, whose strength and wrath lies in their horns; or else from warriors, who wore iron horns upon their helmets.

and behold four horns Not the foure Monarchies (for the Grecians and Romanes were not yet: and this is spoken here for the present comfort of the afflicted Church) but the enemies of *Israel* from all the four parts of the world (see *Psal.* 107. 2, 3.) for they were surrounded; On the North were the Syrians, Assyrians, and Babylonians. (*Ab Aqu lone nihil boni, Ier.* 4. 6. and 6. 1.) On the East, the Ammonites and Moabites. On the South, the Edomites and Egyptians. On the West, the Philistines, as may be gathered out of *Jeremy* and *Ezekiel*. Geneva is at this day a small people, invironed with enemies, French, Spanish, Savoy, Pope; and barred out from all aid of neighbours, cities, and churches: yet, by the mighty arm of God, strangely and strongly upheld and defended.

Melch. Ad. in  
vit. Bez. 227.

Loc. com. de  
perfec. vera  
Ecclesia.

This Mr. Beza represented in a most elegant emblem of a city depainted as hanged by a twined threed; sustained and maintained by the mighty hand of God alone. Would any man take the Churches picture? saith Luther: then let him paint a silly poor maid, sitting in a wood or wilderness, compassed about with hungry wolves, lions, bores, and beares, and with all manner of cruel and hurtfull beasts, and in the midst of a great many furious men assaulting her every moment and minute, for this is her condition in the world.

Verse 19 And I said unto the Angel that talked with me, What be these? ] Though the vision be dark and mysterious, yet the Prophet despaireth not of a right understanding, neither doth he waywardly reject it with a *Quod non vult intelligi, vult neglegi*. But, wanting wisdom he asketh it of God, as St. James also adviseth us to do chap. 1. 5. and as David practised: *Teach me good judgment and knowledge saith He, give me understanding and I shall observe thy law.* Thus Daniel prayed, and had an Angel sent to informe him, not once but often in friendly and familiar maner Dan. 9. 21. and 10. 11. and 11. 2. 3. So had Ioseph, Cornelius, Paul, &c. And although Angels are not so ready now, or appear not, at least, so visibly to tell us the mind of God: yet He will not be wanting to his willing servants: but in the use of meanes they shall be all taught of God: as David was by repaying to the Sanctuary Psal. 73. 13. and as the Eunuch was by Philip Act. 8.

Lud de Dieu  
in Mat. 22-44.

these are the hornes which have scattered] Heb. tossed them up in the ayre, as furious beasts do with their hornes, and sorely bruised them. *Num not modo dispersionem significat qua fit per modum ventilationis, sed etiam qua fit per modum afflictionis & contritionis.* See Hos. 10. 14. and 13. 16.

Verse 20. And the Lord shewed me foure carpenters] He that before was called an Angel, is here called *Jebovah*, this shewes him to be Christ, who is God blessed for ever. In respect of his eternall essence he is called the Lord: in respect of his office or Mediatourship, an Angel.

2 Pet. 2. 9.

foure carpenters] Or smiths: so many hornes, so many Artificers to batter and break them. God wants not wayes and meanes to help his at a dead lift: he knowes how to deliver saith Peter, and herein usually he goeth a way by himself. Many times he setteth the enemies together by the eares among themselves: *whilst that I will escape,* saith David Psal. 141. 10. Thus by Nebuchadnezzar, as by a mall or beetle, he brake the rest of those horrible hornes: as at this day the Pope by the Turk, and Spaniard by the French, and that the Church may have her Halcyons. N. marvell I slept so soundly seeing Antipater was by and watched, said Philip of Macedon. We may better say of Antipater, our gracious Father and guardian, the keeper of his Israel.

Verse 21. What come these to do? ] he asketh not what they were? for by their tooles or weapons he perceived they were Carpenters or smith. (as some think) with iron instruments to breake these iron hornes: confer 1 King. 22. 11. He inquireth therefore of their employment only. Futillous and foolish questions should be avoided, Tit. 3. 9.

so that no man did lift up his head] Turn head, or looke cheerfully as Luke 21. 28.

but these are come to fray them] deterre, saith the Vulgar: better deterre, to fright them, now that they had pusht Israel to the Lord.

so cast out &c.] Thus *Omne sub regno graviore regnum est.* See Eccles. 5. 7. with the Note there.

## CHAP. II.

Verse 1. I lift up mine eyes againe and looked] i. e. I looked wishly, not sluggishly, as betwixt sleeping and waking as chap. 4. I saw further by the spirit then common sense could have carried me. I beheld Jerusalem in her future glory, I looked intently, I took aime, not by the things which are seen, but by the things which are not seen 2 Cor. 4. 18. Heb. 11. 27. Gal. 4. 26.

and



*and behold a man.]* The Man Christ Jesus, as his Mother is called a *Virgin* Isa. 7. 14. the *Virgin*, that famous Virgin that conceived and bare a Son, that gat a man from the Lord Gen. 4. 1. This Man (called before and after an *Angel*, as appearing in humane shape) is here seen and set forth as an Architect or Master-builder, going to take the plot of his Church (see Rev. 21. 15. and observe by the way, how in that book the holy Ghost borrows the allegories and elegancies of the Old Testament, to set out the story of the New, in succeeding ages.)

*Verse 2. Whither goest thou?] This was great boldnesse; But the Prophet understood himself well enough; and Christ approves and assents to it in a gracious answer here, and especially verse 4. Great is the confidence of a good confidence toward God. See Esay 63. 16, 17. Hab. 1. 12. We may come boldly to the throne of grace, Heb. 4. 16.*

*to measure Jerusalem.] This had been promised before, Chap. 1. 16. But for their further confirmation, who saw a little likelihood of such a reedifying and reepling, it is repeated. Thus the Lord, tendering our infirmity, seals to us again and again in the holy Sacrament, what he had said and sworn to us in his word.*

*Verse 3. And behold the Angel.] Zacharies Angel, as One calleth him. Went forth] to take direction from Christ, and to give the prophet further information. See the Note on Chap. 1. 9.*

*and another Angel went out to meet him.] So ready is Christ to answer prayers, and to satisfie his weak but willing people, that draw near unto him with a true heart. Heb. 10. 22. If any such ask and misse, it is because they ask amisse. Jam. 4. 3.*

*Verse 4. Run, speak to this young man.] Not go, but Run: yea, fly swiftly with wearinesse of flight, as Dan: 9. 21. Christ thinks it long ere his praying people hear from him. Onely he will be enquired of by them Ezek. 36: 37. Zachary seemes to have been a young Prophet, and Christ remembered the kindnesse of his youth, and became a wonderful counsellor to him: He gave to this young man (or green-headed stripling) knowledge and discretion. Prov. 1. 4. Epiphanius saith he was an old man: and that he is called a *young man* because a client and disciple of the Angel that communed with him. Where Angels are called *men*, it was no disparagement to Zachary to call himself a *lad*, or *servant* considering his distance. Thus Abrahams servant, though old, is called *his boy* Gen. 24. 52. by a *Catachresis*. That's a good Note that One gives here, That the Angel tells the prophet; but the prophet must tell the people: God using not the Ministry of Angels but men (earthen vessels) to bear his Name to his people Acts 8. 26. and 9. 6. and 16. 9.*

*Jerusalem shall be inhabited as towns without walls.] Or: shall dwell in towns without walls, viz. in the suburbs or villages, there being not room enough within the walls to receive them. This seemed an incredible thing to this poor remnant now returned from Babylon. But it is the property and duty of beleivers to trust God upon his bare word: and that against sense in things invisable, and against reason, in things improbable.*

*for the multitude of men and cattel therein.] That is, saith Augustine, of spiritual and carnal persons in the Church Catholike.*

*Verse 5. For I, saith the Lord, will be unto her a wall of fire.] The Church (Christ's garden) may seem to lie open to all incursions and disadvantages: but as it hath a wall within it Cant 4. So it hath a wall without it, yea round about it, better and stronger then that about Babylon, or Susa in Persia; the stones whereof were joyned together with gold, as Cassiodorus testifieth. The Lacedemonians were forbidden to wall in their city of Sparta: as being sufficiently fortified by the valour of the inhabitants. The Hollanders will not wall the Hague, though it have 2000 households in it: as desirous to have it counted rather the principal village of Europe, then a lesser city. China is said to be surrounded with a strong wall of stone: and England, with walls of wood, sc. A puissant Navy. But what's all this (either for defence, or offence) to a wall of fire? who dare venture to scale such a wall? It is not valour but madnesse to fight with a flame. Fire is terrible to the fiercest creatures, as Lions, Leopards &c. Shepherds and travellers were used to guard themselves by making great fires round about their night-lodgings, to keep of wild beasts.*

Some

1 Pet. 3. 23.

Mr. Pemble.

Ignem qui &c.  
cominus arceat  
& eminus ter-  
reat. Theodor.  
Lib. 7. Var.  
Epist.

Instit. Lib. 2.  
Cap. 13.

Heb. 1.7.  
Gen. 32.1.

These are the  
watchmen over  
the walls of  
the new Ieru-  
salem, and of  
the mountains  
about the same.  
Isai. 62.

1 Sam. 4.20.

Deut. 4.5, 6, 7

Antiq. Lib. 11  
Cap. 4.

Heb. 12.25.  
and 2.3.

Plotin : apud.  
Ang de C.D  
lib. 9. Cap. 16

Iustin: lib. 1:  
Herod. lib. 3.

Some think the prophet alludeth to that custome : others , to the Angel guarding of Paradise with a flaming sword, that is, saith *Lactantius*, with a wall of fire. The Church may sit and sing, *we have a strong city : salvation will God appoint for walls and bulwarks* : *Esay* 26.1. He maketh his Angels spirits, his ministers a flame of fire. These met and ministred unto Jacob at *Mahanaim* making a lane for him, as the word importeth. These fiery charets and horsemen appeared, for *Elisha* by whole legions 2 *Kin.* 6.17. and do still pitch their camp round about the godly *Psal.* 34.8. Who therefore cannot but be safe, as being guarded by the peace of God within them, and by the power of God without them, through faith unto sal-

vation. and will be the glory in the midst of her.] God is the Churches both bulwark and beauty : her muniment and ornament. His presence, his worship, his Grace, his protection is that tower in the midst of her *Esay.* 5. that golden head of the picture, that tower of the flock and strong hold of the daughter of Gods people *Mic.* 4.8. Hence the Ark is called the glory *Rom.* 9.4.5. and all comforts without it but *Iacob's*. Hence *Judea* is called the glorious land : and Heathens are brought in saying, Surely this great nation is a wise and understanding people. For what nation is there so great that hath God so nigh unto them as the Lord our God is, in all things that we call upon him for ? And what nation is there so great that hath statutes and judgments so righteous as all this law &c. Surely as *Samsons* strength and glory lay in his hair, so doth the strength and glory of our land, consist in the true religion, and Gods sincere service : which if it should be shaved and deprived of, though every shower were a shower of gold (saith a Divine) every stone in the land a pearl, every begger an honourable Senatour, every fool as wise as Solomon, every weakling as strong as *Samson* ; yet our wealth, honour, strength, wisdom, and glory are gone, and we shall sing a doleful *Miserere* with *Phineas* his wife *Ichabod*. The glory of England is gone ; for Religion is gone.

Verse 6. Ho, ho, come forth, and flee from the land of the North.] A proclamation to those in Babylon to make hast home, and come away for shame : now they had so fair a way made, and such free liberty given them to return. A man would wonder they should be so backward to a business of this nature. But they that were born in hell, know no other heaven, as the proverb is. There they had lived a long season in peace and safety in a rich and fat though a forreine Countrey. There they were at quiet, enjoyed their religion and customs, got wealth, had favourites at Court : and what should they trouble themselves to remove into a Countrey where they were sure to meet with many bitter enemies, the Samaritans and others ? And who can tell whether this Proclamation of King *Darius* be nor a designe to try their affection to their countrey, and so to fall upon such as did offer to return thither ? Thus by casting of perils, distrusting of promises, and listening to that *Improbable Siren Desidia*, they staid half of them, at least behinde : whatever *Iosephus* hath falsely storied of 4628000. that returned : the contrary whereto see *Ezr.* 2.64.

for I have spread you abroad into the four windes]. And do now offer to recollect and reduce you to your own countrey. See that ye shift not off Me that speak from heaven. See that ye neglect not so great salvation. How oft is the Lord even fain to smooke us, and so force us out of our clayie cottages, toward our heavenly home ; And what ashamè is it to us that a Heathen should say *Fugendum est ad clarissimam patriam : ibi pater, ibi omnia*. We should even flee apace to our own countrey that is above : sith there is our Father, there is All that heart can wish or need require.

Verse 7. Deliver thy self, O Zion that dwellest with the daughter of Babylon] q. d. Is Babylon a fit place for thee to abide in ? what comfort canst thou take in such lewd company ? Save thy self from this untoward generation *Aet.* 2.40. Flee out of the midst of Babylon, and deliver every man his soul : be not cut off in her iniquity : for this is the time of the Lords vengeance : he will render unto her a recompense. *Jer.* 51.6.7. Shortly after this exhortation to the sons of Zion, Babylon revolted from the Persians, and was taken and sackt by *Darius* in the fourth yeer of his reign (that is two yeers after this Prophecy was uttered) by the help of his friend *Zopyrus*. Two thing should prevail with the people of God to shun the society of the

the ungodly. 1. *Infection* of sin, which is more contagious and catching then the plague. Though *Lbr* learned not the evil manners of Sodom, yet his daughters did.

2. *Infection* of punishment *Zac. 9. 3.* *Hamath* lay so nigh *Damascus* in places that she shared the worse for her neighbourhood. See for both these, *Rev. 18. 4.* and say, if at any time forced to be in bad company, *O that I had wings of a dove: for then would I flee away, and be at rest.* Or, if this *Ob* will not set thee at liberty, take up that *Wo*, to expresse thy misery, *Wo is me that I sojourn in Meshech, &c.* *Plal. 55. 6.*

*Vers. 8.* For thus saith the Lord of hosts I *Sanchez* referreth these words to those aforegoing, *q. d.* Deliver thy self; &c. for so the Lord commandeth. But herein he stands alone; the current of Interpreters carrying it against him. This preface seems prefixed for procuring more authority to the ensuing promise, which to the poor Jews might seem incredible. If *Jehovah* speaketh it, and he that hath all power in his hand to effect what he speaketh, why should any one doubt, or despair?

After this glory ] i. e. these glimmerings of glory, these out-goings of grace begun amongst you, and by degrees to be finished.

has he sent me unto the Nations which spoiled you ] Or, against the Nations for it is a sending in judgement: and perhaps against either the *Caldeans* destroyed by the *Persians* (see the Note on *verse 7.*) Or, the *Persians*, afterwards destroyed by the *Grecians*, and by *Alexander the Great*. See *Esay 33. 1.* Now, where as some object, that *Christ* is here said to be sent of his Father: and this seems to import an inferiority: It is answered: First, that two equals by mutuall consent may send one another. Mission doth not alwayes import inequality. Secondly, One may be inferior to another, either by nature; and so *Christ* is not: or by condition; as he is the *Mediatour*, and as he did voluntarily abase himself; and so he is, *Phil. 2. 7.*

For he that toucheth you, toucheth the apple of his eye ] The little man that is in the eye, (as *papilla* of *papa*) Or, the black of the eye. God, who at first drew light out of darknesse, doth by an admirable work, draw the light of the body out of the black apple of the eye. Philosophers call it, the *Chryselline humour*. It is the tenderest piece of the tenderest part: to expresse the inexpressible tenderness of Gods love, saith *Salvian*. The eye is kept most diligently, and strongly guarded by nature with tunicles. A man can better bear a thulch on the back; then a touch on the eye. *Siquis digitum meum movet, siquis pungat brachium & crura, siquis etiam duriter vulneret, &c.* saith *Calvin* here. If one bite my finger, prick my leg or arm, yea slash and wound me, I can better bear it, then if he thrust his finger in mine eyes. *Amida* sonne of *Mulassas* King of *Tunis*, cruelly put out his fathers eyes, by holding hot burning basons before them. *Robert de Behasme*, Earl of *Shrewsbury*, Anno 1111. playing with his own childe, for a pastime, put his thumbe in the boyes eyes, and thrust out the balls thereof. We use to say, *Oculus & fama non patiuntur jocos*. The eye and the good name will endure no jests. Let persecutours take heed how they meddle with Gods eyes. He is wise in heart, and mighty in strength: who hath hardened himself against God and professed? *Job 4. 4.* Some read the text thus. He that toucheth you, toucheth the apple of his own eye, that is, he very grievously hurteth himself; as proceeding and pulling down upon his own head, the sharp wrath and vengeance of God. But the former is the better.

*Ishon, of Iph.*  
It is here called *Bab*, the daughter of the eye: because it is as dear to a man as an onely daughter.

*Turk. hist.*  
*Speed. 473.*

*Vers. 9.* For behold, I will shake mine hand upon them ] Kings, they say, have long hands; and can easily reach those that are farre distant. This is much more true of the King immortal: who can quickly crumble, to crackle the mightiest Monarchs: he cuts off the spirit of Princes, *Psal. 76. 12.* he slips them off, (so the Hebrew there imports) as one would slip off a floure between ones fingers: or as one should slip off a bunch of grapes. If the Lord do no more but arise, his enemies shall be scattered, *Psal. 68. 1.* If he do but shew himself in the field (as *Xerxes* used to pitch his Tent on high, and stand looking on his Army when in fight) the *Philistines* will be heard to cry out; *God is come into the camp: we will see; who shall deliver us out of the hands of these mighty Gods, &c.* *1 Sam. 4. 8.* But if he once shake his hand; (that mighty hand, as *Saint Paul* calleth it) that spanneth



Ezek. 8. 11.

Esay 33. 14.  
Jer. 4. 13.

spanneth the heavens, and shaketh the foundations of the earth ) how much more if he *smite with the hand, and stamp with the foot*, (as the Prophet in another case; and as Pompey vainly vaunted, that with a stamp on the ground of Italy, he could raise an Army) the sinners against Zion are soon afraid; fearfulness surprizeth the hypocrites. *Wo unto us, say they, for we are spoiled.* The very shaking of his hand at them, shall make their hearts ake, shake and fall asunder in their bowels, as drops of water.

*and they shall be a spoil to their servants* ] i. e. To the Jews, whom they lately spoiled and enslaved. This was fulfilled in *Esthers* dayes: and afterwards in the time of the Maccabees. Besides, what is yet expected to be done by the nation of the Jews; when, at their glorious conversion, Christ shall dwell among them, *vers. 10.* and the multitude of Nations shall joyn themselves to Christ, *vers. 11.* the Jewes inhabiting in their own land, *vers. 12.* to the silencing, amusing, and amazing of all flesh; *vers. 13.* whilst the enemies of the Church by them subdued, *Zach. 10. 11.* and possessed, *Esay 14. 2. Obad. 17, 19.* shall willingly, or perforce come under Christs obedience. The conversion of the Gentiles (saith a learned Authour) is many times intimated by the Israelites mastering of them, spoiling them, possessing them for servants, and for hand-maids, as *Esay 14. 2. Am. 9. 11. Obad. 19.* and here, which is not meant so much of a temporall subduing, as of a spirituall joyning with them in seeking of the Lord; yet so as the chief sovereignty and stroke of keeping men within the lists of their subjection and obedience unto Christ, shall remain among the Jews. And so Saint James teacheth us to expound those phrases, *Act. 15. 17.* where that which *Amos* saith, that they (the Israelites) *may possess the remnant of Edom*, James rendreth, *that the residue of men may seek after the Lord.* The enemy, whom indeed, the Jews shall spoil, root out, and destroy, after they have groaned long under his hard yoke, and bondage, is *Gog and Magog*, that is to say, the Turk, *Ezech. 38.* and 39 with whom they shall have a marvellous conflict; as it may seem in their own countrey, *Ezech. 39. 2, 4. Dan. 11. 44, 45.* and over whom they shall obtain a noble victory (God from heaven miraculously fighting for them, *Ezech. 38. 18, 19, &c. Zach. 14. 3, 4, 5.*) at, or near Jerusalem, *Joel 3. 2. Ezech. 39. 16.* This enemy is not alwayes represented by one and the same name: but sometimes he is called *Moab*, *Edom*, *Rabbah*, *Ashur*, *Javan*: haply because those that inhabit the seat of these people shall joyne hands with the Turk, and fall in the same destruction. Sometimes he is called *Leviathan*, from his quality; sometimes *Gog and Magog*, from his countrey; sometimes the king of the North, from his territory. But by all these names, one and the same enemy is understood: which marvellously cleareth the place in *Ezekiel*, chap. 38. 17. where the Lord by his Prophet speaketh to Gog in this wise; *Art thou he of whom I have spoken in ancient time by my servants the Prophets of Israel, which prophesied in these dayes and years.* He cannot mean Himself, nor *Daniel*, which was but his contemporary, much lesse *Zachary* that came after: but he meaneth, the ancient Prophets long before, who spake of the same person, though not by the same name.

*and ye shall know that the Lord of Hosts hath sent me* ] You shall subscribe to the truth of these promises, which now you can very hardly be brought to beleieve: when God shall have fulfilled with his hand that which he had spoken with his mouth, as *Solomons* phrase is, *1 King. 8. 15.*

*Verse 10. Sing and rejoyce, O daughter of Zion, for lo, I come* ] After a long absence (as it may seem) and great expectation, I come, not to lodge for a night, but to dwell and make mine abode in the midst of thee; partly in my new-built temple, but principally in the Temple of my body, *Joh. 2. 21.* For the Word was made flesh and dwelt amongst us, *Joh. 1. 14.* Lo here's *habitus Dei cum carne*, God dwelling with men, which the Magicians held impossible, *Dan. 2. 11.* And for this the Church here, though at a great under, is commanded to sing and shout, notwithstanding her present pressures. This might seem to her an unreasonable discourse; which, saith *Siracides*, is as musick in mourning. But when is physick more seasonable, then in time of sickness? And when had the Saints more need of chearing up, then when they are pressed down with heaviest crosses? And what greater comfort to a good soul then Christ Jesus our joy? *Christus tecum habet in malis*

The calling  
of the Jews  
by Sir H.  
Finch.

Esay 27. 1.  
Ezek. 38. 2.  
Dan. 11. 40.

Eccles. 22. 6.

his comforts are such as the world can neither give, nor take away: such as no good thing can match; no evil thing overmatch.

*Verse 11. And many nations shall be joyned to the Lord in that day &c.* ] See the Note on *ver. 9.* And further observe: that albeit the thorough coming in of the Gentiles, for all Nations with one consent to receive Christ, be put off till the Jews famous conversion: yet that nothing hindereth, but that this and such like places that speak of the same may well serve to warrant the first inceptions of their calling. And so doth St. James cite them *Act. 15. 16, 17.* out of *Amos 9. 11, 12.* and *Paul Rom. 9. 25, 26.* out of *Hos. 1. 10.*

and *I will dwell in the midst of thee* ] See the Note on *ver. 10.*

and *thou shalt know &c.* ] See the Note on *ver. 9.*

*Verse 12. And the Lord shall inherit Judah his portion* ] Or his enclosure, his severall, divided from the rest of the world by a wonderfull separation, as the Hebrew word signifieth *Exod. 33. 16.* And though there were some interruption in shewing favour for a time: yet was there no *intercession*, and utter breach of covenant: nor is to this time, as the Apostle sheweth *Rom. 11. 28, 29.* About the time when the Turkish tyranny shall have lasted 350. yeeres (saith my former Authour out of *Dan. 7. 25.* and *12. 7, 11. Rev. 9. 15.*) the Jews shall reappeare toward their own countrey *Esay 11. 15, 16.* and *51. 10, 11. Ier. 3. 18. Hos. 1. 11.* where they shall have a great conflict with the Turk *Ezech. 38.* and be in great distress for a time *Dan. 12. 1.* but at length prevail, to the utter ruine of the Grand Signior himself, and the overthrow of his Army; perhaps not far from the sea of *Gennezaret*, otherwise called the lake of *Tiberias Ezech. 39. 11.* After which they shall dwell in their own countrey *Ier. 3. 18.* and *23. 8. Ezech. 37. 21, 22. Am. 9. 14, 15.* They shall inhabit all the parts of the land as before *Obad 15. 19, 20. Ier. 31. 38, 39, 40. Esay 27. 12.* and *65. 10.* The land shall be more fertile then ever it was *Ezech. 35. Hos. 2. 21, 22. Joel 3. 18. Am. 9. 13. Zach. 14. 10.* The countrey more populous then before *Esay 49. 19. 20, 21. Ezech. 34. 31.* and *36. 37, 38.* There shall be no separation of the ten tribes from the other two: but all make one entire kingdome *Ezech. 37. 22, 24. Hos. 1. 11.* and a most flourishing Commonwealth *Dan. 7. 27.* together with a Church most glorious, both for outward beauty *Zech. 14. 6, 7. Esay 60. 20.* and *62. 1, 2, 3.* and inward purity in doctrine *Ezech. 37. 23. Zach. 13. 2, 3.* in discipline, all prophane purged out *Joel. 3. 17. Zach. 14. 8.* abundance of spiritual graces *Esay 25. 6. &c. safety Zach. 10. 12.* and *14. 11.* prosperity *Esa. 25. 8.* and *51. 13.* and stability *Esay 26. 1.* and *33. 16. Ier. 30. 20. &c.* perpetuity *Esay 60. 21. Joel. 3. 20.*

*Verse 13. Be silent, O all flesh, before the Lord* ] Heb. *Hu, St.* Peace and be still, as our Saviour once said to the raging Sea *Mar. 4. 39.* whereupon the wind ceased (which before had blowed and blustered till it was weary againe, as the Greek word there importeth) and there was a great calme, all was suddenly hush, and silent. The enemies of the Church are no lesse brutish and boisterous then the fierce winds and waves *Psal. 107. 25, 26, 27.* But God who sets a bound to the mighty waters which they may not passe *Psal. 104. 9.* he also refraineth the remainder of mans wrath *Psal. 76. 10.* If he do but (as the Roman Tribune was wont to do) interpose his *Veto.* If he do but say (st.) *Be silent O all flesh, σταλας* plot not, prate not, practise not against my people, who dare quatch in his presence, or gaine and his commands? *Who art thou O man that charest against God?* saith *Paul. Who is this that darkeneth counsell by words without wisdom?* saith God to *Iob*: how now? Let all flesh be silent: Let God be justified, and every mouth stopped. Talk no more so exceeding proudly, let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. He will keep the feet of his Saints, and the wicked (whether they will or no) shall be silent in darknesse: for by strength shall no man prevail. The adversaries of the Lord shall be broken to peeces: out of heaven shall he thunder upon them (saith holy *Hannah.*) And then they shall be glad to be quiet, and to save themselves as they can: like as the wormes, when it thunders, wriggle into the corners of the earth; and as *Caligula* (that bold miscreant that dared his Jove to a duel) when it thundered, covered his eyes with his cap, running under the bed, or any bench-hole.

ἐκπαύσων.

ἀγεία  
κυματά

ὅτι  
ὡς ἔλεγε

Rom. 9. 20.  
Iob 38. 2.

1 Sam. 2. 3,  
9, 10.

Susten.

O all

*O all flesh*] fraile and foolish, weak and worthlesse men, who may not compare their wisdom, or oppose their strength to Gods: before whom they can no more stand, then a glaiss-bottle can before a Cannon-shot. They should therefore do well to meddle with their match; and not contend with him that is *Mightier then they*. The Church is called *Jehovah Shammah*, or the Lord is there *Ezek. 48. 35.* and although she be but a *Virgin*, yet she hath a thrice-puissant Champion, even the Holy One of Israel.

*who is now also already raised up*] Or aroused awaked as a man out of sleep *Psal. 44. 23.* or as a giant that shouteth by reason of wine *Psal. 78. 65.*

*out of his holy habitation*] That is, out of Heaven *Deut. 26. 15.* where he hath bathed his sword *Isa. 34. 5.* and bent his bow and made it ready *Psal. 1. 12.* Or out of his Temple, which was likewise Gods habitation *1 Sam. 2. 20.* and thence God would help his people, as they once said to David at Mahanaim *2 Sam. 18. 3.* Therefore now it is better that thou help us, or cause us to be helped, out of the city: Remarkable is that of the Psalmist, *In Salem is Gods Tabernacle, and his dwelling place in Zion.* There brake he the arrowes of the bow, the shield, and the sword and the battell. *Selah.* There? where? In the Tabernacle, in the Assemblies of Gods Saints. By all flesh, here may also be meant the unbelieving Jews, who are enjoined silence and submission, they are stiled here, as the Levites stiled the people saying, *Hold your peace:* dispute not, doubt nor, distrust not Gods promises, seem they never so improbable, or impossible to be effected: harken not to the murmurings of your own misgiving hearts, but silence your reason, exalt your faith &c.

*Psal. 76. 2, 3.*

*Neh. 3. 11.*

### CHAP. III.

*Verse 1.* **A**Nd he shewed me *Jehoshuah the High-Priest*] In a vision doubtlesse; and that for this end, that both the Prophet, and by him the people also, might be advertised, that they wrestled not against flesh and blood, men like themselves, but against *spirituall wickednesses*, or *wicked spirits*, who did act them and agitate them against the Church; ride them and spur them to do mischief: as he did that bloody *Farnesius* one of the Popes Champions, who coming with an army into Germany, swore that he would ride his horse up to the spurrs in the blood of Protestants. It was the devill that stirred up the spirit of *Tatnai*, *Shetber-Boznai*, *Sanballat &c.* to hinder the good work now in hand: like as he did *Eckius*, *Cajetan*, *Cochlaus*, *Catharinus* and many other great scholars (besides the two kings of England and Hungary) to write against the Reformation begun by *Luther*, and *Charles* the fifth with all the strength of the Empire to withstand and hinder it. But all in vaine. Here he bends his accusation chiefly against the chief Priest: but thorough his sides, he strikes at the welfare of the whole Church. Ministers are the maine object of his malice; a speciall spire he beares to such: singling them out and sitting them to the bran, as he dealt by *Peter*: stirring up unreasonablen and wicked men against them, as he dealt by *Paul* when he fought with beasts at *Ephesus*, with breathing divels where ever he came, being in deaths often. When the viper hung upon his hand *Act. 28.* the devill doubtlesse thought to have dispatcht him: but he was deceived. So he is ever, when he attempts as an *Accuser of the Brethren*: he is sure to be non-sured, and his plea to be cast out of the court by our Advocate with the Father *Jesus Christ* the righteous, who appears for us (as he did here for *Jehoshuah*) to put away sin. *Heb. 9. 24, 26.* and to take away the iniquities of their most holy things.

*Scito persecutorem tuum ab ascensore demone perur-geri. Bern.*

*standing before the Angel of the Lord*] i. e. before Christ, his best friend, and doing his office as an High-Priest. Such is Satans malice and impudency (saith an Interpreter here) to hurt and hinder us most in our best employments: and to accuse the Saints even to their best Friend Christ *Jesus*. He knowes well, that as *Sampsons* strength lay in his hair, so doth a Christians strength lie in his holy per-  
formonces, perfumed and presented by Christ. Hence his restlesse in seeking

to



to set a difference, and to breed bate. Hence also, as the foules seized upon *Abrahams* sacrifice, and as the Pythonisse interrupted *Paul* and his company when they were praying and well-doing *Act. 16. 16, 17.* so deales he still by Gods best servants: and that sometimes so, that if after duty, they should put that question to their own heart, as God did to *Satan*, *Unde venis?* whence comest thou? it would return *Satans* answer, *From compassing the earth.*

and *Satan*] That Adversary *Heb. devil*, as *St. Peter* calleth him: the Accuser of the brethren *Rev. 12. 9.* that trots betwixt heaven and earth as a teaser, and makes a trade of it. Once this name *Satan* is applyed to an holy Angel going forth as an adversary to wicked *Balaam*, *Satans* spelman as One calleth him.

[standing at his right hand] why there? Because, say some, the Accusation was as true as vehement: and so *Satan* had the upper hand. For *Iosbua* was clothed with filthy garments *verse 3.* and there was cause enough why his own cloaths should abhor him, as *Iob* hath it *chap. 9. 31.* what his particular sin objected to him by *Satan*, was, is hard to say. Some will have it to be one thing, some another. It is plain by *Ezra 10. 18.* that some of his sons and allies had taken strange wives which he might have hindered; but that himself had taken a harlot to wife, as *Iustin Martyr* affirmeth, is no way likely. I should sooner beleieve with *Theodorēt* and *Sanchez*, that the sins here alledged by *Satan* against *Iosbua* and laid to his charge were, not so much his own personall sins, as the sins of the whole people: *quodammodo enim totus populus est in sacerdote, & in sacerdote peccat: for the whole people is, after a sort, in the Priest &c.*

Dialog. cons.  
Tryphon.

to resist him] *Heb. To Satan yet against him*, to do his kind, by frustrating his prayers and intercessions for the people, by laying his and their sins in his dish, and by laying claime to them for his. Carried on still by like bellish hatred of God and his people, he sins that sin against the holy Ghost, every moment: As *Pliny* speaks of the scorpion, that there is not one minute wherein it doth not put forth the sting. Our comfort is, that 1. We have an Advocate with the Father &c. and he is the propitiation for our sins, the Patron as well as Judge of his Saints. 2. that as *Satan* stands at our right hand to molest us in holy duties, so do the holy Angels stand there to withstand him *Luke 1. 11.* whence it was that the Curtains of the Tabernacle were wrought full of *Cherubims* within and without. 3. That if we resist the devill, stedfast in the faith, and strong in the Lord, he will fly from us, *Iam. 4. 7.* For this old serpent, having his head already bruised and crushed by Christ, cannot so easily thrust in his mortall sting, unless we dally with him; and so lay open our selves unto him. He shall in vaine strike fire, if we deny tinder. He may knock at the dore, but if we answer him not at the window he cannot get in.

*Verse 2. And the Lord said unto Satan*] The Lord Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us. Who then shall condemne us? who shall lay ought to our charge? who shall separate us from the love of Christ? *Satan* may attempt it, but can never effect it. We know that whosoever is born of God sinneth not, so, unto death: but he that is begotten of God keepeth himself. (sc. in the love of God, looking for the mercy of our Lord *Iesus Christ* unto eternal life *Iud. 21.*) and that Wicked one or that Troubler of the Saints, toucheth him nor, viz. with a deadly touch, so as to poyson him and undoe him. *Christus nobiscum*, state. The Prince of Persia cannot stand before *Michael* the King of Saints.

Rom. 8. 33.  
34. 35.

1 Ioh. 5. 18.

Dan. 10.  
13. 21.

the Lord rebuke thee; O *Satan*, even the Lord] Christ argueth not the case with *Satan*, but cuts him off short with a vehement check and reproof; turns him over to his father to give him his due. *In honestam enim est (saith Chrysostom) honestam matronam cum meretrice litigare.* It is not fit for a matrone to scold with a strumpet. Admit the accusation were true, yet it was maliciously and unreasonably urged. *Doeg* spoke nothing but truth against *David* and *Abimelech*; yet he heareth, *What shall be given unto thee? or, what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, that pierce deep, wound deadly; with coales of juniper, that shall burn fierie in respect of thy self, and sweet, in regard of others.* for men are wondrous well pleased when such all members are punished.

Psal 120. 3, 4.

even the Lord that hath chosen Jerusalem] He chose her for his loves: and now loves her for his choise. He loveth her and washeth her with his blood, that he may present her to himself holy and without blemish. *Eph. 5. 26, 27.* The Persian maids were first purified and perfumed, before *Absuerus* made his choise *Esth. 2*. Not so here: A fountain of free grace is opened for sin and for uncleanness to the house of *David* and to the inhabitants of Jerusalem *Zach. 13. 1.* And *Uranople*, or the new Jerusalem hath its foundation garnished with all manner of precious stones, *Ren. 21.* Now the foundation of God standeth sure, so that the gates of hell cannot prevail against it. Satan must know that God hath chosen Jerusalem, and will not cast away his people which he foreknew.

Rom. 11. 2.

Psal. 68. 12.

Act. & Mon.  
fol. 1392.

Jude 21.  
Ean. 3. 30.

is not this a brand pluckt out of the fire] *Titio ex igne ereptus?* newly snatcht out of the Babylonish furnace: where they have long lain among the pots, where they have been not only sullied, but scorched and half-burnt: should they then be cruelly cast again into the flames, which they have strangely scaped like as the barbarous Persecutors ran *Polycarp* through the bowels with a sword, when the beasts would not devour him, nor the fire burn him. Or as the bloody Papists in *Queen Maries* dayes, cast the woman of *Garneseys* babe again into the fire, that sprang and sprawled out of his mothers womb, as she was in burning. This was clean contrary to that Apostolical precept, *Of some have compassion, pulling them out of the fire.* And far short of *Nebuchadnezzars* practises, who taking the three worthies out of the burning fiery furnace promoted them to great honour and offices.

Esay 64. 6.

1 Cor. 4. 5.

Sacco soluto  
apparet argen-  
tum  
Ambr.

*Verse 3.* Now *Joahuah* was clothed with filthy garments] The tottered rags of the old *Adam*, the nasty filthynesse and superfluity of naughtynesse that yet remained in him (though in part regenerate) and intermingled with his best works. Sin is the Devils excrement: it defiles the soul worse then any jakes can do the body (as the Hebrew word here signifieth, and as our Saviour shews *Mar. 7. 20.* or then the *Saries* of a plague-fore doth a garment. Hence that of the Church, *We are all as an unclean thing, and all our righteousnesses are as filthy rags.* And that of *Job*, *If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall make me to be abhorred.* *Job. 9. 30. 31.* This is the same in effect with that of *Paul*, *I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord: who when he comes to turn up the bottom of the bag, as the steward did *Beniamins*, he will manifest the hidden things of darknesse, finde out our thefts that we dreamt not of, open all fardles on that great fair-day, the day of judgement. As in the meanwhile, should Lord but break open that filthy sink of sin that is in the very best of us, we should not onely be lothsome to God *Zach. 11. 8.* and to good men *Prov. 29. 27.* but even to our own selves also, as *Job* was *Chap. 42. 6.* *Judas* was not able to abide his own stench *Mat. 27. 4, 5.* Yea and some holy men (as *Mr. Lever*, for one) when they have desired to see their utmost uncleanness, their corruptions in the most ugly colours, God hath heard them. But yet his hand therewith was so heavy upon them, that they went alwayes mourning to their graves: and thought it fitter to leave it to Gods wisdom to give them a sight of their sins, and to mingle the the potion of sorrow, then to be their own choosers. See that excellent text *Job 15. 14, 15, 16.* And then stand aloof with the Leper and say, *I am unclean, I am unclean: yet, Lord, if thou wilt thou canst make me clean.**

and stood before the Angel] His filthy garments notwithstanding: Though we cannot say our hearts are pure, and our performances perfect: yer if we wallow not in sin, allow it not, if with the daughters of *Zion*, we look upon our former neatnesse as nastynesse, and finenesse as filthynesse, if we be in any measure purged from the love and liking of sin by the spirit of judgement, and by the spirit of burning *Isai. 4. 4.* Christ will neither abhor our presence, nor reject our services. *Aaron* was to bear the iniquity of the holy offerings *Exod. 28. 38.* Christ is this *Aaron* &c. And though there be an inequality of expressions in duty *propitius* in us: yet there is a constancy of intercession by Christ *propter nos*, for us.

*Verse 4.* And he answered and spake to those that stood before him] *Et ait illis: Est autem hoc humanitus dictum* saith *lumen* and this is spoken after the manner of men: for properly men are washed, justified and sanctified

ified by the Merit and Spirit of Christ alone. 1 Cor. 6. 11. But the Lord Christ speaketh thus to the created Angels his Ministers; to shew that He who onely hath power to forgive sins, doth yet therein employ the holy ministry for an instrument. See 2 Cor. 9. 18. and Job 33. 33, 24.

*take away the filthy garments*] Those symbols of his sinfulness, (see the Note on verse 3. so his sins were pardoned in heaven. But because it is small comfort to a condemned person to have a pardon granted him, unless he know it, and be assured of it: therefore it followeth.

*and unto him he said behold*] By what thou hast seen in the Angels stripping of thee.

*I have caused thine iniquities to passe from thee*] *Transuli peccatum* as he once said to David, *I have taken away thy sin*, I have transferred it upon my self: speaking to my Father for thee, as once Paul did to Philemon for his son Onesimus, *if he hath wronged thee, or oweth thee ought, put that on mine account, I will repay it.* This is the greatest happiness that can befall a man in this world Psal. 32. 1, 2, and could not but be a singular comfort to these poor Jews, priest and people amidst their manifold afflictions. A man that hath got his pardon is not troubled though he lose his glove, or hankercheife, nor though it should prove a rainy day. Being justified by faith we glory in tribulation Rom. 5. 1. 3. *Feri domino, eri: nam a peccatis absolutus sum*, saith Luther: Strike Lord, strike, while thou wilt: my sins are pardoned. I thank thee, O Lord (saith Another in his great extremity) for all my pain: and I beseech thee, if thou think good, to adde to it an hundred-fold. But behold a further honour; as mercies seldom come single.

Philem. 18,  
19.

*and I will cloath thee with change of raiment*] i. e. I will change thy rags into robes, thy stained clouts into clean cloathing. Thou shalt be arraigned with the righteousness of the saints Rev. 19. 8. that twofold righteousness, imputed and imparted: that of justification, and this other of sanctification: that as an undercoat, this as an upper: that clean and pure, this white and bright: both must be had from Christ, who is made unto us of God not onely wisdom, but righteousness, sanctification, and redemption 1 Cor. 1. 30. 2 Cor. 5. 19. Surely as our apparel is not bred of us, neither grows out of our bodies: so neither doth this change of raiment in the Text. But the blessed Lamb of God cloatheth us with his own fleece, which is long enough and large enough to cover all our defects and deformities, and to set us forth to the admiration of Angels. As he taketh upon him our sins, so he putteth upon us his righteousness. This is a blessed exchange indeed, a sure pledge of our peace with him, and with God by him. We read in our own Chronicles, that Edmund surnamed Ironside (in whom England was lost) and Knute the first Danish King, after many encounters and equal fights, at length imbraced a present agreement: which was made by parting England between them two, and confirmed by oath and Sacrament, putting on each others apparel and Arms, as a ceremony to expresse the Atonement of their minds, as if they had made transaction of their persons each to other; Knute became Edmund, and Edmund, Knute. Even such an exchange I may say of apparel is betwixt Christ and the pardoned sinner &c. Christ puts upon his Church his own comeliness, decks his spouse with his own jewels, as Isaac did Rebecca: cloath her with needle-work, and makes her more glorious within then Esther ever was in all her beauty and bravery: rejoiceth over her, as the bridegroom over his bride, yea is ravished in his love to her, with one of her eyes lifted up to him in prayer or meditation, with one chain of her neck, that chain of his own graces in her Cant. 4.

Danels hist.  
lib. 1.

*Verse 5. And I said, let them set a fair mitre upon his head*] Who said this? The Prophet, grounding his speech on the last gracious words of the Angel, taketh the boldness to enterpose this his request for the bestowing of the priestly ornaments upon Joshua, and accordingly it is done. This the prophet knew would be a comfort to the whole people, and a confirmation to Joshuas faith, for the pardon of his sins: like as it was to Peter and the rest of the Apostles, that Christ after his resurrection restored them to their office, after they had all shamefully forsaken him.

Mat. 28. 19.  
Joh. 20. 21.

*let them set a fair mitre upon his head*] Not a diadem, as the old Translation hath it (that's for a kings head) much lesse a triple crown with the word *Mystery* (Babylon



lons motto Rev. 17. 5.) engraven in it, as Brocard and many other eye-witnesses affirm of the Popes crown but a Mitre or tiar. It hath its name from compassing about, because it invironed the High-priests head. It had a holy crown withit Exod. 29. 6. signifying the Deity and dignity of Christ. It had also upon the fore-front of it a plate of pure gold with this calature, Holiness to the Lord. Hence it was not lawful for the High-priest, (say the Jews) to put off his mitre to whomsoever he met, were he never so great a man: lest the name and glory of God (whose person he sustained) should seem to submit to any living: With this Mysterial mitre upon his head, with other priestly Ornaments and vestments it was, that Alexander the great met the High-priest Jaddus (Nephew and successour to Iehoshuah in the text) as he was marching against Jerusalem with hostile intent: and adoring that God whose name was seen written on the golden plate of his Mitre, he entered the city peaceably, offered sacrifice in the Temple, as the Priests directed him, and having seen there the prophesie of Daniel concerning himself, he granted the Jews many immunities and priviledges, and so departed. Parmenio, one of his favorites, asked him the reason of his friendly dealing with the Jews, who by denying him help and tribute had highly displeased him: He answered, that while he was yet in Macedonia, and but thinking of the conquest of Asia, a certain man appeared unto him in the habit of that High-priest encouraging him to set upon the work, and assuring him of good success therein.

and the Angel of the Lord] that is Christ, the Master of these Ceremonies, the effect of this Levitical office.

Verse 6. And the Angel of the Lord protested] Either with an oath or some deep asseveration, or both; as 1 Sam. 25. 26. As the Lord liveth, and as thy soul liveth &c. The former is an oath, the latter an asseveration or obtestation only, conjoynd with that oath. Among the Heathens Ex animi seu sententia was instead of an oath: And rather then swear or say more, in a matter of no great moment, Cincius the Pythagorean would undergoe a mulct of three talents. Others render it Testified, or called witnesse upon his words, the Angels and the prophet there present, for the more assurance. Thus, though Christs word be sufficient (for he is Amen, the faithful and true witnesse) yet for his servants better settlement, he hath bound his promises to them with an oath, and taken heaven and earth to witnesse; which is dignatio stupenda, a wonderful Condescension.

Verse 7. If thou wilt walk in my wayes, and keep my charge] That is, if thou wilt walk in all the Commandements (moral) and ordinances (Levitical) blamelesse as holy, Zachary did, and so approve thy self righteous before God, by taking heed to thy self first, and then to all thy flock, which is thy charge, the Holy Ghosts depositum, and the purchase of Christs own blood. Godlinesse is the high-way to happinesse: the good old way that hath been ever beaten by all those saints, that now finde rest to their souls. The very first steps in this way are Repentance from dead works, and Faith toward God in Christ Jesus. By these, men return to God from whom they have departed: are brought neare to him, and set in the way of his steps Psal. 85. 13. We are his workmanship (saith the Apostle) created in Christ Iesus unto good works, which God hath before ordained that we should walk in them. Eph. 2. 10. not without good advice, and due direction. Eph. 5. 15. Walk circumspectly, walk by rule and by line, Gal. 6. 16. Lift not up one foot till you finde sure footing for the other, as those Psal. 35. 6. Christians, (and especially Ministers) are funambulones, saith Tertullian: if they tread but one step awry, they are gone, and may draw many with them.

then thou shalt judge mine house, and shalt also keep my courts] i. e. Thou shalt rule in my Temple, and wait at mine altar. The Pope and his Prelates catch at the former, but let go the later: where Christ saith Feed my sheep, Bellarmine saith, the meaning is, Rule like a king; Baronius, Take to thy self the supreme government of the Church. But a preaching Bishop is a just wonder among them, a Vir portenti, as those priests in the next verse are called.

and I will give thee places to walk among these that stand by] i. e. Among the Seraphims (as the Chaldee here interprets it,) thou shalt walk arm in arm (as it were) with Angels Mat. 22. 30. Heb. 12. 22. He seems to allude to the walks and Galleries that were about the Temple. Heaven is the reward of walking in the way that

Dan. 8. 7, 20,  
21. & 11. 13.

Ezech. lib.  
11. Cap. ult.

R. v. 3. 14.

Luk. 1 6.  
Act 20. 28.

that is called Holy: the end of mens faith, the salvation of their souls. Christ tells us that in his Fathers house are many mansions for us, *Job* 14. 2. (such as have farre better gardens; and Galleries then Mahomet fondly promifeth his sword-men in his fools-paradise) And it is a part of his joy, that we shall one day bee where he is, attended with innumerable Angels, *John* 17. 24. who will be glad of our company. How much better-cause have we then that Heathen to cry out, *O praeclarum diem, cum ad illud animorum concilium cœtumque profiscar: & cum ex hac turba & colluvione discedam, &c.* O what a brave and bright day will that be, when wee shall go to that Congregation-house of blessed spirits: and walk no longer in the way of this world, which is (like the land of *Chabul*) dirty and dangerous, like the vale of *Siddim*, slimy, and slippery, full of lime-pits, and pitfalls, snares and stumbling-blocks, laid by Satan to maime, or mischieve us! O happy they that walk humbly with God, who keepeth the feet of his Saints, and hath charged his Angels to bear them up in their hands, lest they dash their feet against a stone! This whiles they are here: and when they go hence, to convey them thorow the air (whereof the devil is the prince) as thorow the enemies countrey, into the heavenly habitations: and there to entertain and welcome them with sweetest varieties, felicities, eternities, fitter to be beleevd then possible to be expressed.

Cic. de senectute.

1 Sam 2.

Psal. 90. 12.

*Verse 8. Hear now, O Ioshua the high Priest* ] Hear a sermon of Christ, the Fountain of all this mercy bestowed upon thee, and yet further promised unto thee. Hear for thy self, hear for thy whole Society. *Thou and thy fellows*, thy fellow-friends, the rest of the priests, thy fellows in service, though inferiour in Office (for there was a subordination of priests, both before the Temple, *Num* 3. and *1 Chron.* 23. 4, 5. and under the Temple, *2 Chron.* 35. 8, 9.) Types also of Christ, and partakers of the benefit, *1 Tim.* 6. 2.

*for they are men wondered at* ] *Erant omnibus probrofi*, saith *Calvin*, They departed from evil, and thereby made themselves a prey, *Esay* 59. 15. they were for signes and for wonders in Israel, *Esay* 8. 18. hissed and hooted at, *Psal.* 71. 7. as those that affected to be singular, and seraphicall, They think it strange, saith Saint *Peter* to his holy converts, *that you run not with them to the same excesse of riot*: speaking evill of you, as if you were no better then *mad-men*, *Esay* 59. 15. robb'd of your right minds, as the word signifieth. It is a French proverb, *He that would have his neighbours dog hang'd, gives out that he is mad.* The primitive persecutors used to put Christians into bears and dogs skins, or ugly creatures, and then bait them: so gracelesse persons put the saints of God into ugly conceits, look upon them as strange creatures, and then speak and act against them. In our wretched dayes (as the Turks count all fools to be saints, so) people account all saints to be fools; and the more zealous among them moniters and miscreants. As for *Athanasius*, and *Marcellus* who have impiously blasphemed against God, and have lived as wicked miscreants, and are thereupon cast out of the Church, and condemned, we cannot receive them to the honour of Episcopacy, said those fourscore Bishops in the mock-Synod of *Sardis*. And *Bede* testifieth of the ancient Britains immediatly before their destruction by the Saxons, that they were come to that height of wickednesse, as to cast reproach upon the professors of religion, as upon the worst of men. Doth not Saint *Paul* say as much, *1 Cor.* 4. 9. We are made a theatre, or are set upon the stage for a laughing-stock unto the world, and to Angels, and to men, &c?

1 Pet. 4. 4.

Holy State.

*For behold, I will bring forth my servant the BRANCH.* ] The same that grew out of the root of *Jesse*, when that goodly family was sunk so low, as from *David* the King, to *Joseph* the Carpenter. See *Esay* 4. 2. and 11. 1. and 45. 8; and 53. 1. *Ier.* 33. 15. where the Chaldees for *Branch* rendreth it *Messiah*, as here also he doth: And some have observed that *themagh*, a *Branch*, is by transposition of letters, the same with *Maschiach*, *Messias*: *Samich* and *isade*, being neer akin; and of the same sound almost. A servant Christ is called by reason of his Mediatorship, taking upon him the form of a servant; yea, of a faulty servant that was to be beaten: yea, that being cruelly beaten was brought forth to the people with an *Ecce homo*, Behold the man. Behold, saith God here, *I will bring forth* *Joh.* 19. 5.

my servant the Branch: bring him forth, out of the bosom of his Father, out of the womb of his Mother, out of the types of the Law, &c.

Verse 9. For behold the stone, &c. ] Another title given to Christ, who is the foundation and chief corner-stone of his Church; and another *Behold*, prefixed as a starry Note, or as a hand pointing to a remarkable matter. All the Prophets pointed to Christ, who is therefore called, *the Branch, the Stone, &c.* that in these creatures (every where obvious) as in so many optick glasses, wee may see him, and be put in continuall remembrance of him; It being as necessary to remember Christ, as to breathe, saith a Father. See *Psal.* 118. 22. *Esay* 28. 16. 1 *Pet.* 2. 6, 7, 8.

ποινμω.  
Ephes. 2. 10

that I have laid, and that I will engrave ] The Church is Gods building, and we are his workmanship, his artificiall manufacture, created in Christ Jesus unto good works: there being not so much of the glory of God in all his works of creation and providence, as in one gracious action that a Christian performeth. As for the glorious work of our redemption by Christ, it was a plot of Gods own contriving, a fabrick of Gods own erecting: it was the Lords own doing, and it is justly marvellous in our eyes.

Exod. 3. 7

Upon one stone shall be seven eyes ] That is, Christ shall draw all eyes and hearts to him: as the stones of the Temple did the Disciples eyes, *Mat.* 24. 2. and *Mar.* 13. 1. Master, say they to Christ, see what manner of stones, and what buildings are here. Thus some fence it. I should rather by these seven eyes understand the Spirit in his severall operations upon Christ, as *Esay* 11. 2. for he received not the Spirit by measure, as others; but had as much of it as a creature could possibly have. See the Note on *Rev.* 1. 4. where the holy Ghost, for his manifold good gifts and perfect givings, is called *The seven Spirits*; like as he is also stiled the seven golden pipes, *Zech.* 4. 2, 3. There are that by these seven eyes upon one stone, understand the Providence and Wisdome of Christ in the Government of his Church. Hee is indeed, as One saith *ὁλόφαλλον*, All-Eye, Sic spectat universos quasi singulos: sic singulos quasi solos; like a well-drawn picture hee eyeth all. Christ as he is a living, so he is also a looking stone: he looketh at the miseries and matters of his Church, and saith as once, *I have seen, I have seen the afflictions of my people in Egypt, &c.*

Lib. 4.

Heb. 11. 10

Col. 2. 9

John 1. 14

Ezek. 28. 7

Behold, I will engrave the graving thereof ] *Ha cœlatura dona & stigmata Christi representant*, saith *A Lapide*. These gravings represent the gifts and wounds of Christ, in allusion to the polished corners of the Temple. *Cælum dictum est quod cælatum, id est signatum sideribus*, saith *Varro*. Heaven hath its name in Latine from its being enameled and bespangled with glistering starres, as with curious workmanship, or costly furniture. Of the third heaven, the habitation of Saints and Angels, God is said to be by a specialty the builder and maker, or (as the Greek hath it) the cunning Artificer, and publike Architect. A great deal of skill and workmanship he laid out upon it: but nothing so much as upon the Humane nature of Christ, wherein, as in a Temple, dwelt all the fulnesse of the God-head bodily, that is, personally, by vertue of the Hypostaticall Union. For the Word was made flesh, and dwelt amongst us, and we beheld his glory (the glory as of the only begotten of the Father) full of grace and truth, full, full to the very brimme, full with a double fulnesse. *Vasis & Fontis*, of the Vessell, and of the Fountain. Hence, He was fairer (much fairer, double fairer (as the Originall importeth) then the sonnes of men, sc. with the beauty of wisdome and holinesse: grace was poured into his lips, God had anointed him with the oil of gladnesse above his fellows, *Psal.* 45. 2, 7. The Priests in the Law were consecrated first with oil, compounded and confectioned of diverse precious spices: so was Christ with gifts and graces of the Spirit, *Act.* 10. 38. and 4. 27, *Esay* 61. 1. not by measure, as we are, *Ephes.* 4. 7. but without measure, as much as a finite nature was capable of: particularly, he was furnished and polished with wisdome, as a Prophet, against our ignorance; with holinesse, as a Priest, against our guilt; and with power, as a King, against our corruptions: These and all other endowments, he had well heapt, pressed down, and running over, poured into his bosome. Next, as the Priests under the Law were also consecrated with blood, so was the Lord Christ with his own blood,



blood, when his Father engraved him with graving; or, as the Hebrew hath it here, opened him with opening in his bloody passion, baptized him in his own blood, stewed him in his own broth, as it were; when in a cold winters-night hee sweat great clods of blood; which thorow clothes and all fell to the very ground. When after this they digged his hands and his feet, *Psal.* 22. 16. and made his heart melt in the midst of his bowels, *verse* 14. Wounded he was in the head, to cure our vile imaginations: In the hands, to expiate our evil actions: in the heart, and feet, for our base affections, and unworthy walkings. Tormented he was for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, *tantum pulcherrima corporis calatura*, and by his stripes or bloody wails, we were healed. Adam signifieth *Man*, red-earth, or *Bloody*. Christ was Man in his Incarnation, and bloody all over in his passion. *Esay* 53. 3. "therefore look on (saith Master Bradford Martyr) as the very pledge of Gods "dear love towards thee: see the very bowels of it as in an Anatomie. See, Gods "hands are nailed, they cannot strike thee; his feet also, he cannot runne from "thee: his arms are wide open to embrace thee: his head hangs down to kisse "thee: his very heart is open, so that therein look, nay even spie, and thou shalt see nothing therein but love, love, love to thee, &c.

*Cernis ut in toto corpore sculptus amor.*

and I will remove the iniquity of that land in one day] I will remove, i. e. remit and pardon, the iniquity, both guilt and punishment. Of that land, i. e. Of the Church, that pleasant land, more dear to God then all the earth besides. In one day, i. e. together and at once, suddenly and in an instant. See *Esay* 66. 8.

*Verse* 10. In that day, saith the Lord of hosts, shall ye call, &c.] i. e. Yee shall have peace, *Regionis & Religionis*. of countrey and of conscience. *Christus auferet iniquitatem, afferet pacem*. Christ, as he saveth his people from their sinnes; so from the hands of them that hate them. When this Prince of peace was born, in the dayes of *Augustus*, *Universa gentium erat aut pax, aut pactio*: there was a generall either peace, or truce among all Nations. And this man shall be the peace, when the *Assyrian* shall come into the land—thus shall he deliver us from the *Assyrian*, &c. *Mic.* 5. 5, 6. But behold a better thing: This *Shiloh*, this *Tranquillator*, *Pacificator*, by removing iniquity, createth peace of conscience: like as after *Jonah* was cast over-board, the sea became calme. Of the increase of his government and peace there shall be no end, *Esay* 9. 7. Where Christ ruleth there is peace, peace, *Esay* 26. 3. that is, perfect, sheer, pure peace, with God, our selves, and others: and the more Christs government increaseth in the soul, the more is peace renewed, continued, multiplied. Great peace have all they that love thy Law, and nothing shall offend them, saith David. And thou hast been a strength to the poor, a refuge from the storm, a shadow from the heat, &c. (*Esay* 25. 4.) better then that of the broad-leaved Vine; and fig-tree, very cooling and comfortable in those hot countreys. See this in righteous *Noah*: who being justified by faith, had peace with God, and therefore was *medijs tranquillus in undis*. How securely doth he ride out that uproar of heaven, earth, and waters! He hears the pouring down of rain above his head, the shrieking of men, the bel- lowing of beasts on both sides him, the raging and threats of the waves under him. He saw the miserable shifts of distressed unbelievers, & in the mean time sits quietly in his dry cabbin, not feeling, nor fearing evil. How happy a thing is pardon of sinne, and peace with God! what a quiet safety, what an heavenly calme doth it lodge in the soul! what earnest pantings, and strong affections to the salvation of others. Ye shall call, &c.

## CHAP. IIIL

Verse 1. **A** *And the Angell that talked with me*] See the Note on chap. 1. ver. 9. *came again*] After some absence, as it may seem: and a new vision or revelation received from God to be imparted to the Prophet.

*and waked me as a man that is wakened &c.*] It fared with the Prophet (notwithstanding the former visions) as with a drowsie person: who though awakened and set to work, is ready to fall asleep at it. So *Peter, James, and Iohn*, (those pillars as they are called *Gal. 2.*) fell asleep at their very prayers *Mat. 26. 40.* such dull metal are the best men made of: and so weak is the flesh, be the spirit never so willing; so ill-disposed is our most noble and immortal part the soule, to supernall and supernaturall employments. Meditation and prayer are the creatures of the holy Ghost *Iude 20.* and that we may not run out into extravagancies, or put up yawning petitions, we must watch and pray *Mat. 26. 41.* yea watch while we are praying, meditating &c. against corruption within (the sin that doth so easily beset us *Heb. 12. 1.*) and temptations without, whether from the world (the things whereof are so neer us and so naturall to us) or from the devill who is ever busiest with the best (as flies are with sweet-meats) and with the best part of their best performances, as in the end of their prayers, when the heart should close up it self with most comfort.

Verse 2. *What seest thou?*] The sight was already in sight; but the Prophet had not seen it, or noted it, if the Angel had not stir'd him up to it. If the Lord give us not sight as well as light, if he inlighten not both Organ and Object too; if he shine not into our hearts to give us the light of the knowledge of himself in the face of Jesus Christ; seeing we shall see, but not perceive; with *Hagar*, we shall not be able to discern the fountain that is just before us.

*I have looked*] Carefully viewed the sight. It is expected *ut acti agamus*: that having a talent of grace we trade with it, that our will, which at first conversion was meerly passive should be afterward active: that we which once were darkness, but now are light in the Lord, should walk as children of light *Eph. 5. 9.*

*behold a candlestick*] that is the Church, as *Rev. 1. 20.*

*all of Gold*] pure gold as the Candlestick in the Tabernacle *Exod. 25. 31.* which is therefore called the pure Candlestick *Lev. 24. 4. Exod. 31. 8.* noting out the Churches purity in doctrine and manners. *Chrysostome* that golden Preacher testifieth of some Saints in his time, that they were *puriores celo*, purer then the visible heaven. *Her Nazarites were purer then the driven snow, whiter then milk, ruddier then rubies, their polishing was of Saphire &c.* *Lam. 4. 7.*

*with a bowle*] *Heb. gullah* an oyle-glass, or oyle-cruze; a hollow round vessel *quod pariter Latine recte gulam appellas* saith a *Lapide*; which you may not unfirly call a gullet or throat: for as the throat receiveth the food and transmitteth it to the stomach: so did this vessel receive the oyle to be transmitted to the lamps. It figured Christ in whom it pleased the Father that all fulnesse should dwell *Col. 1. 19.* for the Churches use *Ioh. 1. 16.* and *3. 34.*

*and his seven lamps thereon*] signifying the manifold graces and diversity of gifts in the Church by the same spirit of Christ *1 Cor. 12. 4, 6.* For of his fulnesse we all receive grace for grace *Ioh. 1. 16.*

*and seven pipes to the seven lamps*] *Heb. seven and seven*, that is, *seven I say seven*, by the figure *Anadiplosis* saith *Sanctimus*. This is a better glosse then that of those that say the Hebrew text is corrupted; as having two sevens for one. These seven pipes you must imagine to be in the bottome of the bowle, to distribute the oyle to each lamp; the grace of Jesus Christ to each Christian, that he may shine as a lamp or luminary in the world, holding forth the word of life, as the hand dorch the torch, or the watch-tower the light, and so the haven to weather-beaten Mariners.

Verse 3. *And two Olive-trees by it*] The two chief branches whereof through the two golden pipes empty the golden oyle out of themselves *ver. 12.* that is, the spirit

spirit of grace infuseth all precious graces (much more precious then gold that perisheth, though it be tried in the fire) into the Church. Hence grace is called the *fruits of the Spirit*; Gal. 5. 22. yea Spirit. 25. *Danaus* his Note here is, though from these two olive trees there was continuall oyle powred into that burning candlestick that it should never dry up or be put out; yet are not these olives said to be pressed by any man, which notwithstanding amongst us, must needs after an ordinary manner be done, that the oyle may flow or run from them. Neither is this oyle said to flow, nor with toyle and labour to be carried from one part or place into another, that there may be alwayes oyle for the candlestick: but there stand these olive trees growing, and dropping down oyle into the Bowle, and this of themselves, without the help or service of any men or oyle-mills: to shew, saith Another Interpreter, that Gods grace only is sufficient for his Church, to repaire and maintaine the same without all other meanes, against all opposition of man: and this is the Scope of this vision.

Mr. Fembles.

*Verse 4. What are these, my Lord*] Or, *Sir*; which English word comes from *Cyrus*, the Persian word for a Lord or great Prince, as H. *Stephanus* will have it: Others fetch it from *κύριος* authority, or *κύριος* a Lord, and so the word *Adoni* in the text is usually rendred. Others think our word *Sir* comes from the French *Sieur*, whence *Monsieur* my Lord: as the word Lord from the old Saxon *Laford* which commeth of *Laef* to sustaine: like as the Hebrew *Adonai* from *Eden* a foundation or pillar, that sustaineth the whole building. It is written sometimes with *Camets* or long *A* in the end, and then it is proper to God (as having the vowels of *Jehovah*) and is given to him 134. times in the old Testament. Sometimes it is written with *Parbach* or short *A*, and then it is applied to the creatures, as here to the Angell: *Hinc Hispanorum Don*, saith *Druſius*.

*what are these*] The Prophet had been before warned by the Angell to behold and heed the vision. This he had done, and yet was to seek of the sense and meaning of it: as a man may look on a trade and never see the mystery of it: or look on the hand-diall, and never understand the curious clock-work within. None can understand the mystrie of Christ, but such as have the mind of Christ 1 Cor. 2. 7, 11, 16. such as are spiritually rationall, and rationally spirituall: such as are taught of God, and conducted by his spirit into all truth *Iob*. 16. 13. No understanding of Gods riddles, but by plowing with his heifer, as I may say. This the Prophet here knew: and therefore applies himself to the Angell for information: so did *Daniel* chap. 8. 15. see chap. 9. 22.

*Verse 5. Knowest thou not what these be?*] Thus preparation is made to the ensuing interpretation of the vision by this dialogue; that we might give better heed to that manifold wisdom of God made known to and by the Church: wherein the very Angels themselves are great students, and daily proficients. *Docent proficiendo, & docendo proficiunt*. The best of men know not so much as they might have known. *Are ye also ignorant of these things?* (saith our Saviour to the twelve) *are ye also without understanding?* *Mat*. 15. 16. *what? know you not?* &c. seven several times in one chapter 1 Cor. 6. And how doth the Apostle shent and shame his Hebrewes for their dullness and doltishnesse *Heb*. 5. 12. It was expected, it seems, by the Angel here, that *Zachary* a Master in Israel should have known more then he did, of the meaning of this candlestick, by *Moses* his ancient candlestick. For the godly of those times did not beleeve those rites and ceremonies of the law did of themselves please God, or that they were dumb shewes and insignificant *Heb*. 9. But they acknowledged them to be figures: the truth and signification whereof was to be sought in Christ. The ceremoniall law was indeed their Gospell.

Eph. 3. 16.

*And I said, Now my Lord*] An ingenious confession of his ignorance: and this was far better then to plead for it (as many now adayes) or to pretend more skill then he had: that he might at least seem to be some body. *Ignorantiam meam non ignoro*, saith *Origen*. Though I know little else, yet this I know, that it is but little that I know. And not only in innumerable other things am ignorant, saith *Austin*; but even in the very Scriptures also, my chief study, *multo plura nescio quam scio*, I am to seek of many more things then I understand. Surely, saith *Agur*, *I am more brutish then any man*, and yet he had commerce with *Ishiel* and

Ep. 119. c. 21.



and *Ucal ver. 1.* and have not the understanding of a man, *sc.* of a man in Christ. *I neither learned wisdom* (though taught it) *nor have the knowledge of the holy*, that is of the Angels, as *Dan. 4. 13, 17.* and *8. 13.* *Zachary* here saw himself far short of the holy angel that talked with him; and therefore desireth to be taught by him.

*Verse 6.* *This is the Word of the Lord*] that is, this *Hieroglyphique* contains the mind of God in it. This is the interpretation of the vision, neither so concise, nor obscure, *ut Oedipo sit opus* (as *a Lapide* after *Ribera* here saith) that it can hardly be understood. For who seeth not by the opposition here made between humane help and divine, that in building and beautifying his Church with safety and salvation God will make bare his own holy arme; and do the work alone; or by the weakest meanes against the strongest resistance? Thus then have we (saith an Interpreter) in three words the scope of this whole vision. That as the making and maintaining of this Candlestick and his Lamps, was without the art and cunning of man by means supernaturall; so Gods spirit without and above all humane helps, should suffice for the reedification and preservation of the materiall Temple, and true Church.

Mr. Pemble.

*unto Zorobabel*] The *Tirshata* or chief magistrate *Ezra 2. 63.* called also (as it is thought *Shebazzar*, *Ezra 1. 8.* He was a type of Christ: to whom also God the Father here speaketh concerning his church to be gathered by the preaching of the Gospell.

*not by might, nor by strength,*] as *Mahomet* in the East, and the Spaniard in the Indies: but by the power of his spirit that great Wonder-worker, whereby the people fall under him *Psal. 45. 5.* and strong holds are cast down before him *2 Cor. 10. 4.* as once the walles of *Iericho*. Thus he *unwalled all the children of Seth Num. 24. 17. viz.* by the foolishnesse of preaching: and thus he still rideth upon his white horses, his Ministers, conquering and to conquer. *Rev. 6. 2.* *Britannorum inaccessa Romanis loca Christo subdita sunt.* The Romans could never subdue this Nation: but Christ could. The Germans and other Western people embraced the Christian religion in the yeer 772. when the Mahomitan impiety wasted the East. Gods spirit is irresistible, compared to the wind *Iob*, to a mighty rushing wind *Aët. 2.* that beares all before it, therefore called a spirit of power *2 Tim. 1. 7.* of counsel and of might *Esa. 11. 2.* and therefore here fitly opposed to an army, and to the arme of flesh, to all humane power and policy whatsoever, though the gates of hell come to their help:

Tertull.

*not by might nor by strength &c.*] These two words some take to be *Synonymas*; *Mercer* saith that the former signifieth stout and noble acts: the later importeth power and faculty of doing those acts; and is the same that *δυναμις* in Greek. By the Spirit of God we are to understand his power, providence, and Grace *2 Thes. 2. 8. Is. 11. 4. &c.* whereby he helpeth his people with a little help *Dan. 11. 34.* that through weaker meanes, they may see his greater strength. Thus he helped *David* against *Goliath*, and the Israelites against the Philistines often: but especially then, when unarmed they marched with their Qings, and plow-staves, and hooks, and forks, and other instruments of their husbandry, against a mighty and well-furnished enemy, and returned laden both with arms and victory. Sometimes againe, God helpeth his without any visible help, as when he destroyed *Senacherib's* army by an Angel, swept away *Sisera's* army by the river *Kison*, and the Saracens and Persians by the river *Euphrates*, in the dayes of *Theodosius*, (smitten with a Panick terror, they ran headlong into the river, and were drowned, to the number of an hundred thousand) for whom also the winds fought in that famous battle against *Maximus*; as both winds and waves did for us against the invincible navy. The Church alone deserveth to be stiled *invincible*, that hath the Lord of Hosts to be her Champion, who hath armies above, and armies beneath (as the Rabbines well observe) 2. generall troopes, as his horse and foot, ready prest; Legions of Angels, Millions of other creatures. The curtains of the Tabernacle embroidered with Cherubims signified the service and protection of the Church by the Angels. Let the Pope be the Sun, and the Emperour the Moon (as the Canonists stile them) yet the Sun must not smite the Church by day, nor the Moon by night: but the stars in their courses must fight against

Anno. 394.  
Alfred. Chro-  
nol. p. 300.

Aug. de Civ.  
Dei lib. 5.  
cap. 26.

Magnus obe-  
lio & matthe  
cheloth.

against *Sifera*, and both the Popes bull, and the Emperours thunderbolt tend exceedingly to the furtherance of the Reformation begun by *Luther*. Whereupon *Scultetus* makes this observation, *Ecce tibi adimpletum Psalmicum illud Psal. 54. 3.* Behold that of the Psalmist made good. He shall send from heaven and save us from the reproach of him that would swallow us up. *Selah.* God shall send forth his mercy and his truth. He shall: but when will he, may some say? First when his people in distress cry aloud, *I came for thy word Dan. 10. 12.* He will come, but he will have his peoples prayers lead him. Secondly, when his enemies blaspheme and insult, saying, Where is now their God? when *Rabshakeh* (a Renegado Jew, as the Rabbins report him) shall jeer at *Hezekiah's* prayers as an empty business, an airy Nothing, as words of the lips only; where as counsel and strength are for the war (thus some read that text *Esay 36. 5.*) Thirdly when the Church is at lowest, and all seems lost and desperate: when the enemy is above fear, and the Church below hope; when she is talking of her grave, like Israel at the red sea: then is Gods season to set in; it is his glory to help at a dead lift, to begin where we have given over, to relieve those that are forsaken of their hopes, to come when we can scarce finde faith upon the earth: God sees when the mercy will be in season. When his people are low enough, and the enemy high enough, then usually appears the Churches morning-star: then Christ came leaping and skipping over the mountains of *Bether*, all impediments that might seem to hinder, (as sins of his people, oppositions of his enemies) and make the Churches mountain to be exalted above all mountains, molehills in comparison of her.

*Verse 7. Who art thou O great mountain?* So the enemies seemed to themselves, set aloft, and overtopping the low and poor estate of those feeble Jews, as they called them *Neh. 4. 2.* But the Virgin daughter of Zion despiseth them here, and laugheth them to scorn: she shaketh her head at them, and saith, whom hast thou reproached and blasphemed &c? It is good for thee to meddle with thy match, and not to exalt thy self against the holy One of Israel, who is more glorious and excellent then those mountains of prey. The stout-hearted are spoiled, they have slept their sleep (such as *Sifera* did) and none of the men of might have found their hands when once they fell into the punishing hands of the living God. He will soon level these lofty mountains.

*Esay 37. 22.*

*Psal. 64. 5.*  
*Jer. 51. 25.*  
Babylon is  
called a de-  
stroying moun-  
tain, set  
upon a rock:  
yet God will  
level, and lay  
it low enough.  
*26.*  
*Melch. Ad. 1*

they shall become a plain. A champaigne that before seemed impossible, inaccessible. Christs enemies shall be in that place that is fittest for them, the lowest; that is, the footstool of Christ: when the Church, as it is the highest in Gods love and favour, so shall it be highest in it self. *Gaudeo quod Christus Dominus est: alioqui totus desperassem,* writes *Miconius* to *Calvin* upon the view of the Churchs enemies. Glad I am that Christ reigns: for else I had been utterly hopelesse. O pray, pray saith another *Saint*: for the Pope of Rome, and his Conventicle of Trent are hatching strange businesses. The comfort is that he that sitteth in heaven seeth them: the Lord above hath them in derision. For in the thing wherein they deal proudly, God is above them: and his will shall stand when they shall dung the earth with their dead carcasses. *Sciat Celsitudo Tua &c.* Let your Highnesse know (saith *Luther* in a letter to the Duke of Saxony) that things are otherwise ordered in heaven then they are at *Ausborough*: where the Emperour *Charles* the fit had made a decree to root out the Reformed religion out of Germany. But soon after, the Turk broke into Hungary, and the borders of Germany: so that *Cesar* had somewhat else to do then to persecute the Protestants. So the primitive persecutours fondly inscribed upon the publicke pillars *Deleto Christianorum nomine &c.* that they had blotted out the name of Christ and his religion from under heaven: but this they could never effect with all the power of the whole Empire. They found and complained that the Church might be shaken and not shivered: *concursi non excussit* as *2 Cor. 4. 8, 9.* *Facundi sunt Martyrum cineres,* the very ashes of the Martyrs were fruitful, and their blood prolificall. The Church conquers even when she is conquered: as Christ overcame as well by patience as by power. The people of Rome (saith One) *sæpe pralio victus, nunquam bello,* they lost many battels, but were never overcome in a set war: at the long run they crushed all their enemies. *Bellarmino* somewhat boasteth the like of the Church of Rome, that she was never worsted in any set battel by the Protestants. But if he had lived till these

*Luther*

*edit. 1704*  
*edit. 1705*  
*edit. 1706*

these late yeers, he would have known it otherwise: And indeed he could not be ignorant of that famous *Bellum Hussiticum* as they called it in Germany, and the many fields fought and won by the Huguenots in France &c. And if at any time the Church lose the day, *Victoria tamen vincet*. Christ hath his stratagems as *Ioshuah* had at Ai: he seems sometimes to retire, that he may return with greater advantage. Certain it is, he will thresh the mountains and beat them small before his Zorobabels: he will make the hills as chaff, *Esay* 41.15.

and he shall bring forth the head-stone thereof with shoutings saying, *Grace, Grace, unto it*] i. e. He shall hold out to lay the very last stone of this new building with joy, and with general acclamations and wel-wishes. There was a promise for it long before *Esay* 44.28. This Zorobabel was not ignorant of: as neither of that which followeth *Chap.* 45.1,2. that, for the effecting of that promise, God would go before him to make the crooked place straight, to break in pieces the gates of brass and cut in sunder the bars of iron, i. e. to take away all rubs and impediments. There it the like promise in the New Testament, and it may be a singular encouragement to those that go on to build the tower of Godliness, to prepare a tabernacle in their hearts for the holy One of Israel, that he may dwell in them and walk in them &c. the gates of hell shall never prevail against them, with Christ, as another Sampson, hath flung them off their hinges, hath destroyed the Devils works, and laid the top-stone of his spiritual temple with shouting saying, *Grace, grace, unto it*. The meaning is, faith an interpreter, that the Angels, the faithful, and all creatures, rejoicing at Christs kingdom established in the world, shall desire God the Father to heape all manner of blessing and happiness upon it: See *Psal.* 118.26. Or, they shall acknowledge and preach, that the Father hath laid up in him all the treasures of his grace and gifts of his spirit. It is the observation of another Reverend man, preaching upon this text, that when we preach of humane wisdom and foresight, we should fall down and cry (as we are here taught) *Grace, Grace, unto it*, we are not to cry up *Zerubbabel*, *Zerubbabel*, any man or means whatever: but to exalt the free grace of God the work of which alone it is and hath been. *Zerubbabel* should bring forth the head-stone (as master-builders used to do the first and last stone) and the people should magnifie Gods meer free-grace: and acknowledge that he was marvellous in their eyes. Thus that learned Preacher: who also by the lighted Candlestick here, understandeth full perfecting, and finishing of the Temple, and restoring the worship of God within it unto its full perfection of beauty and brightness. By the two Olive-trees *Zerubbabel* with the elders and *Ioshua* High-priest with the other priests that sat before him, as *Chap.* 3.8. write *Exra* 6.14. confer *Psal.* 52.8. These are said to empty golden oyl, that is, their estates and pains for the finishing of costly work: and likewise because it was done in sincerity of heart, therefore it is called golden or pure oyl. Further, these eminent ranks and sorts of persons that should give their assistance to this work are called *sons of oyl* verse 15. As being fruitful and affording plenty of it: Thus *Esay* 5.1. a fruitful hill and fertile soyl, is in the Original (as here) called a son of oyl &c.

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Mr. Tho.  
Goodwin Fast-  
serm. before  
Parl. Apr. 27.  
1642:

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Luke 14. 30.  
Rod. Gualthe.

Jude. 20 21,

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Spec. Erop.



For they shall rejoyce] Or, But they shall rejoyce, or, Nay, they shall rejoyce, nay they shall see, viz. that which they despaired of ever seeing, and were therefore much cast down about the perfection of the work, and its glorious accomplishment. And this shall be surely effected by Gods powerful and watchful providence, called here those seven eyes of the Lord which run to and fro thorow the whole earth] called elsewhere the seven spirits of God Rev. 5.6. and 1.4. and Gods spirit here Verse 6. so guiding and managing all affaires and occurrences, that all the rayes and beames of providence issuing from those eyes might be seen to meet in the accomplishment of this, as their ultimate ayme, and scope. See the Note on Chap. 3.9.

Verse 11. Then answered I, and said unto him] No mean measure of understanding would content the prophet: but he is still enquiring and inroaching upon the Angel, so doth Moses upon God, Exod. 33. He had not been long out of the Mount, but he is asking God to shew him his glory: which when he had seen, yet he resteth not satisfied, but must have more. and yet more; So David, though deep-learned, is ever and anon at it, teach me thy statutes. Spiritual learning is infused by degrees: our hearts are as narrow-mouth'd vessels, and God delights oft to hear of us. Whither I go thou canst not come now: but thou shalt afterwards. Then shall ye know, if ye follow on to know: provided that ye beg and dig Prov. 2.3, 4, 5, and beat, as the fowl doth the shell to get out the fish: and be discontentedly contented, till ye come to see as ye are seen, a spe ad speciem &c. What are these two olives &c. And.

Joh. 13.  
Hos. 6.3.

Verse 12. What be these two olive-branches, &c.] See the Notes on verse 3. and verse 7.

Verse 13. Knowest thou not what, &c.] See the Note on ver. 5.

Verse 14. These are the two anointed ones] Heb. sonnes of oyl. See the Note on verse 7.

that stand by the Lord of the whole earth] because by the candlestick and utensils of the Temple and Type of the Church, which is at Christs right hand, Psal. 45. as he at his Fathers right hand, Rom. 8. He is with all his to the end of the world: and it is a part of his joy that we shall be one day where he is. This Lord of the whole earth, soveraigne over all: but takes delight onely in such as (Esther like) he purifies and perfumes for royall use: and these he loveth so affectionately as never any Lord did his subjects, Zech. 3.17. He loves the gates of Zion more then all the dwellings of Jacob, Psal. 87. 2.

## CHAP. V.

Verse 1. Then I turned me, and lifted up mine eyes] i. e. I prepared me to the receiving of a new vision: nothing so comfortable as the former, but no lesse necessary; that the people, by sense of sinne, and fear of wrath, might be taken off their wicked practises, redeem their own sorrows, and be accounted worthy to escape all those things that should (otherwise) come to passe, as verse 11. and to stand before the Son of man, at that dreadfull day. This seemeth to bee the mind of the Holy Ghost, in these two visions here recorded: which while some Interpreters attend not, in toto vaticinio neque calum, neque terram attingunt, saith Calvin; they are utterly out.

Luke 21. 36.

and behold a flying roll] Or, volume, as Psal. 40. 10. or scroll of paper, or parchment, usually rolled up, like the web upon the pin, nisi convolutum nostrum Mappa Geographica, as our Mappes are rolled up, saith A Lapid: and as in the publike Library at Oxford the Book or Roll of Esther (an Hebrew Manuscript) is at this day to bee seen: but here flying] Not onely because spread wide open, as Rabshakeh's letter, 2 King. 19. 14. and as that Book of the Prophet Esaias, Luke 4. 17. but also as fleeting along swiftly, like a bird ready to seiz on her prey. Nemo scelus gerit in Pectore, qui non idem Nemem in tergo. The Hea- then

D. Frid. Orat.  
4. Amem.  
Antibar. lib. 3.  
Volans velocis-  
simum alionis  
incursum signi-  
ficat. Chrysost.

thens named *Nemesis* (their Goddesse of Revenge to take punishment of offendours) *Adversaria*, because no man can possibly escape her. They tell us also that their *Jupiter* writeth down all the finnes of all men in a book, or scroll, made of a goats-pelt, which they call *Shetzer*: the very word whereby *Aquila* and *Theodotion* (two Greek Translatours) do render the Hebrew of this Text. (See *Dan*, 7. 18. *Rev.* 20. 12.) *Symmachus* turnes it *Κεφάλαις*, a Chapter, or Abstract of a larger Book, full of finnes, and Woes: and yet it is of an unheard of hugeness, *verse* 2. and of very sad contents, like that book of *Ezechiel*, chap. 2. 9, 10. lamentation, and mourning, and woe; or the first leaf of Bishop *Babingtons* book (which he turned over every morning) all black: to ir'mind him of hell, and Gods judgements due unto him for his finnes.

*Verse* 2. *What seest thou* ] q. d. Mark it well, and let thine eye affect thine heart; let these things be *oculis commissis fidelibus*.

*I see a flying book* ] See the Note on *verse* 1. Some read it, *A double book*, (according to the Chaldaick signification of the word) as containing double, that is, manifold menaces and punishments of sinne. But the Chaldee Paraphrast, *Sep-tuagint*, and others, render it *flying*; as halting, and hovering over the heads of wicked persons.

*the length thereof is twenty cubits, &c.* ] Ten yards long, and five broad. Neither let men say, that words are but wind, as they did *Jer.* 5. 13. For, 1. Even wind, when gotten into the bowels of the earth, may cause an earth-quake; as when into the bowels of the body, an heart-quake. 2. God threateneth those scoffers *verse* 14. that he will make that word which they tearmed wind, to become fire, and themselves fuel to feed it. And as fire flyeth upon fuell fully dried, *Nab.* 1. 10. and consumeth it in an instant: so Gods flying roll will lick up the evil-doers, no otherwise then the fire from heaven after it had consumed the sacrifice, the wood, the stones, and the dust, licked up also the water that was in the trench, 1 *King.* 18. 38. The threatnings of Gods Law (the same with this Roll) are (as *Erasmus* saith of *Ezek.* 3. 18.) *fulmina non verba*, lightbolts rather then words: or if words, yet they are (as One saith) *Verba non legenda sed vivenda*, Words not to be read onely, but lived: at least, not to be read as men do the old stories of forraigne warres; wherein they are nothing concerned (but as threatening themselves in every threat, cursing themselves in every curse, &c.) nor as they read the predictions of an Almanack for wind and weather: which they think may come to passe, and it may be not: but be confident of this very thing, that God who hath denounced it will surely do it, and that he will execute the judgement written in this roll, *Psal.* 149. 9. yea every sicknesse and every plague which is not written in the book of this Law, them will the Lord cause to descend upon the disobedient, untill they be destroyed, *Deut.* 28. 61.

*Verse* 3. *This is the curse* ] Or oath, with execration and cursing. Cursing men are cursed men, and God hath sworn that swearers shall not enter into his rest.

*that goeth forth* ] yea flyeth, *verse* 2. more swift then an eagle, an arrow, a flash of lightening. Or, if not, yet

*Num.* 5. 21.  
*אָנָה* in *Agg.* Grace,  
*juramentum et*  
*execrationem*  
*significat.*  
*Mercet.*

*Pena venit gravior, quo magis sera venit.*

*over the face of the whole earth* ] Tribulation and anguish upon every soul of man that doth evil: but of the Jew first, (*Ingentia beneficia flagitia, supplicia*) who is therefore the worse, because he ought to have been better; and then, of the Gentile also. *Theodoret*, *Lyra*, and *Vatablus* think that *Iudæa* is hinted in the measure of the book (twenty cubites long, and ten broad) as being twice so long (and somewhat more) as it is broad: witnesse *Hierom* in his Epistle to *Dardanus*. But let the whole earth here be taken in its utmost latitude, sith the Gentiles that sinne without the Law, are yet liable to the punishments of the Law. And some of them by the light of Nature saw the evil of swearing: but all generally of stealing; but especially of perjury and sacriledge, here principally meant. Confer *Mal.* 3. 8. *Neb.* 13. 10.

*for every one that stealeth shall be cut off* ] By stealing understand all sins against

the second Table: as by *swearing*, all against the first: and so the sense is the same with that of the Apostle, *Every transgression and disobedience receiveth a just recompence of reward* Heb. 2. 2. And curst is every one, that continueth not in all things which are written in the book of the law, to do them, Gal. 3. 10. Howbeit because these two sins were more frequently and more impudently committed in those dayes, therefore are they (by a specialty) instanced. The Jewes comming poor out of Babylon, held it no great sin to steal for supply of their necessities: and then to forswear themselves for the better hiding of their theft, *Give me not poverty*, said holy Agur, *lest being poore I steale*; and (as one sin drawes on another) *I take the name of my God in vaine* Prov. 30. 9. See the Note there. Hunger is an evill counsellour, necessity an hard weapon, a fore temptation: when it comes to this, Either I must steale or starve. But then to this must be opposed that of the law, *Thou shalt in no case steale*. Thou must rather dye then do wickedly. *Aut faciendum aut patendum*, Either obey the law, or suffer the curse.

as on this side according to it] i. e. According to the curse, described in the rowle, the thief shall be cut off as well as the swearer: they shall speed alike. The tares shall be bound up in bundles, thieves with thieves, and swearers with swearers, and burnt in the fire Mat. 13. 30, 40. According to the prediction shall be the execution. Whether on this side, that is in Judea (to some sense it) or on that side, in other parts of the world, such persons appeare, they shall have their payment.

and every one that sweareth] Not only falsely as verse 4. but lightly, vainely, causelessly, in jest and not in judgement: whether by God, or by creatures and qualities; *Judeis & Phariseis vulgare vitium*, saith Pareus on Lam. 5. 12. a common fault among the Jewes and Pharisees Mat. 5. 34, 35. and 23. 16. 18. See the Notes there. Among the Christians in Chrysostomes time, as appeares by his many sermons against it at Antioch. And in these dayes, if ever, because of oaths the land mourneth, God hath a controversie Hof. 4. 1, 2. We have lived to see iniquity in the fulnesse of oaths and blasphemies unpareleled darted with hellish mouths against God and our saviour so ordinarily and openly, that some of them are become very interjections of speech to the vulgar, and other some meer phrases of gallantry to the braver. I knew a great swearer (saith a great Divine) who comming to his death-bed Satan so filled his heart with a maddened and enraged greedinesse after that most gainelesse, and pleasurelesse sin: that though himself swore as fast and as furiously as he could, yet (as though he had bin already among the bannings and blasphemies of hell) he desperately desired the standers by to help him with oaths, and to swear for him.

Verse 4. I will bring it forth] sc. out of my treasuries or store-houses of plagues and punishments Deut. 32. 34. Or, *That which thou hast seen in vision*, I will put in action: I will produce it into the open light, into the theatre of the world: their faults shall be written in their foreheads, their sins shall go before to judgement, my visible vengeance shall overtake them.

and it shall enter into the house of the thief] which he calleth his castle: and where he thinks himself most secure, as out of the reach of Gods rod: as if he could mot up himself against Gods fire. But what saith Bildad? *His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation*, Job 18. 14, 15. so, that if the fire of Gods wrath do but touch it, all's on a light flame. He will unkennel these foxes: and drag Cacus out of his denn, to his deserved punishment. Dioclesian the Persecutour (one of those *Latroes publici*, as Cato called them) giving over his Empire, after that he had sufficiently feathered his nest; decreed to lead the rest of his life quietly. But he escaped not so: for after that, his house was wholly consumed with lightning and a flame of fire that fell from heaven, he hiding himself, for fear of the lightning, died within a while after.

and into the house of him that sweareth falsely by my name] Hence Ribera gathereth that by the whole earth in the former verse is meant Judea only: because none but Jewes swore by the name of the true God, who is indeed the proper ob-  
ject

Bolton.

A. Gell.

Eufub. de vit.  
Const. lib. 5.



just of an oath *Esay* 65. 16. *Ier.* 12. 6. Howbeit in lawfull contracts with an Infidel or Idolater, oaths by false gods may be admitted, and are binding. As for perjury, it is a provoking sin; as containing three great evils. 1. The uttering or upholding of a lie. 2. The calling upon God to testify and justify a lie. 3. The praying for a curse upon a mans self: and beseeching God to be a swift witness against him, *Mal.* 3. as he was indeed against *Zedekiah*, *Narcissus* in the ecclesiastical history, *Earle Godwin* in *Polydor Virgil*, *Rodolphus* Duke of Suevia, *Ladislaus* king of Hungary, Dr. London (*Act. and Mon. fol. 1114.*) *Richard Long* a souldier at *Callice* in *K. Henry* the 8. dayes: who deposing falsely against *Will: Smith* Curat of *Callice*, shortly after, upon a displeasure of his wife, desperately drowned himself. And within the memory of man *Feb. 11. An. Dom. 1574.* *Anne Averies* forswore, her self at a shop in woodstreet London; praying God she might sink where she stood if she had not paid for the wares she took. Hereupon she fell down presently speechlesse, and with horrible stench died.

*Act. and Mon.  
fol. 1117.*

and it shall remaine in the midst of his house] And be a troublefome inmate with him, such as he cannot rid his hands of though never so faine: there it shall roost and rest, in despite of him. If it distast not his dough or empty his basket, yet will it fill his store with strife, or mix the wrath of God with his sweet morsels: his meate shall be sauced, his drink spiced, as *Iob* 20. 23. It is a moth in his wardrobe, murraine among his cattle, mildew in his field, rot amongst his sheep, and oft-times maketh the fruit of his loines his greatest heart-break.

with the timber thereof and the stones thereof] As in case of treason or other horrible crimes, the very houses of the offenders; were pulled down and made a jakes, *Dan.* 2. 5. and 3. 29. The Popish Councell of *Tholose* gathered together against those Ancient Protestants the *Albigenses*, made a decree, that the very house wherein an heretick was found, should be pulled down. The Mannour-house of *Milcot* in *Warwick-shire*, built by *Lodovike Greenvile* deeply guilty of these two grand evils mentioned in the text, and lately burnt to the ground, is commonly lockt upon as a speaking monument of Gods just judgement against Sacriledge and Perjury: whether men personally commit these sins or love them in others *Zach.* 1. 17. *Rev.* 22. 15.

*Illam domum  
in qua fuerit  
inventus here-  
ticus diruen-  
dam decerni-  
mus.*

Verse 5. Lift up now thine eyes and see] No doubt, saith *Calvin* here, but the Prophet was frighted at the sight of the flying rowle, full of curses. My flesh trembleth for feare of thee, saith *David*, and I am afraid of thy judgements. And *Habakkuk*, when he considered the cursed condition of the Churches enemies, my belly trembled, said he, when I heard it: my lips quivered at the voice, rottenesse entred into my bones chap. 3. 6. *Daniel* was more afflicted and troubled for *Nebuchadnezzars* calamity, then himself was, chap. 4. 19. Here therefore the Angell encourageth the Prophet, and biddeth him look up and see a further vision; and not through dulnesse or dejectednesse, to let passe without due observation the notable works and witnessies of Gods providence and power. Curious Artisans when they set forth some speciall peece to publik view, they take it ill when notice is not taken of it: So here. See the Note on ver. 1.

*Pla. 119. 120.*

Verse 6. And I said, What is it? ] i. e. what meaneth it? for the vision is very hard and mysterious: lest (saith One) the plaine denunciation of the second overthrow of temple and state might discourage them too much, to go forward in the present restauration of both. *Hugh Broughton* on *Dan.* 2. 4. observeth, that while the visions are generall, and cause the Jewes no danger, so far *Daniel* writeth in the Syriack tongue, generall over the East. But when the oppressours be named, and the Jewes plainly described the people whom God defendeth, then the eighth chapter and all after, he writes in Hebrew (a tongue lesse known and studied) and hath a commandement to keep close the plaine exposition chap. 12. 4. There is a great deale of wisdom required of those, that are intrusted with the dispensation of divine truths. Our Saviour spake as the people could heare, and not as he could have spoken. See *Heb.* 5. 11, 12.

this is an Ephah that goeth forth] The Ephah was the greatest and most common measure among the Jewes: and is therefore generally put for any measure whatsoever *Deut.* 25. 14. By false measures (one kind of theft) they had sinned (whence

the Chaldee here, *Isti sunt populi qui accipiebant, & dabant mensurâ falsâ*, These are the people that bought and sold by false measures) by the same therefore, their punishment is set forth and signified; A peece of their punishment it was that they were bounded and limited: that wickednesse was confined and kept within her Ephah. The Vulgar translates it *Amphora* a pitcher: which when it is once filled with the bitter waters of wickednesse, will soon sink to the bottom. Sinners as they are stinted, so when they have filled up their measure, they are sure to be punished: when they are ripe in the field, God will come with his sickle; when their grapes of Sodom are full ready, he will cast them into the winepresse of his wrath *Rev. 15. 16. Gen. 15. 16. Mat. 23. 32.*

*this is their resemblance thorough all the earth*] Heb. *their eye*, their aspect, their colour. This, that is, this Ephah, is their resemblance: *sc.* that when they have filled up their sins, they shall have their fill of punishment. Or *This*, meaning some apparition representing Gods providence shewed by the Angel to the Prophet; *is their eye*, that is, the eye of the three persons in Trinity, Gods universall providence, which presideeth over his judgements. Or thus; This *Ephah* or measure of their punishment, proportionate to their sin, in killing Christ especially *Mat. 23. 32.* shall be *their eye thorough all the earth*, *i. e.* shall be conspicuous and apparent to all sorts: so that all men shall hate them, and hoot at them for a company of Kill-Christs, shall look upon them as a people of Gods curse &c. Thus the Chaldee here, *Behold they are made manifest before all the inhabitants of the earth*: for all men shall be witnesses of their horrible both sinns and plagues.

Zech 3.9. and  
4.10. and 9.1.

*Verse 7. And behold there was lift up a talent of lead*] A lump of lead, the weightiest metall: noting the immoveable and immutable decree of God for the punishment of the wicked. *Say to the wicked*, tell him so from me, *it shall go ill with him*: Iniquity shall be his ruine. This lump of lead is first lifted up, and then let down upon the Ephah as an adequate covering: and betokeneth the grievousnesse and long continuance of the Jewes punishment and banishment for their parricide, or rather decide, in crucifying the Lord of glory. A day of grace they had, but they knew it not; therefore is wrath come upon them to the utmost, or, *untill the end*, or finally, so as it shall never be removed: so some interpret it.

Esay 3. 11.

Isa. 7. 16.  
1 Thes. 2. 16.

*and this is a woman that sitteth in the midst of the Ephah*] *In medio modi*: and so she went forth or moved forward with an open face, and upper parts appearing, as not ashamed: the shew of her countenance witnessed against her, she declared her sin as Sodom *Esay 3. 9.* and as Lots daughters who favoured too much of Sodom, when, glorying in their shame, they called their incestuous brats *Molab*, that is the begotten of my father, and *Benammi* which sounds to the same sense. This woman is also said to sit, as resolved of her courte. Confer *Psal. 1. 1.* and 50. 20. the Jewes are still a stubborn and refractory people. *Antiquum obli-ment*: O that the salvation of Israel were come out of Zion &c. *Psal. 14. 7. Deus nos dignabitur clarissimâ visione cum reducet Zion*, saith *Jachiades* one of their Rabbines. I add, *Fiat, Fiat.*

*Verse 8. And he said, this is Wickednesse*] *viz.* this woman, a figure of the whole sinfull nation of the Jewes: as were *Abolab*, and *Abolibab* *Ezech. 23.* and Babylon the great, the mother of fornications and abominations *Rev. 17. 5.* to whom I may add that grand-daughter of hers *Katherine de Medices* Queen-mother: who by her wickednesse wonderfully troubled all France for thirty yeers together.

*and he cast it into the midst of the Ephah*] The Angel, as an executioner of divine justice, throws her down who before sat perking and priding her self; and claps her up close prisoner as it were in the Ephah.

*casting the weight of lead into the mouth thereof*] that is of the Ephah, or of the woman, according to that *Psal. 107. 42.* the righteous shall see it and rejoyce, and all iniquity shall stop her mouth. *Montanus* one of the Talmud addeth, that this woman is compeld to take this lead into her mouth: that molten lead was powred down her throat, for a punishment of her frauds and thefts *ver. 3.* But the wicked shall not be so excused: for upon them God shall raine snares, fire, brimstone, and a burning tempest: this shall be the portion of their cup,

*Psal.*

*Psalm 11. 6.* and this is far worse than molten lead, or burning bell-mettle. Compare with this text *Ier. 51. 64.* and *Rev. 18. 21.* with *20. 1.* An Angel a strong Angel, for better assurance of Romes irreparable ruine, taketh a stone, a great stone. which he throweth, and with force thrusteth into the bottom of the sea whence it cannot be boyed up, whence nothing ordinarily is recovered, much lesse a millstone thrust from such a hand with such a force. *What do ye imagine against the Lord?* saith *Nabum*: he will make an utter end: affliction shall not rise up the second time *chap. 1. 9.* that is, the wicked shall be totally and finally consumed at once: neither will God make another doing of it. I have overthrowne some of you, as God overthrew Sodom and Gomorrah: *Am. 4. 11.* wickednesse is here crushed together as it were in a narrow vessell, covered with lead, and carried into a strange country.

*Verse 9. Behold there came out two women* Winged women, and carried through the ayre with a pleasant wind, to note their ready and speedy obedience, prompt and present. Women they are said to be, to keep proportion with the present vision; lest the meeting and mixing together of men and women in the same matter might minister occasion to some impure surmising. But that they were men and not women, that are here meant, is agreed upon by all. These were *Ezra* and *Nehemiah*, (saith *Willet* on *Levit. 11.* after *Junius* and *Piscator* on the text) those great Reformers of the Jewish Church. But this stands not with the last verse. I rather subscribe to those that expound the text of the Romanes, who with great celerity and violence destroyed the Jewes state: and so, that which they feared befell them *Iob. 11. 48.* The Romanes, said they, shall come to take away both our place and our nation: and within a few yeers it proved accordingly: as if God had taken them at their word, as he did those murmuring miscreants *Num. 14. 28.* As truly as I live, saith the Lord, as ye have spoken in mine eares, so will I do unto you. Hereunto the Chaldee Paraphrast consenteth, when by these two women thus described he understandeth, *populos levites & expeditores*, such Agents and Instruments, as God would imploy in the speedy execution of his wrath upon the Jewish Nation: such as were *Titus*, *Vespasian*, and *Elis Adrian*. *Diodore* maketh these two women a figure of Gods two properties, namely Mercy towards his Elect, and Justice towards his Enemies, wherewith he transports upon these last the judgements by which he had punished his own people: which is done with admirable celerity. Thus He. *Danaus* makes those two women to be the Anger and Justice of God, which do alwayes follow and wait upon one another, and take vengeance on mens wickednesse. *Judicium sit penes electorem.*

See my True  
treasure chap.  
7. sect. 2.

and the wind was in their wings] A masculine Affix referred to a Feminine Noun: to intimate that these women were indeed types of men, saith *Mr. Pemble*. The Romanes were men every inch of them, as the proverb is: and therefore of cowards they were wont to say that they had nothing Roman in them: and of *Brutus*, that he was the last of the Romans.

and they lift up the Ephah between the Earth and the heaven] This betokeneth a deportation and dissection of the Jewish Nation: being tossed as a tennis-ball into all nations, and scattered into the foure winds, as *Ier. 48. 32.* *Rupertus* hence concludeth them rejected of both earth and heaven. Out of the earth they are as it were banished, by a common consent of Nations: and heaven admitteth them not, as those that please not God, and are contrary to all men *1 Thess. 2. 15.* And as their guide *Judas*, when they took *Jesus*, was hang'd betwixt heaven and earth, being *calo terraque perosus*; so fares it with that wretched people, and will do till God shall call them a people which were not a people, and her beloved, which was not beloved *Rom. 9. 25.*

*Verse 10. Whither do these beare the Ephah?* ] that is, saith *Ribera*, *Quamdiu duratura est populi hujus impietas?* How long shall this peoples wickednesse last? like as *Isa. 6. 10, 11.* when the Prophet had heard, make the heart of this people fat, and shut their eyes &c. he cries out, *How long Lord?* the answer whereunto is the same in effect with this of the Angel: untill the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

*Verse 11.*



*Verse 11. To build it an house in the land of Shinar* ] That is, of Babylon, *Gen.* 10. 10. and 11. 2. where diverse of the Jews still remained in wilfull exile, as loth to leave their houses and gardens, which they had builded and planted there, *Jer.* 29. 5. preferring captivity before liberty. See *1 Chron.* 4. 22, 23. Hence, upon their finall dispersion by the Romans, diverse of them resorted thither for entertainment. There *Peter*, the Apostle of the circumcision, had collected an elected Church, *1 Epist.* 5. 13. and thence he writeth his Epistle to the sojourning Jews scattered thorow those Eastern parts *chap.* 1. 10. from whence also those kings of the East, *Rev.* 16. 12. the converted Jews (as some expound it) are expected. And who can tell whether this land of *Shinar* be not the same with that land of *Sinim*, *Esay* 49. 12. Confer *Esay* 11. 16. *Zach.* 10. 11. Or, by the land of *Shinar* here, may be meant *exilium totius orbis*, their generall rejection by all nations; the whole world being to them a *Shinar*, that is, a land of excussion, and it shall be established, &c. ] This denoteth the diuturnity, or perpetuity of their punishment.

## CHAP. VI.

*Verse 1.* **A**ND I turned, and lift up mine eyes ] i. e. I passed on to another vision: and I lifted up the eyes of my mind, higher to heaven, saith *Hierom*, to receive a further revelation from God. And whereas he saith, I turned, he declareth, that God from on every side giveth his Church clear testimonies of his care of her, so that she will give heed unto them, and lift up her eyes.

*there came four chariots out* ] i. e. four squadrons of Angels, Gods Warriours, and Ministers of his manifold decrees, which are here set forth by the name of *brazen mountains*. See *chap.* 1. 8. with the Note. Chariots the Angels are called in many places: but especially *Psal.* 68. 17. *The chariots of God* (in the Hebrew it is *chariot*, in the singular, to note the joynt service of all the Angels) are twenty thousand, even thousands of Angels. (of chearfull ones, so the Septuagint, of such as serve the Lord readily, and freely, with joy and tranquillity, and to do quiet his spirit, as it is said here *verse* 8: give him full satisfaction) *The Lord is among them as in Sinai, in the holy place*: that is, the Angels by their swiftnesse and warlike prowesse make *Sion* (the Church) as dreadfull to all her enemies (did not one of them so to *Sennacherib*?) as those Angels made *Sinai*, at the delivery of the Law, which was given in fire, *Deut.* 33. 2. The word rendred *Angels*, in the above-cited *Psal.* 68. 17. (and so the Chaldee plainly expresseth it) is by some (who derive it of *Shaan*, to sharpen) referred to chariots: to note a kinde of chariots, armed with sharp hooks, used in warres, as many humane Writers record. And so it maketh something to the confirmation of this Interpretation, concerning Angels, rather then the four Monarchies. But the Angel himself is our best Interpreter, *verse* 5. where, being asked by *Zachary*, what these chariots were? he answereth, *These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth*, a plain Periphrasis of the Angels, *chap.* 1. 10. See the Note there.

*from between two mountains* ] *tantum è carceribus*, as designed by Gods all disposing providence, and power, and ready prest at his appointment and pleasure to run their race, do their office, execute Gods judgements, which are both unsearchable, and inevitable: and this the Poets hammer'd at in their *ineluctabile Fatum*, as they called it. Gods decrees lie hid under mountains of brasse, as it were, till they come to execution: they run as a river under ground, till they break out and shew themselves. When he hath once signified his will, then we understand it; which before lay hid from us: that is, when these chariots come out from between the mountains of brasse, when the event declareth what was the immutable decree of God. Hence the Psalmist, *Thy righteousness is like the great mountains; thy judgements are a great deep*: this for the decree. And for the execution, *Thou preservest man and beast*, (*Psal.* 36. 6.) but by such means, and in such manner as to thee seemeth best. It is our part to say *Amen* to his *Amen*, and to put our *Fiat* and

2 King. 2. 11  
2 King. 6. 17  
So Hab. 3. 8

ἐν θυμῷ σου.

Deut. 33. 26  
God rideth  
upon the hea-  
vens for Isra-  
els help, i. e.  
upon the An-  
gels. Heb.

Statius.  
Macrob.  
Vegetius.

and Placet to his. *The will of the Lord be done*, said those primitive Christians, *Act. 21. 14. Here am I, send me*, *Esay 6. 8.*

*Verse 2. In the first chariot were red horses, &c.* ] These severall colours seem to set forth the diverse ministrations of the Angels, deputed to severall employments. The black colour betokeneth sorrowfull occurrences and revolutions. The white, joyfull. The red, bloody. The grissled, sundry and mixt matters, partly joyfull, and partly sorrowfull. But I easily subscribe to Him that said, We must be content to be ignorant of the full meaning of this vision. *Tanta est profunditas Christianarum literarum*, saith *Austin*, so great is the depth of divine learning that there is no fathoming of it. Prophecy is pictured like a Matrone, with her eyes covered, for the difficulty. For which cause *Paulinus Nolanus* would never be drawn to write Commentaries: and *Psellus* in *Theodoret* asketh pardon for expounding the Canticles of *Solomon*.

*Verse 4. What are these my Lord?* ] Difficulty doth but whet desire in Heroick spirits: the harder the vision, the more earnest was the Prophets inquisition. he was restlesse, till better resolved; and therefore applieth himself again to his Angel-Tutour, rather then Tutelar, whom, for honour sake, he calleth *My Lord*. See the Note on chap. 4. 5. and take notice of the truth of Saint *Peters* Assertion concerning the Prophetick scrutiny (*1 Pet. 1. 11.*) with greatest sagacity and fidelity.

*Verse 5. These are the four spirits of the heavens* ] Angels are spirits, *Heb. 1. 7, 14.* and spirits of heaven, *Mat. 24. 36. Gal. 1. 8.* resembling their Creatour, as children do their Father, both in their substance which is incorporeall, and in their excellent properties, Life, and Immortality, Blessednesse, and Glory: a part whereof is their just Lordship and command over inferiour creatures. For like as ministering spirits they stand before the Lord of the whole earth, who sends them out at his pleasure, to serve his providence: so, they have, (as his Agents and Instruments, no small stroke, in the ordering and managing of naturall and civill affairs, as may be seen in the first of *Ezekiel*. *The wheels*, that is, the events of things, have eyes, that is, something that might shew the reason of their turnings, if we could see it. And they are stirred but as the living creatures, that is the Angels stirred them: And both the wheels and living creatures were acted and guided by Gods spirit as the principall and supream Cause of all, the Lord of the whole earth, as he is here called.

Hence they  
are called  
sons of God,  
*Job 1. 6. and*  
*38. 7*

*that stand before, &c.* ] As waiting his commands, and ready to runne on his errand, *Mat. 18. 10. Dan. 7. 10. Jacob* at Bethel saw them. 1. ascending, sc. to contemplate and praise God, and to minister to him. 2. descending, sc. to execute Gods will upon men, for mercy, or for judgement, *Psal. 103. 20.* For which purpose, *Ezekiel* tells us that they have four faces, to look every way, when as Gods watch-men they stand sentinell in heavens turret. And that the sole of their feet is like the sole of Calves feet, round, and ready to go either forward or backward with greatest facility: that as they see every way, so they are apt to go every way for the dispensing of Gods benefits, and executing of his chastisements toward the Elect, and vengeance on the reprobates. All this they do justly, diligently and purely, with faith in receiving Gods commands, *Rev. 15. 6.* clothed in pure white linen, and having their breasts girded with golden girdles. Let us labour to obey God, as Angels do: else we may be Angels for gifts, and yet go to hell.

*2 Sam. 24. 17*  
*2 King. 19. 35*  
*Gen. 19. 11*  
*Acts 12. 23*  
*Rev. 16. 16*

*Verse 6. The black horses which are therein, &c.* These Angels are appointed to severall Countries. The black horses to Babylon, (which lay North from Judæa) to inflict vengeance. The white horses are sent with them, to deliver the Church out of Babylon: and to bring their brethren for an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules; and upon swift beasts to Gods holy Mountain Jerusalem, *Esay 66. 20.*

*And the grissled go forth toward the South country* ] To shew that the punishments of Egypt, and Arabia (which lay South-ward from Judæa) should be somewhat mixed, and mitigated: they should be in better case then Babylon: yet not so good, as that the Jews should dream of a happy estate in those countries: but rather repair to Judæa, and there keep them; sith those that are out of Gods precincts,

cincts, are out of his protection, *Psal.* 91. 9, 10, 11, 12.

*Verse 7. And the bay went forth, &c.* ] *Junius* reads it, *And the strong, or confirmed ones*: that is, the Angels, armed with power, and authority from God for the execution of his will, *Esay* 10. 34. *Lebanon shall fall by a mighty One*, that is, by an Angel. *2 Thess.* 1. 7. they are called the Angels of Gods power: and elsewhere principalities, and powers.

and sought to go, that they might walk to and fro thorow the earth ] Not onely toward the South, as *verse 6.* This doth not teach, that the Angels are more carefull of this world then God is, of whom they desired it. But first, that they can do nothing without commission from Him. Secondly, that they are ever ready to offer their service and to yeeld obedience, upon the least intimation of the Divine pleasure.

*Verse 8. Then cried he upon me* ] That I might the better observe it: sith he spake it with so great vehemency.

*Have pacified my spirit* ] i. e. *perfecerunt voluntatem meam*, as the Chaldees here hath it, they have done my work thoroughly, to my great content. When the Churches enemies are slaughtered, God inviteth the birds and beasts to a feast, as it were for joy: and taketh as much delight in their just punishment, as any man can do in a cup of generous wine: whence it is called the wine of Gods wrath, *Rev.* 14. 10. See *Dent.* 28. 63.

*Verse 9. And the word of the Lord came unto me saying,* ] This second part of the *Chapter*, is not a vision, but a Sermon, or an historically prediction of what was really to be done. For as Gods Spirit was quieted, and as it were comforted by the Angels faithfull execution of their offices: so He seeks by this Prophecy, to quiet and comfort the spirits of his people the Jews, that were returned out of Babylon. For these finding themselves beset with enemies, and exigencies, might possibly despair of ever seeing the accomplishment of those promises and prophecies of the kingdome restored to the house of *David*, and of the great glory of the second Temple above the first. To keep up their hearts therefore, is this declaration made them of the kingdome and priesthood of Christ, under the typicall coronation of *Jehoshuah* the High-priest.

*Numi.* 16. 2.

*Verse 10. Take of them of the captivity* ] i. e. Of the returned captives, even of *Heldai*, of *Tobijah*, and of *Jedaiah* ] Men famous in the Congregation, men of renown. That these four mentioned here (taking in *Josiah*, who is also called *Hen*, *verse 14.*) were Embassadors from the godly Jews in Babylon, and brought their gifts, as *Junius* thinketh, I cannot affirm. But that they were the same with *Daniel*, *Shadrach*, *Mesbach*, and *Abednego*, as the Jews and *Hierom* tell us, I do not beleieve. *Josiah* seemeth to be the Hoste to the other three: as *Gaius* was to *St. Paul*, and other good people. Though some think rather, he was either treasurer for the Temple, or else a gold-smith, and one that could make crowns. *Calvin* conjectures from the fourteenth *verse*, (where it is said, that the crowns shall be to these men for a memoriall) that being men of authority, they were deeply guilty of infidelity and impatiency, because they saw not a present performance of the promises; they were discontented themselves, and discouraged others. *Ye have need of patience*, saith the Apostle to those short spirited Hebrews *chap.* 10. 36. who found it more easie to suffer evil, then to wait for the promised good.

and come thou the same day ] Either the same day these men came from Babylon: Or, the self-same day that the Lord spake to the Prophet, is hee commanded to go, not to put it off a day longer: for the people needed a speedy and hasty comfort. No sooner had God prepared the people, but the thing was done suddenly, as *2 Chron.* 29. 36. No sooner were they ripe, but he was ready. He is a God of judgement, a wise God, that knowes when to deal forth his favours: As till then he waits to be gracious, *Esay* 30. 18. His fingers itch to be doing good in his good pleasure to *Sion*: as the mothers breasts ake, when now it is time the child had suck. He exalteth the lowly, he filleth the hungry with good things. When once *David* is poor and needy, God will make no tarriance, *Psal.* 40. 17. when his soul is even as a weaned child, then he shall have the kingdom, *Psal.* 131. 2.

*Verse 11. Make crowns* ] Two, saith *Piscator*: one of gold, for the Kingly dignity, another of silver for the Priesthood. Three, saith *A Lapide*, who makes it



it a type as of Christs threefold office, so of the Popes triple crown: which later relateth rather to Prides picture drawn by the old Romanes, with three crowns on her head; On the first whereof was inscribed *Transcendo*: on the second *Non obedio*: on the third *Perturbo*. *Danans* thinks it likely by the 14. verse, that here were foure crowns made according to the number of the foure persons here mentioned, that brought in the gold and silver. *Ribera* will have it to be all but one crown made of both metalls, and called *crowns* for the greatnesse of it; as *Wisdomes* for singular wisdom, *Pro. 1. Behemoth Beasts*, for an huge beast *Iob 40.* The Verb singular *tibieh ver. 14.* seemes most to favour this conceit of his. But in Hebrew the singular is oft put for the plurall.

*Verse 12. And spake unto him saying, Thus speaketh the Lord of Hosts saying*] that is, Confidently and Constantly affirme and averr it: that notwithstanding all unlikely hood, and unbelieve on the peoples part, Almighty God will surely bring it to passe: This heape of words importeth so much: for do ye think the scripture speaketh in vaine? saith *St. James*, not without some holy indignation, *chap. 4. 5.*

*behold the man whose name is the Branch*] The man Christ Jesus, who was made of the seed of *David* according to the flesh: and as a *Branch* grew out of his roots *Esay 11. 1.* See the Note above on *chap. 3. 4. Jehoshuah*, that he might not be exalted above measure with the abundance of this new honour, or think of himself more highly then he ought to think, is given to understand, that he is crowned for no other cause then this, that the Jewes might understand, that there should One arise, that should be both a King and a Priest also for ever after the order of *Melchisedeck*: and his name should be the *Branch*, Not only because when he was a child, he grew in age and in wisdom, and in grace with God and men, (which is *Vatablus* his reason) but because he is the root, fountain, and foundation of all the faithfull, who do grow up and increase in him, with the increase of God: Hence it followeth.

Rom. 1. 3.

2 Cor. 12. 7.  
Rom. 12. 3.

*he shall grow up out of his place, and shall build the Temple of God*] that is, the Church, which at all times hath been gathered together by Christ, through the preaching of the Gospel.

*and he shall grow up out of his place*] Or *He (the Branch)* shall branch up de *sub se*, from under himself: he shall be born of himself, as it were, of poor parentage; for this *Branch* grew out of the root of *Iesse*, when that goodly family was sunk so low, as from *David* the king to *Ioseph* the carpenter. He that writeth the life of King *Edward 6.* saith of his Tutours *Dr. Cox*, and *Mr. Iohn Cheek*, that they were men of meane birth; but so well esteemed for vertue and learning, that they might well be said to be born of themselves.

Sr. Iohn  
Heywood.

*and he shall build the Temple of the Lord*] i. e. the spirituall temple, that Temple the Church, the glory whereof was far greater then the glory of the former *Hag. 2. 9.* See the Note there. And this he should do in the quality of a king, and with royall magnificence. Ye also as lively stones elect and precious are built up a spirituall house, an holy Priesthood &c. *1. Pet. 2. 5.*

*Verse 13. Even he shall build the Temple of the Lord*] The same againe for greater assurance: as *Pharaoh's* dream was doubled. Or, *Even he shall build it*, that is, he shall both begin and finish it (It is the same word againe, but in the future tense) Christ is called the Authour and Finisher of our faith *Heb. 12. 2.*

*and he shall beare the glory*] Jesus shall, not thou *Jehoshuah* (in Greek, *Jesus*) though now thou beare the crown. All thy glory is but figurative of his. Thus saith the Lord, Remove the diadem (or mitre) take off the crown: this shall not be the same &c. I will overturn, overturn, overturn it, and it shall be no more, untill he come whose right it is, and I will give it him, that is Christ the king and priest of his Church. Particularly for his Kingly office, he shall sit and rule upon his throne, as a Sovereigne Lord of all: And for his Priestly office

*he shall be a Priest upon his throne likewise*] for the Church also hath her throne and jurisdiction, though distinct and severed from the civil.

*and the counsell of peace shall be between them both*] i. e. there shall be no clashing between these two offices in Christ; as there was sometimes between the Kings and the Priests of former ages, but they should, as it were, take sweet counsell

counsell

counsell together for the good of the Church : Christ having purchased all peace to his people by his Priesthood, and maintaining and defending it, by his Kingdome.

*Verse 14. And the crownes shall be to Helem--for a memoriall* Or monument of their incredulity, saith Calvin, and for their full conviction. See the Note above on *verse 10.* Or their liberality, say others, and peradventure with some inscription or remembrance of their names ( here recorded ) for honour sake. But best of all those that say these duties were for a memoriall in the Temple of the Messiah that was shortly to be expected, and was presently promised. The poor Jewes at this day are said to have a crown hanging in their synagogues, against the coming of their long-lookt-for Messiah. And that he comes not all this while, they say it is for their sins which are *many and bony*, or, *mighy*, (*многочисленны*). But now seeing he stayes so long, he shall be, say they, a forerunner of the end of the world, and shall gather by his power all nations into one fold, according to that which here followeth.

*Verse 15. And they that are farr off* ] This was fulfilled in the conversion of the Gentiles who together with the Christian Jewes grew up into an holy Temple in the Lord Eph. 2. 19. &c. It was also in some sense fulfilled in *Cyrus, Darius, Artaxerxes, Herod*, who were at great charge for the Temple-work. See *Ezra 7. 15, 16.* the King and his Councell, the Babylonian and Jewes make a contribution to the work.

*and ye shall know* ] *sc.* by the event, and by your own experience.

*If you will diligently obey the voyce* ] That is, If by faith ye receive Christ held forth in the promise : and then persist in the obedience of faith unto the end.

## CHAP. VII.

*Verse. 1. IN the fourth year of King Darius* Two years and a month after the former sermon. The word of the Lord was precious in those dayes : *Psal. 68. 11. The Lord gave the word :* but it cannot be said that *great was the company of those that preached it* ; during the Captivity they complained that there was no more any Prophet ; neither any among them that knew how long their misery should last. Soon after their return, God stirred them up *Haggie*, and *Zachary* ; and after that *Malachy* : and then there was *Chasibimath chazon*, as the Jewes phrase it, a sealing up or end of Prophecie. Onely they had *Bath-gol* as they call it, a voice from heaven sometimes, as *Mat. 3. 17. Ioh. 12. 28.* This and the pool of Bethesda only were left them as extraordinary signes of Gods love to that people. But for a punishment of their killing the Prophets (as they did this *Zachary between the Porch and the Altar*) and stoning those that were sent unto them (as they did the other *Zachary the son of Jehojadab*) they had no more Prophets, till the *Arch-prophet*, and his forerunner the Baptist came. And now also by this long vacation of two years and a month, it appeareth that Preachers were rare, and that sermons they had but seldome. Neither was it otherwise here in England at the first reformation : for to many churches (for want of Preachers) Readers were sent. Whence one of the Martyrs wished that every able Minister might have ten Congregations committed to his charge, till further provision could be made.

*the word of the Lord came unto Zachariah* ] The Lord is said to come to *Balaam, Abimelech, Laban &c.* But he never concredited his word to these profane persons ; as he did to the holy Prophets, of whom it is said as here, *The word of the Lord came unto them.*

*in the fourth day of the ninth month* ] which answereth to our November ; why the precise time of the prophecies is set down, See the Note on *Hag. 1. 1.*

*Verse 2. When they had sent* ] They ? who ? Not the Princes of Persia that were now profelyted, as the vainglorious Jewes (and after them *Hymo* and *Hugo*) would have it, for the honour of their nation. Nor the Samaritans (as some in *Theodoros* held) as seeming to Judaize in part, to joyne Jewish ceremonies with heathenish rites. But either the Jewes yet remayning in Babylon, as Calvin conceiveth

*Talm. in  
Sanhed. cap. 11*

*Spec. Eur.*

*Psal. 68. 11.*

*Mat. 23. 37.*

*Cotton  
Cant. 182*

celvert, blaming themselves for sloth  
condemning themselves for this, that they

vice) Or else the whole body of the  
lasting, some particular that was

*1 week in the fifth month* [Heb. *Shabua*]

*Enslage*, the singular for the

name of the whole congregation

*unto the sun of God* [Heb. *Adama*]

from *Beit* [at the Church] [Heb. *Beit*]

likely. But, as the *Temple* [Heb. *Beit*]

nigh finished) and the *Temple* [Heb. *Beit*]

*Sherezer*, and *Rezemeth*, and then *men* [Heb. *Sherezer*]

were men of rank and fashion; as it was at they should be in rank and fashion

employment. And here the Septuagint, by their corrupt translation of the word

have caused a strange coyle among those that strive to defend them. It is said that

they translated against their will: and therefore what can we expect from them

but slippery doing? It is most sure, that the translation of theirs which we now

have, is full of errors: and that they pervert diverse clear propositions concerning

Jesus Christ, and have occasioned many mistakes, being themselves many times

grossly mistaken here: unless they did it wilfully. Some learned men think

that the Septuagint that we have now, is not theirs. It was burnt by *Septimus*

(as some hold) in the library of *Alexandria*, or (as others say) burnt by

when he burnt *Serapion*

to pray before the Lord [Heb. *to enter the face of the Lord*]

sacrifices in the most solemn sort. The Hebrew properly signifies to *enter the*

Lord with prayers, to set upon him with utmost importunity, to give him no

rest until he yeelds: to urge him (as they did the Prophet *2 Kings 2. 17*) until

he be ashamed to deny, till we put him to the blush, or leave a box in his face

(as the *Luke 18. 5*), unless we may prevail. This must be done, especially

when we are to converse with Prophets about some business, cases of con-

science &c.

*Verse 3. And to speak unto the Priests* [whose office is to preach knowledge,

and present it too; to teach *Jacob* Gods judgements, and to put them before

him *Deut. 33. 10*. to tell oyle *Mat. 25. 9*. to bring balance from *Galat. 2. 10*.

*8. 22*. to speake as the Oracles of God, *1. Pet. 4. 11*. which can do one of these

and can skill of *Iob 33. 23*]

and to the Prophets [who were extraordinarily raised up sometimes by God, to

assist the Priests in teaching the people, and to shame them for their backward-

ness to such businesses. See the Note on *ver. 1*.

*should I weep*] that is, *fast*, which was ever with weeping, *Lev. 16. 31*.

17. and affliction of the soule; which indeed is the same as a fast, and without

the which, it is but as a braimetic head, or a lifeless creature. What is in humble

day (saith One) without an humble heart? not only an religious melancholy,

but an high provocation: like *Zimri 1. 20*. when all the Congregation were weep-

ing before the door of the Tabernacle.

*in the fifth month*] wherein the Temple was consumed to ashes *Jer. 52. 28*.

In a sad remembrance whereof the Jews took up that tenth day of the fifth month

for a solemne fast every year, till now.

*separating my self*] Heb. *Nazirum*, my self, that is abridging my self of

meates, drinks and delights. Hence fasting day is called a day of *restraint* *Job*

*2. 15*. Hence it hath its name both in Hebrew and Greek. Hence also it is spo-

ken of as a soule fault. *Ezay 58. 3*. Behold in the day of your fast ye find your pleasure.

The Popish fast is a meer mock fast: for they separate themselves from some

kind of meates only: it is not a total abstinence. And herein they count worst of

the very Turks, who upon their fasting-dies will not so much as abstain of wa-

ter, or wash their meates with water all the day long, before the sun appears in

the sky: and then they make all the cheer and joy they can get, like as the

Attick Dames in their *Thesmophoria* (a feast of *Ceres*) prepared themselves with

fasting but after that laid the reines in the neck and ran riot.



*as I have done these so many years*] Seventy at least. But they seem to reckon up upon so many as was leaved to be told; and that therefore God was deep in their debt. But not time now to goe over. *As the Temple was almost ruined?* This was the great case complained by these Questionists. Hereunto an answer is made by the Prophet in the two following chapters; and this answer is partly Reprehensory Chap. 7. partly Comfortary Chap. 8. The sum of righteousness loves not to set in a cloud.

*Verse 4. Then came the word of the Lord by Huldah*] This is oft prefaced for authority's sake: and to procure audience and reverence. *The Lord God hath spoken, who can but be assented?* See that ye despise not him that speaketh from heaven. The Angel *Mat. 23. 7.* useth no other argument to assure the women of the truth of what he had told them, but this, *Lo I have told you.*

*Verse 5. Speak unto all the people of the land*] Not to the Embassadors onely: as the cause is common, so let the answer be publike: for they were all too well concerted of their external services, bodily exercises, and made much adoe about a trifle, a practise of their own devising, neglecting the weightier matters of the law, judgment, mercy, and faith *Mat. 23. 23.*

*and to the priests*] Who themselves were to seek belike; And having been the authors and observers of these customs, were backward to abolish them, as those that rested in them without true repentance, faith and new obedience.

*when ye fasted and mourned in the fifth and seventh months*] *i.e.* For the slaughter of Gedaliah and the sad consequence thereof *2 Kings 25. 22. and Jer. 41. 1.*

*even those seventy years*] wherein ye have lost full seven score fasts: and were not a button the better for them: because they fasted rather to get off their chains then their sin: they rested in their fasts, in the work done, neither regarding how, nor why they should fast. Now God weighes mens actions by their aymes. And with him, though a good ayme doth not make a bad action good (as we see in the case of *Nazab*) yet a bad ayme makes a good action bad, as in *Jehu's* reformation. He had a squint eye to his own ends in all (as the eagle hath an eye upon her prey when she flies highest) and so consulted ruine to his own house.

*did ye at all fast unto me, even to me?*] Did you propound me to your selves? Or gat I any thing by the hand? Did you serve me? and not your selves rather upon me? was it not sinful self-love, and base self-seeking that put you upon these practises? lookt you any higher therein, then onely to the satisfying of your own carnal humours? God was not in all your thoughts. This *Daniel* saw and acknowledged with grief and shame, *Chap. 9. 13.* *All this is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth: Therefore hath the Lord watched upon the evil and brought it upon us &c.* The Jews no doubt had prayed much and oft during that seventy yeers captivity: yet *Daniel* denies that they had prayed to any purpose: because they had failed both *quoad fontem* & *quoad finem*, they had acted from evil principles, and had been carried on by self-respects. They had not that true heart spoken of by the Apostle *Heb. 10. 22.* but that wicked minde mentioned by the Wise-man *Prov. 21. 27.* The sacrifice of the wicked is abominable: how much more when he brings it with a wicked minde: either as thinking to cozen the God of heaven, or at least to stop his judgements, and still the noise of his own conscience by his external services. Thus *Ephraim bore fruit to himself*, but proved an empty vine: when as the Spouse (that fruitful vine on Christs house-side) kept her fruit for her beloved: who therefore fed heartily upon it, and not upon her vine onely, but her milk too, not upon her honey onely, her finer and sweeter services, but upon her honey comb too, that had much wax in it, meaning her worser and courser performances. If the heart be upright all's well betwixt Christ and his people. O labour for that truth in the inward parts, that we may be with *Appelles* approved in Christ *Rom. 16.* that he may say of us, as once he did of *Nathaneel*, *Behold an Israelite indeed in whom is no guile.* Great vertues not sweetened with sincerity are no ornaments unto us. And Great infirmities, not sowed with hypocrisie, are no great deformities. Those God acknowledgeth not, these he imputeth not.

Hol. 10. 1.  
Cant. 5. 4.

Verse

*Verse 6. And when ye did eat and when ye did drink]* q. d. In all your actions natural, civil, recreative, religious, you should have fought, served, and set up me, you should have done all to the glory of God, as saith the Apostle: you should have eat, drunk and slept eternall life, as it was said of a certain Scotch Divine. The way of life is above to the wise *Prov. 15.24.* he goes a higher way then his neighbour, who contents himself with a natural use of the creature, but he can extract a spiritual. Grace is called the *divine nature*, as that which Elixir-like, by contaction turns all into the same property with it self: meat makes us not acceptable to God *1 Cor. 8.8.* The kingdom of God consists not in meats and drinks, *Rom. 14.17.* Howbeit the Israelites were commanded, as to fast, so to feast *before the Lord*; that is, in faith and obedience: & to do every thing from the heart, as unto him. This these Jews did not; and are therefore worthily blamed. From their feeding themselves without fear of God, is concluded their no respect to him in their fasts and holy services: sith true goodnesse is ever like it self, and carries an uniformity in all proceedings.

*Verse 7. Should ye not hear the words which the Lord hath cryed]* q. d. Hath he not spoken loud enough, long enough? Hath he not sufficiently declared his will concerning these external actions, and especially concerning a fast profaned through wickednesse *Isai. 58.3,4.* *Jer. 14.12.* and elsewhere. *Sed surdo fabulam;* All hath been but as a trumpet sounded in a dead mans ear: you are altogether uncounsellable, untractable: and all that hath been spoken hath even been spilt upon you.

*Should ye not hear the words]* So the Original runs, by a concise and short kinde of speaking, well besitting a sharp reproof. Should ye not hear them and heed them? which if you had done, you might have spared that labour of coming to us: and out of the former prophecies have resolved your selves.

*when Jerusalem was inhabited, and in prosperity]* But then their hearts were fat as grease, and the prosperity of those fools destroyed them: who, if they had hearkened to wisdom, had dwelt safely: and lived quite from the fear of evil. Surely as those that lie on down pillows cannot well hear: so such as be at ease in Sion, cannot profit by good counsel. It is by correction that God openeth the eares of men, and sealeth their instruction. *Job. 33.16.*

*Prov. 1.32.33*

*when men inhabit the South of the plain]* Heb. *the South of the plain*, that is, the bounds and borders, that part of the countrey that lieth most open to the incursions of the enemy, and hath most of all felt the desolations of war. See *Jer. 17.26,* and *32.44.*

*Verse And the word]* See the Note on *Verse 4.*

*Verse 9. Execute true judgement]* According to *Deut. 1.17.* See the Note there. The prophet having here to do with Hypocrites, who boast much of their piety with neglect of charity and seem to be strickt in the service of God, but make overbold with men, presseth them to duties of the second table, which yet he would have exercised in the first table: for not onely the second is included in the first, but in the very first commandment of the Law the observation of the rest is commanded, as *Luther* well observeth.

*and shew mercy]* Or *bountifulnesse*, kindnesse, favourable dealing.

*And compassions]* Heb. *bowels* q. d. Do it out of deep pitty from the heart-root. Draw out, not your sheafe onely, but your soul to the hungry. this way the poorest may exercise his Charity: though he cannot shew mercy, yet he may love it *Mic. 6.8.* he may with well to it, as these poor wretches that were willing indeed but never (alasse) able to relieve the necessitous *Mat. 25.35.* we usually call such poor men, *poor souls*: but in the bowels of compassion a poor soul may be a rich Christian: and a rich man may have a poor soul.

*Esay 57.*

*Verse 10. And oppress not the widow nor the fatherlesse]* Widows and Orphans are Gods clients, taken into his special protection.

*the stranger]* Whose right is so sacred, saith one, that there was never ration so barbarous, that would violate the same.

*nor the poor]* whose misery moves compassion without an Oratour. In the low countries they may not beg, but only look pittifully. To grinde the faces of such is barbarous

barous cruelty : to wrong them, or but wrangle with them, is called, *man-eating*, *Psal. 14. 4.*

and let none of you imagine evil against his brother in your heart. ] For though you never act it, yet *Fecit quisque quantum voluit*, saith *Seneca* It is said, *Job. 24. 9.* *Balac arose and fought with Israel*: And yet the story saith nothing so. *Sed fieri dicitur quod tentatur aut intenditur*, saith *Ribera* upon *Amos 9. 5.* Hee did not, because he durst not : yet he is said to have done it, because he had a mind to do it. A man may die of an inward bleeding : so of heart-f finnes, which are *majoris reatus*, as we see in devils, though outward finnes are *majoris infamiae*, as the Schools well observe.

*Verse 11.* But they refused to hearken ] Being a nation void of counsell, *Deut. 32. 28.* not willing to know what they should do, lest they should do what they would not. *Nay* ( said they once, when they had nothing else to say ) but we will have a king.

and pulled away the shoulder ] As untamed heifers do from the yoke : or untoward Porters from the burthen. The Vulgar rendreth it, *Averterunt scapulam recedentem*, making it a Metaphor from those that scornfully turn their backs upon their betters, when they like not their commands : as the Earl of *Essex* did once upon Queen *Elizabeth* ; whereat she waxing impatient, gave him a cuffe on the ear, bidding him be gone with a mischief. Sides and shoulders should be set to Gods work, *Zeph. 3. 9.*

and stopped their ears ] Heb. they made heavy their ears. See here, how they proceeded by degrees from bad to worse ( for *Nemo repente fit turpissimus* ) noted in the many *And*s here used. There is a concatenation of Vices as well as of Graces : and he that is one step down the ladder of hell, knoweth not where he shall stop, till he break his neck at the very bottom. Wherefore *Principiis obsta*. Meddle not with sin : it is modest and maidenlike at first, but who knows what it may come to ? We have heard of Virgins so modest at first, as to blush at the motions of an honest love, who being once corrupt and debauched, have grown boldly lascivious, so as to sollicite others, so as to prostitute themselves to all commers, &c. Keep thee therefore farre from an evil matter, *Exod. 23. 7.* have nothing to do with the unfruitfull works of darknesse, *Ephes. 5. 11.* *Circa serpentis antrum positus non eris diu illasus*. He that plays upon the hole of the asp may be suddenly stung.

*Verse 12.* Yea, they made their hearts as an Adamant ] that hardest of stones, harder then the flint, *Ezek. 3. 9.* then the nether-millstone, *Job 41. 24.* *Pliny* saith of it ; *Durities ejus est inenarrabilis, & simul ignium vitrix natura & nunquam incallescens*. The hardnesse of this stone is unspeakable : the fire cannot burn it, nor so much as heat it thorow : the hammer cannot break it ; and therefore the Greeks call it an Adamant from its untameableness. *Hircino tamen rumpitur sanguine*, saith the same Authour. Howbeit this hardest stone soaked for a while in goats-blood, may be dissolved and broken in pieces. So may the hardest heart by the blood of Christ ( the true scape-goat ) applied by faith. They shall look upon him whom they have pierced, and shall mourn : He shall look again upon them, and they shall melt much more. A stroke from guilt broke *Judas* his heart into despair : but a look from Christ broke *Peters* heart into tears. Now till the heart be thus graciously mollified, instructions glide off it, as rain falling upon a rock : Afflictions, Gods hammers do but beat upon an adamant, *qui respuit scalptra & malleos, quin & ipsos dirumpit*, which will sooner break them, then be broken by them. Ye stiffnecked and uncircumcised in hearts and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye, *Act. 7. 51.* How their fathers did, appears by this Text, and *Neh. 9. 29.* They had not onely sinews of iron, a naturall hereditary hardnesse, ( whereby all men are born averse from, yea adverse to the motions of the Spirit : That which is born of the flesh is flesh ) but also browes of brass, *Esay 48. 4.* an habituall, voluntary, adventitious, wilfull hardnesse ; refusing to be reformed, hating to be healed : such a desperate hardnesse as neither Ministry, nor misery, nor miracle, nor mercy could possibly mollifie.

by the former Prophets ] Heb. by the hand of the former Prophets, that is, by their mouth and ministry : but to as little purpose, through their singular obstinacy, as when *Bede* preached to an heap of stones.

Therefore

Camd. Eliz.  
Anno 1598.

Isidor.

ὁ Ἰωρταὶ  
ὁ Ἰωρταὶ.  
Apocal. 1

Manus enim  
est ὁ Ἰωρταὶ  
ὁ Ἰωρταὶ. Arist.



*Therefore came a great wrath from the Lord of Hosts* ] Which argues that they were great sinners before the Lord, as *Gen. 13. 13.* for he doth not use to kill flies upon mens browes with beetles.

*Verse 13. Therefore it is come to passe* ] By a most just and equall retaliation. Distributive justice requireth that men should be punished according to the nature, and kind of their offences. *The back-slider in heart shall be filled with his own ways:* Prov. 14. 14. As he makes a match with mischief, so he shall have his belly-full of it: he hath sold himself to do wickednesse, and he shall be sure to have his payment. With the froward God will shew himself froward, *Psal. 18. 26.* he will be as crosse as they are, for the hearts of them. If they turn the deaf ear to to him, hee'll do as much for them another time. They shall call and cry for help till their hearts and sidesake, but all in vain: hee'll not come at them. If they pull away the shoulder, he will pull away their supporters, and they shall be *overthrown in stony places,* *Psal. 141. 6.* If they *harden their hearts,* he will harden his hand, and hasten their destruction. This shall they have of Gods hand, they shall *lie down in sorrow.* Esay 50.

*Verse 14. But I scattered them with a whirl-wind* ] This is the second part of their punishment. The first was no audience, or help from heaven at their greatest need, *verse 13.* This was the curse of *Saul,* 1 *Sam. 28. 15.* of *Moab,* *Esay 16. 12.* of *Dauids* enemies, *Psal. 18. 41.* The next now is, they were dissected and dissipated, as the dust of the mountains before a whirl-wind: cast out of their native soil, and carried they knew not whither, with a great and fearfull disperfion, and discription of the same body and nation.

*thus the land was desolate after them* ] This is the third degree of their grievous punishment, their land laid utterly waste and desolate: according to that, *God turneth a fruitfull land into barrenesse for the wickednesse of them that dwell therein,* *Psal. 107. 34.* Here a learned Expositour observeth a wonderfull providence, that this pleasant countrey, left thus destitute of inhabitants, and compassed about with warlike Nations, was not invaded, and replanted by forreiners for seventy yeers space: but enjoyed her Sabbaths, resting from tillage and all other employments. *M. Pemble in loc.*

*for they laid the pleasant land desolate* ] They, by their sinnes, rather then the Babylonians by their Armies, did all this spoil, as *Daniel* also confesseth, *chap. 9. 16.* and *Nehemiah,* *chap. 1. 8.* Sin is the great make-bate, hell-hag, trouble-town, that hurled confusion over the world at first: and brings desolation still to pleasant countreys. *Palestine* was very pleasant, not more by the nature of the soil, then *Ezek. 20. 6* by Gods speciall blessing: a land that he had espied out for them, flowing with milk and honey, which was the glory of all lands: This land they had *laid desolate,* or for an *astunishment,* as some render it: or for an *In qua quid?* as *Montanus* reads it, *What's here?* Nothing of its old pleasantnesse.

CHAP. VIII.

*Verse 1.* **A** *Gain, the word of the Lord of Hosts* ] As for reprehension in the former chapter, so for consolation in this: that they might not be discouraged, or say as once they did, *There is no hope:* but lifting up the hands which hung down, and the feeble knees, they might go on to lay the last stone with joy. To which end also no lesse then 18. severall times in this one chapter God is stiled the *Lord of Hosts:* that resting upon Gods Power, and Goodnesse, (whereof they are assured by many precious promises) as upon the *Jachin* and *Bozez,* the two main pillars of a Christians faith, they might have strong consolation.

*Came to me* ] See the Note on *chap. 7. 8.*

*Verse 2. I was zealous for Zion* ] See the Note on *chap. 1. 14.* Jealous as an husband, zealous as a loving Father: for, *Non amat qui non zelat,* saith *Augustine;* and a Father being rebuked by some for his exceeding forwardnesse for his friend, answered, *Ego aliter amare non didici,* I know not how to love any otherwife then earnestly.

earnestly. God therefore to ascertain his people of the truth of the ensuing promises, and to cure their unbelief, lets them know that all this he will do for them of his free grace without their desert. As at first he loved them merely because he loved them *Deut. 7. 7, 8.* so out of the same love, he will bestow upon them all the good things here mentioned. See the like *Esay 9. 6, 7.* where after a sweet description of Christ, his kingdom, and Benefits, he concludes all with *The zeal (that is, the tender love and free grace) of the Lord of Hosts will performe this.* Feare ye not, So *2 Sam. 7. 21.* For thy words sake, that is, for thy Christs sake, and according to thine own heart hast thou done all these things which thou hadst promised. According to thine own heart, that is, *ex mero motu*, out of pure and unexcited love, or zeal, which is the top of all the affections, and the heate of the heart.

*Verse 3. I am returned unto Zion* After a long absence, as it may seem by the late troubles, and that dismall dispersion *chap. 7. 14.* God was gone aside and returned to his place, till they should acknowledge their offence, and seek his face: in their affliction, said He, they will seek me early. Neither was he frustrated as appeareth *Hos. 5. 15.* with *6. 1.* Come and let us return unto the Lord, say they; Do to: and then I will come againe unto you as the raine, as the later and former raine unto the earth, with a *Cornucopia* of peace, plenty and prosperity. Neither this only will I do as a stranger in the land, or as a way-faring man that tarrieth for a night.

*Ier. 14. 8.*

*but I will dwell in the midst of Ierusalem* My *Shechinah*, or settled habitation shall be in the midst of it, *sc.* in my Temple there situated. *Maimonides* saith, that the Hebrew word here used signifieth *continuationem stationis*, a sure and settled abode; such as was that of the God-head of Christ in his Manhood. For the Word was made flesh and dwelt amongst us, *ἐσθίοντες*. The word seemes to be made of this *Shacan* in the Text.

*Ag. I. d. 2. 1. 1. 1.*

*and Ierusalem shall be called a city of truth* A faithfull city *Esay 1. 17.* *A Verona* rightly to called: a place where the sincere service of the true God is set up and practised: in opposition to other cities (such as Athens was, wholly given to idolatry *Act. 17. 16.*) that went a whoring after lying vanities, and to forsook their own mercies *Iob. 2. 8.*

*and the Mountain of the Lord of Hosts, the holy mountaine* This and the former clause may safely and fitly be extended to the holy Catholike Church of the new Testament also: whereof Ierusalem and the Mount Moriah, whereon the Temple stood, were Figures. The Rabbines themselves expect the good things here promised to be performed when their Messias shall come, *quem tantis vultatibus exposcunt.*

*Iam. 1. 17.*

*Verse 4. There shall yet old men and old women dwell in the streets of Ierusalem* Because the Ancient of dayes the just Lord is in the midst thereof *Zeph. 3. 5.* and he will give every good gift and perfect giving, that is, both Temporall and Spirituall. The Father of lights will be to His both a Sun and a Shield: and no good thing will he withhold from them that walk uprightly *Psal. 14. 11.* God himselfe hath the promises of both lives *1 Tim. 4. 8.* Christ is heire of all *Heb. 1. 2.* and the Saints are his coheires *Rom. 8. 17.* He is the everlasting father, and withall the Prince of peace: his Children and subject shall have both the upper and nether springs, both the blessing of the right hand (spirituall blessings in heavenly things in Christ Jesus) and also of the left; Riches and honour, delight and pleasure, life, and length of dayes, peace and prosperity &c. *Pro. 3. 16, 17.* and *8. 18.* *Psal. 112. 2, 3.* *Deut. 28.*

*Esay 9. 6.*

*Eccles. 12. 3.*

*and every man with his staff in his hand* his third leg, as they call it: *q. d.* they shall live so long that they shall need a staff, a servant or a son (such as *Scipio* was to his old decrepit father) to leane upon; because the strong men the legs shall bow themselves, that is, bend and buckle under their burden. They shall not be cut off by the devouring sword of warr, that slaughter-man of mankind, that layes heapes upon heapes, and by chain-bullets cuts its way through a heap of men at once, without respect of old or yong.

*and the streets of the city shall be full of boyes and girles* Lads and lasses (as the Hebrew seemes to sound) that mind little else but play, as if, with *Leviathan*, they

they had been made to sport, or as those people of Tombutum in Africa, who are said to spend their whole time in singing and dancing. But this they could not do if the times were troublesome, and the souldier at his bloody play according to that of *Abner* 2 Sam. 2. 14. *Let the yong men now arise and play before us*, that is, thrust their swords in their fellowes sides ver. 16.

*Verse 6. If it be marvelous in the eyes of the remnant of this people*] Here the Lord graciously answereth the secret objection of these Jewes unbelieving and misgiving hearts. It is impossible, thought they, that these promises should ever have their performance: they are sure, too good to be true. This is the voice of carnall reason: it usually tells a story of impossibilities, and judgeth according to sense, looketh upon Gods Jordan (as *Naaman* did) with Syrian eyes. But faith can mount higher and see farther: as a lark with a little eye getting aloft, can see that, which an Oxe, with a bigger eye, but being below on the ground, cannot. It is the nature of faith to look upon all things feisable. I can do all things, saith she, thorough Christ that strengtheneth me. Is there any thing too hard for the Almighty? was not that an absurd question of these mens Ancestours, *Can he prepare a table for us in the wilderness*? God can do much more then he will do: but whatsoever he willeth that he doth both in heaven and earth. And if faith have but a promise to fasten upon, she can beleeve God upon his bare word, without a pawn: and that both against sense in things invisable, and against reason in things incred ble.

*Should it also be marvelous in mine eyes* q. d. will ye measure me by your selves, and make my thoughts to be as your thoughts, my wayes as your wayes? there is no comparison. *Abraham* cared not for the deadnesse of his own body or his wives, but was strong in faith, and gave God the glory of his power *Rom.* 4. 20. This was it indeed that God himself minded him of when he said unto him *Gen.* 17. 1. *I am God Almighty, walk before me and be upright*: q. d. Thou wilt never do the later, unlesse thou beleeve the former.

*Verse 7. Behold I will save my people from the East*] This was in part (no doubt) literally meant of the scattered Jewes: and fulfilled also, in those five hundred yeers space between the Captivity and Christ, though stories tell us not when and how: and shall be much more at their much-desired conversion. For this is laid down for a generall rule, that all Evangelicali promises made to the Jewes, seeing they neither at first received the Gospel, nor ever hitherto enjoyed that peace, plenty, and prosperitie which these and such like promises do purport, cannot but aime at somewhat that is yet to come. Albeit it cannot be denied but that the great and glorious things which in the height and excellency thereof are spoken particularly to them, do in their measure and degree appertaine in common to all the faithfull: and so in the New Testament are ordinarily applied.

*Verse 8. And I will bring them*] and then they are sure to be brought. For who hath resisted his will? he will breathe life into those dead bones, and flesh shall cover them: he will make up those two sticks into one, and *David* his servant shall be king over them for ever *Ezek.* 37.

*and they shall dwell in the midst of Ierusalem*] They shall, they shall. O the Rhetoricke of God! O the certainty of the promises! what a monstrous sin is unbelief?

*and they shall be my people, and I will be their God*] This is a short Gospel: this is the summe of the covenant of Grace. *Breviſ & longa, planeque aurea est hac clausula*, as *Pareus* some-where speaks of another Text. This is a long and yet a short clause: short in sound, long in sense, but golden all over.

*in truth and righteousness*] I will be their God *in truth*] that is, in an assured performance of promise.

*and they shall be my people in righteousness*] That is, in obedience to my commandements. So here is the covenant renewed in a mutuall stipulation.

*Verse 9. Let your hands be strong*] Having therefore these promises dearly beloved, let us take heart of grace against all occasions of distrust and feare: let us up and be doing, that the Lord may be with us; Let us feare lest such a promise being left us, yea such a bundle of promises as are contained in the New Covenant, any

2 Cor. 7. 12



Heb. 4. 1. any of you, by shrinking from the service, should seem to come short of it; or by faintly forwarding the Temple-work, should lose the things that he hath wrought, *but that ye receive a full reward* 2. Job. 8. strengthen ye the weak hands and confirme the feeble knees. Say to them of a fearefull heart, Be strong, feare not &c. Say the same every man to himself, Encourage your selves in the Lord your God, as *David* did 1. Sam. 30. 6. Beleeve the Prophets and ye shall prosper.

Esay 35. 3, 4.

2 Chr. 29. 20.

Job 15. 11.

*do ye not heare in these dayes these words by the mouth of the Prophets*] my self and *Haggai*? And should the consolation of God be small unto you? will ye not trust us whom you have already tried? and take comfort by our words now, whom you have formerly found no liars.

Ez. 3.

Iohn 2.

Zach. 7.

*Verse 10. For before these dayes*] *sc.* during those fourty and four yeers, where- in they ceased from the work, minding only their own houses and managing their own affairs, their labour was unprofitable, their state unquiet thorough forraigne forragers, and homebred Malecontents.

*there was no hire for man, nor any hire for beast*] *Nulla emolumenta laborum,* Both man and beast did their parts, but to little purpose,

Ovid.

*Ludit qui sterili semina mandat humo.*

They sowed much, and brought in little: they earned money, but put it into a bottomelesse bag *Hag. 1. 6.* (See the Note there) the gaines did not counter-vaile the paines, the wages the work.

*neither was there any peace to him that went out or came in*] whether a man were within dores or without, he was in danger of the enemy (See the like 2. Chron. 15. 5.) he did eat the bread of his soul in the perill of his life: being wholly at the enemies mercy, which is mere cruelty. For if a man find his enemy, will he let him go away? said *Saul*: I trow not, till he have his penniworth of him; as that Monster of *Millaine*, as the bloody Papists in the Massacre of *Paris*, as the mercilesse Spaniards on the harmelesse Indians; (fifty millions of whom they have murdered in forty two yeers, as *Acoffa* the Jesuite testifieth) as *Ptolomeus*, *Lathurus* king of Egypt on these poor Jewes, thirty thousand of whom he cruelly killed: and compelled the living to feed upon the flesh of the dead: And lastly as the Jewes themselves, of whom *Tacitus* takes notice, and gives them this character, that there was *miseriordia in promptu apud suos, sed contra omnes alios hostile odium*, that they were kind enough to their own, but cruel to all others, whom they look upon as Idolaters, and therefore think they may safely kill, as *Dis in Tra.* they did the *Cyprians* and *Cyrenians* in *Trajan's* time to the number of 240000. thousand? and as they still do Christians where they can without danger of being discovered: whom also they curse in their daily prayers with a *Maledic Domine Nazaraei*: and by whom they are every where so contemned and hated, that they are exiled out of the world, cast out of many countries, and where they are suffered (as in Turkey) they are at every Easter in danger of death. For *Biddulph* telleth us, that if they stirr out of doors between Maundy-Thursday at noon, and Easter-eve at night, the Christians among whom they dwell will stone them: because at that time they crucified our Saviour, derided and buffeted him.

*for I set all men, every one against his neighbour*] And I set, *emisi* or *commisi*, not *permisi* or *dimisi*, as the Vulgar hath it: I set on or sent out, not I let or suffered all men. Gods holy hand hath a speciall stroke in the Churches afflictions, whofoever be the instrument. Herein his all-disposing Providence is not only permissive, but active. *I make peace and create evil*, that is, warr and contention: which is called evil by a specialty, as including all evils.

Esay 45. 7.

*Omega nostrorum Marsest, Mars Alpha malorum.*

But is there evil in a city, and I have not done it? *Am. 3. 6.* He (for a punishment) sent an evil spirit of division and discord between *Abimelech* and the men of *Shechem* *Iudg. 9. 23.* not by instilling any evil motions into their minds: but in a way of just revenge for their treachery and cruelty to *Gideons* family. This God doth 1. by letting loose Satan upon them (that great kindle-coale, and make-

bare

bate of the world) to raise jealousies, heart-burnings and discontents between them. 2. By giving them up to the lusts and corruptions of their own wicked hearts. 3. By giving occasions of enraging them more and more one against another. And here the wickednesse of these factions and fallings out is wholly from their lusts that warr in their members *Iam. 4. 1.* and not at all of God, though his providence do concurr like as the stench of the dung-hill riseth not from the Sun, though the Sun-shine upon it be the occasion of it.

*every one against his neighbour*] A sad case, that common misery should not breed unity amongst them: that necessity had not made them lay down their private enmities: that being vexed so by the common adversary, they should yet vex and interteare one another. Blowes enough were not dealt by the Samaritans, Ammonites, and other Malignants; but their own must add to the violence. Still Satan is thus busy, and Christians are thus malicious: that they must needs fall out by the way home, and give bloody-notes too sometimes. St. James calls upon such to *resist the devil*, that is, their unruly passions of rage and revenge, where-  
with the devill empesthereth and embroileth their spirits; and, like your cock-  
masters, sets one to kill another, that at night he may feed upon both. *Iam. 4. 1. 7.*

*Verse 11. But now I will not be unto the residue &c.*] Now that the Temple is well-nigh perfected, and so the cause of my displeasure removed; the matter you see is already well amended, and shall be yet better; for there is a series, a concatenation of Gods mercies, like the links in a chaine, every former drawes on a future, if we break not the chaine by our unthankfullnesse. The right hand of the Lord shall change all this faith Hope, when it is at worst. *Psal. 112. 16.*

*FleBILE principium melior fortuna sequetur.*

As when, tis in better case, it saith, Return to thy rest, O my soule, for the Lord hath dealt bountifully with thee. It is well for the present, and yet it will be better hereafter. Fury is not in God: or if at any time it seem to be, yet he will not alwaies chide, neither will he keep his anger for ever. It is with God in some sort as it was with David, whose soule longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead. Let the Lord but see the rainbow of repentance appearing in our hearts, and he will presently be pacified: well he may wash us, but he will never drown us. *Psal. 103. 9.*  
*2 Sam. 13. 39.*

*Verse 12. For the seed shall be prosperous*] Or, full and perfect, as the Chaldees hath it; it shall be fruitfull and yeeld a plentiful crop, such as shall every way answer the desire of the husbandman. Instead of your late scarcity (whereof See *Hag. 1. 9.* with the Notes) you shall abound with plenty of all things, feeding of the fat, and drinking of the sweet, and having your heart filled with food and gladnesse, more particularly. *Act. 14. 17.*

*the vine shall give her fruit*] so that ye shall swim in wine.

*and the ground shall give her increase*] her full burden of the best; so that your floors shall swell, and your tables sweat with sweetest varieties.

*and the heavens shall give their dew*] that womb of the morning wherein the fruits are conceived.

*and I will cause the remnant of this people to possesse all these things*] whereas people are apt to attribute too much to meanes and second causes of plenty and prosperity; God assumes the honour of all to himself. Raine and fruitfull seasons are his gift *Act. 14. 17.* And *Hos. 2. 22.* he resolveth the genealogie of corn and wine into himself. I will heare the heaven, and the heaven shall heare the earth &c. And both here, and elsewhere he giveth us to know, that the reward of religion is abundance of outward blessings: which yet are not alwayes entailed to godlinesse (whatever Iesuites tell us of the Churches prosperity and plenty, fetching her mark from the *marker*) to the end that it may be admired for it self, and not for these transitory trappings. }

*Verse 13. As ye were a curse among the heathen*] The people of Gods wrath, and of his curse *Esay 34. 5.* abhorred and accursed by all nations *Ier. 24. 9.* lastly a proverb and a pattern for any fearfull imprecation *Ezek. 14. 8.* as those that had the bloody wailes of Gods visible vengeance on their backs, and (Cain-like) had his

his manifest mark upon their persons and proceedings. The Turks at this day so hate the Jews for crucifying Christ, that they use to say in detestation of a thing, *I would I might die a Jew then*; Let me be a Jew if I cozen thee &c. Such a taunt and a curse this wretched people are still. As they curse Christ and his followers continually every day, so it comes into their bowels like water, and like oyl into their bones. *Psal. 109. 18.*

*O house of Judah, and house of Israel* i. e. Besides the two tribes of Judah and Ben amin, diverse of the ten tribes that revolted (for religion sake) unto Judah were carried captive with them, and afterwards returned out of captivity also in their company. To them therefore, as well as to the house of Judah is made the promise. Twelve thousand of these ten tribes returning are found by computation in that *summa totalis* set down *Ezra. 3. 64.* as the Jew-Doctors have concluded. There are that understand the words of the general conversion of all the Jews in the time of the Gospel; and this may very well be, for ought that I see to the contrary.

1 Sam. 6. 9.

*so will I love you*] Left you should say in the language of *Achdod*, *It is a chance, I will do it* saith God.

*and ye shall be a blessing*] Not onely a name and a praise as *Zeph. 3. 20.* but a form to be used in blessing of others: such as was that *Ruth 4. 11, 12.* And not altogether unlike is that prayer of *David Psal. 119. 132.* Look thou upon me and be merciful unto me, as thou usest to do unto those that love thy Name.

Gal. 5. 9.

*fear not, but let your hands be strong*] Be not diffident, but diligent in well doing: in due season you shall reap, if you saine not. See the Note on *verse 9.* Ease feare expectorates and unmans us: banish it therefore, or ye will be betrayed by it.

Jer 15. 6.  
Crudelem im-  
dicum intem-  
perans oger  
facit. Minus.

*Verse 14. As I thought to punish you*] He had promised to make them of a curse a blessing, and here he shews them the cause of this change, namely, Gods better thoughts of them, and toward them, upon their return unto him. And because they might haply think that their Fathers had hard measure: he tels them that their punishment was the fruit of their provocations. And whereas they might expect that God should repent and relent toward them, He shewes here that He had repented so long, that He was even weary with repenting: and that he therefore was implacable, because he found them incurable. Hence he resolved as *Ezek. 24. 13.* and would not be altered. Lo thus far these Jews had found and felt Gods fingers: and that in his menaces he had been as good as his word.

*Verse 15. So again have I thought*] *Sic conversus sum.* This change was not in God, but in the people, to whom He is now resolved to shew mercy, and that from a gracious purpose and determination, such as altereth not.

*fear ye no*] Faith quelleth and killeth distrustful fear: but awful dread it breedeth, feedeth, fostereth and cherisheth.

*Verse 16. These are the things that ye shall do*] *Heb. These are the words.* God will not so do all good for his people, but that they should reciprocate and do something for him by way of thankfulness. Particularly; *these are the words*, or commands, that ye shall not onely know, but do. They are *verba vivenda non legenda*: as lessons of Musick must be practised, and a copy not read onely, but written after.

*Speak the truth every man to his neighbour*] Let your words be few, and ponderous, Lie not in jest, lest ye go to hell in earnest. Let *Socrates* be your friend, and *Plato*: but the truth much more. Rather die then lie for any cause.

Judicium pa-  
cis, id est, placidum  
est vite compositionem.  
Calv.

Deut. 16. 20.

*execute the judgment of truth and peace*] That is, upright judgment pronounced or delivered with a calm and quiet minde: not angry, nor partial, nor of any dis-tempered or troubled affection; such as hatred, fear, favour &c. All that favours of self should be strained out, and *Justice, Justice*, (as *Moses* speaketh) that is pure justice without mud, should run down as a river. That Magistrate hath too impotent a spirit, whose services like the Dial, must be set onely by the Sun or self and sinister respects. He should have, as nothing to lose, so nothing to get: he should be above all price or sale, and neither respect persons, nor receive gifts.

2 Chro. 19. 7.

Verse 17.



*Verse 17. And let him that is in the city be as a wall.* See *Chap. 1. 10.* Take notice here, that as concerning with civil imaginations, *Chap. 1. 10.* proves one to be carnal *Chap. 2. 3.* *And the word is fulfilled.* *Chap. 7. 10.* the root of bitterness. *Chap. 20. 18.* never to lose and never to be taken. There is something in it, that men are here to be taken to imagine and to be taken to a particle in their hearts may them superfluous. But it is the fourth and the fifth secret sins that he touches in the heart of the heart, in the heart of the heart, and never then themselves to be taken. *Chap. 1. 10.* See *Heb. 4. 12.* *Eccle. 12. 14.* *Jer. 6. 10.* *Acts 2. 1.* The heart of man of itself thought is a sin against that first and great commandment *Chap. 2. 3.* and conscience, even before it come to consent, is a sin against the last Commandment *Rom. 7. 7.* But evil thoughts allowed and swallowed up in a heart of every Commandment: to vain is their plea that say, *Thought is free,* and so they on lay the reins in the neck, and run riot in vain and the imaginations. O Jerusalem wash thy heart from wickedness, if thou meant to be saved *Jer. 4. 14.* How many (alas!) have we that profess large boxes of hearts, what hearts are no better then dens of darkness, dungeons of filthiness, cages of unclean birds, brothelhouses, slaughter-houses, pesthouses of manifold diseases, of all devils, Atheistical, proud, covetous, malicious and fraudulent practices, which they are continually hammering, and wherewith their wretched hearts are full and haunted and pestered? Contrariwise, a godly man is said to have *right imaginations* *Prov. 12. 5.* holy imaginations *Prov. 12. 2.* and that he desires the only good *Prov. 11. 23.* or if worse croud in (as they will) he rids them out again, and will not let them lodge there *Jer. 4. 14.* he boils out that filth from *Eccle. 10. 1.* and purifieth himself of all pollutions of flesh and spirit *2 Cor. 7. 1.* he both batters them *Psal. 119. 113.* and forsaketh them *Ezay 55. 7.*

*and love no false oath.* As not only he that maketh a lie is thus out of heaven, but he that loves it (though made by another) takes it up and divulgeth it *Rev. 22. 15.* So not only he that taketh a false oath, but he that perswadeth another to it; or that abhorreth it not in what he saith (for here is a *Miosis*, less is spoken, and more understood) is the object of Gods just hatred.

*for all these are things that I hate, saith the Lord.* And as the next effect of hatred is revenge, he will not fail to punish such sinners against their own souls.

*Verse 18. And the word.* See the ot Note *Verse 1.*

*Verse 19. The fast of the fourth month.* wherein the city was taken *2 Kings 25. 3.*

*and the fast of the fifth, and the fast of the seventh.* See *Chap. 7. 2.*

*and the fast of the tenth.* Wherein Jerusalem was first taken up, *2 Kings 25. 1.* This last mentioned was first taken up, upon a like occasion, in the Emperor of Constantinople (when the city was besieged by the Turks army) being certainly advertised of the enemies purpose for a general assault to be given, first commended the defence of himself and the city to the Almighty God by fasting and prayer: and afterwards appointed every Captain and Commander to some certain place of the wall for defence thereof.

*shall be to the house of Judah joy and gladness.* God promiseth to turn their fasting into feasting, all their sadness into gladness, all their sighing into singing, all their tears into triumphs: and so gives a more but sweet answer to their demand about Fasting, after a larger and most excellent preface tending to Christian practice, and making much more to their benefit and comfort, then the first mention of the main question proposed by them to the Prophet. Finally for a pericope, he leaves this with them by way of conclusion.

*Therefore love the truth and peace.* *Jg. 6.* Sith your fasts are now abolished, and the ceremonious observation thereof (the bodily exercise the ceremonial, wherein ye placed so much holiness) abolished. *Therefore love the truth and peace of Religion,* the duties of Piety and Charity: let go these needless exercises taken up by your selves: and though of a good intent, yet of an evil event, for you have made so much ado about them, with neglect of the one thing necessary. And now learn

Tark. bib. p. 343.

and therefore, for the love of the truth, that ye may be saved, I have to  
to speak of the love of the truth. 1. Cor. 13. 6. *as yet faith de-*  
*fendeth us till death*, let your lives give witness to the ut. So will God give you *wisdom*  
*they are my friends, children, and will be with me*. 1. Cor. 13. 8. So  
that there is much and truth in your hearts. Would we have peace upon any terms,  
peace without truth, it would be but a short *interim* between the Egyp-  
tian plagues, that we may have peace and rest, yea peace would have to buy truth:  
but we may not give time to buy peace, the purchase of peace is too dear a rate,  
that payeth the integrity of the heart. *It is not possible, as much as you see, have peace*  
*with all men*. But if you cannot compass it, but with loss of truth, and ship-wreck  
of conscience, it is go: And the way the fruit of righteousness shall be peace, God will  
make thine enemies to be at peace with thee. The Historian tells us, that *Ninus's*  
Temple of old had this inscription *visus est regibus pax*. The Temple of faith and  
peace: But turn first and then Peace. Keep in with God that he be not *adver-*  
*sary to thee* (as *Jerome* prayes), and then *find peace with men* and *enjoy it*, as ever  
thou desirest long life, and good days, *cheerful* feasts, as here in the text, (called  
good days *Psalm* 117. 17. *no ever thou hopest to have the Calendar of thy life crow-*  
*ned with many feasts*).

*Ver. Jano. It shall yet come to passe that there shall come people. The Prophet cannot shut up with the former Corollary; but further comforts the Jews with a promise of the conversion and confux of the Gentiles to the Church; yea Christ's people shall be willing in the day of his power: they are like the Isles that wait for his law. *Ez. 16. 43.* they are set upon't to come for an offering to the Lord upon horses, in chariots, and in litters; to make any thing rather then not come, in litters rather then not at all. The kingdom of heaven shall suffer violence, and the violent take it by force.*

*Perfane est, quod de multis partibus una civitas [habeat] Not onely come upon them when they light on them, and they have a fit opportunity, but they shall go on purpose, one city to another, to gain them to Christ. Propriissimum opus videtur est generare sibi simile, saith the Philosopher. It is the most proper work of every living creature, to generate his own kinde. The Divine faith the same. Grace is communicative, charity is so churl. Birds, when they come to a full heap of corn, will chirp and callie for their fellows.*

let us go [spendily]. As to many heavenly Cherubims, winged creatures, as the *doves* to their windows with weariness of flight, so counting him happiest, that's first there. Many amongst us fall publicly and shamefully in want of care to come time enough to Gods service. It will be long enough ere such men beg Devils office of *the keeper* out of his hand; for the door-keeper of Gods house was to be first in, and last out: but theirs is the contrary. Mr. Fox speaking of our godly Ancestors at "the beginning of the Reformation here. To see, saith he, their travels, earnest seekings, burning zeal, readings, watchings, sweet assemblies, relief of one neighbour to another for conference and mutual confirmation, may make us now, in these our dayes of free profession, to blush for shame.

10. *prayer before the Lord* To see his face in Zion, to partake of his ordinance, what gadding is there by Popish pilgrims to *Hall, Loretto &c.* *Sic vidimus in Italia sanctos patres et apostolos vestros, sanctos virosque, ac se invicem cohortari ad visitandum & reverendum &c.* *saith A. L.* *prayer in this text.* i. e. So we see whole towns and villages be *knock* together, and to call one upon another to visit the Lady of Loretto, and to flatter Churches with rowed presents and memories; though all the thank they have for the same from God is, *who required these things at your hands?* *Thou, no more than the Lord of C.*

and to let the Lord of Holy Chant select and bring to the Lord, to be informed of the right way and means to worship him. Praying and Hearing are instigated as principal parts of God's public worship.

42. and Men.

*I wish [they] have after* (said *Leah* to *Rose* going to the gate) as fast as my old legs will carry me. *Cole* never said to his father, *What's the use of me?* *Coye*, however. The Pharisees are fully taxed for but that they would do others with duty: but themselves would do nothing: *Matt* 23: 4. *1896* in the

good souls in the text : every of whom was as forward for himself, as zealous for another. There are that make these to be the words of the well-affected, in answer to the former invitation. *Let us go speedily*, say some citizens : Agreed, say the other ; *I will go also*.

*Verse 22. Iea many people and strong nations, &c.* ] The most populous and potent people subdued by Christ, ( not by an army, nor by power, but by Gods Spirit <sup>2 Tim. 1. 7.</sup> of power, of love, and of a sound mind ) shall send a lamb to the Lord of the whole <sup>Esay 16. 1.</sup> earth, submit to the scepter and lawes of Christs kingdome, yeeld the obedience of faith, and be profelyted to the Church.

and to pray before the Lord ] Heb. to intreat his face, which they behold in his Ordinances, those visible signes of his presence. Popish pilgrims, though used hardly, and lose much of their estates, yet satisfie themselves in this, I have that I came for, viz. the sight of a dumb Idol. What then should not men do or suffer, to see God in his Ordinances ?

*Verse 23. Ten men shall take hold out of all languages* ] Ten, that is many, out of all languages, therefore not by compact, or fraudulent convention : for they were farre asunder, and of diverse languages, ( *nam quisque alijs est barbarus*, saith *Calvine.* )

of the nations ] for God manifested in the flesh, was preached unto the Gentiles, beleevved on in the world, &c. *1 Tim. 3. 16.*

shall take hold, even take hold ] as children do on their mothers garments.

of him that is a Jew ] who shall not shake them off, as bastard Gentiles, worthily (even the very best of them) to have their heads bruised with the serpent, as the moderne Jewes say of us. Come unto me, saith Christ : *Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my* <sup>Phil. 4. 1.</sup> *dearly beloved,* saith Paul.

we will go with you ] Be of your religion : not for fear, or any other by-respect, as those Persians, *Esth. 8. 17.* (*Josephus* relates of the Jewes, that they were very carefull how they received Profelytes in *Solemons* time (because then their state flourished) but out of sound conviction, and good affection.

for we have heard ] And by hearing, tasted.

that God is with you ] Of a truth, as that plain Corinthian confesseth, *1 Cor. 14. 25.*

*1 Pet. 2. 2.*

## CHAP. IX.

*Verse 1. THE burden* ] i. e. the bitter and burdensome Prophecy. See the Note on *Mal. 1. 1.*

In the land of Hadrach ] Better ; on the land of Hadrach : whereby is meant, not thy land O Immanuel, or, O Messiah (as *Hierom*, after Rabbi *Benaiah* ) nor a countrey that is neer, or lying round about another countrey, as *Junius* and *Danæus* expound the Syrian word. But either a province, or a city, of some Note in Syria, not far from Damascus : *Diodate* maketh it to be an Idoll of the Syrians, which represented the Sunne : from which the countrey took its name, as *Esay 8. 8.* *Jer. 48. 46. Hof. 10. 5.*

Because Messiah is chad sharp to the Nations, but rach gentle to the Israelites,

and Damascus ] The Metropolis of Syria, buist say some, in the place where *Cain* slew *Abel* ; and thence called *Damefesch*, or a bag of blood ; a great scourge to Israel, chiefly famous for *Saint Pauls* conversion there, and his rapture into the third heaven, during that three-dayes darknesse, *Act. 9. 9.* with *2 Cor. 12. 2.*

shall be the rest thereof ] sc. of that bitter burden which shall here abide, and be set upon its own base, as *chap. 5. 11.* See a like expression, *Joh. 3. 36.* the wrath of God abideth upon an unbeliever, *tanquam trabali clavo fixa* : he can neither avert nor avoid it.

when the eyes of man, &c. ] That is, of other men the Gentiles also, who as yet are carnall and walk as men, shall be toward the Lord, lifted up in prayer, and confident expectation of mercy. See *Psal. 122. 2.*



Verse 2. And Hamath also shall border thereby ] i. e. shall share in the same punishment with Damascus, and fare the worse for its neighbourhood.

*though it be very wise* ] and think to out-wit the enemy : to be too hard for him that way, as Midian was for Israel, by his wiles rather than by his warres, Num. 25. 18. God taketh these Wisards in their own craft, ( as beasts in a toil ) and makes very fools of them, notwithstanding their many fetches ; specially when they boast of their wit, as Tyrus did, Ezek. 28. 3, 4, &c. and trust in it, Prov. 3. 5. The Phœnicians and Tyrians were wont to boast, that they first found out the use of letters, &c. Sure it is that by much trading by Sea, they were grown cunning and crafty Merchants, to cosen others : and this they coloured with the name of wisdom. Wise they were in their generation, Luke 16. 8. but so is the fox, the serpent, and the devil : who when he was but young, out-witted our first parents. And wee are still sensible of his slights, and not ignorant of his wiles, his methods, and his stratagems.

See Hues. C.  
1 Cor. 2. 19.  
παραγία.

Verse 3. And Tyrus did build her self a strong-hold ] Thor did build her self Masor : An Elegancy not to be Englished. ( such as are many in the old Testament, but especially in Esay ) It is as if it should be said, A strong hold ( such as Tyrus which was naturally fortified ) did build it self a strong hold, sc. by the industry and diligence of men ; so that she might seem impregnable : yet all should not do. Alexander, after seven moneths siege, took it, and destroyed it.

A Lapide.

and heaped up silver as dust ] Pulverizavit argentum quasi pulverem. Shee had money enough ( by means of her long and great trade with all the world, Ezek. 27. ) and so might hire what souldiers she pleased for her defence. The sinewes of warre were not wanting to her. She heaped up her hoards as it were to heaven : her Magazines were full fraught. The word here rendred, heapt up, signifieth to comport and gather in money, as men do corn into barnes and granaries. Exod. 8. 10. Psal. 39. 7. But riches avail not in the day of wrath. And Tyrus converted, leaves laying up, and treasuring, and falls to feeding, and cloathing Gods Saints, Esay 23. 18.

Verse 4. Behold the Lord will cast her out ] Or, impoverish her, as some render it : that's for her money. God can soon let her blood in the vena cava, called Marfupium : and make her nudam tantquam ex mari. And then for her munitions :

He will smite her power in the sea ] She was seated in a Island, upon munitions of rocks : the sea was to her instead of a three-fold wall and ditch. She was better fortified then Venice is ; which yet hath flourished above nine hundred years, and was never in the enemies hands : whence she hath for her Motto, Intacta manet. But Tyrus was taken Nebuchadnezzar, as his wages ; and afterwards by Alexander, who never held any thing impossible that he undertook, how unlikely soever it were to be effected. He found means to fill up the sea with stones, trees, and rubbish, where it divided Tyrus from the Continent : and made himself master of it.

Curt. lib 4.  
Plin. lib. 5. c. 19

and she shall be devoured with fire ] though seated in the heart of the sea, Ezek. 28. 2. and had motted up her self against Gods fire. Nothing shall quench the fire that he kindleth.

Verse 5. Ashkelon shall see it and fear ] for, jam proximus ardet Ucalegon, her next neighbours house was now on fire ; and she might well fear she should be dasht at least with the tail of that over-flowing storm, that had swept away Tyrus. The sword was now in commission : it was riding circuite, Ezek. 14. 17. and God had given it a speciall charge against Ashkelon, and against the Sea-shore : there had he appointed it, Jer. 47. 6, 7. Now Ashkelon, Gaza, and Ekron, were situate all along the Sea-coast, Southward of Tyre and Sidon. All these were bitter enemies to the Church : and were therefore destroyed by Alexander the Great, that man of Gods hand.

Gaza also shall see it, and be very sorrowfull ] like a travailing woman, as Esay 26. 17, 18. where the same word is used : her heart shall ake and quake within her : she shall have fore throwes and throbs.

and Ekron : for her expectation shall be ashamed ] Her hope hath abused her, her confidence is cut off, her countenance is covered with confusion. She looked that

Tyrus

Tyrus should have been a bulwark to her: or, at least a refuge, if need were. But now she seeth her expectation shamed: *The expectation of the wicked shall perish.* They look out of the window with *Siferab's* mother, and say, *Have they not sped? have they not divided the prey, &c?* But what saith the Church, *So let thine enemies perish, O Lord, &c.* Judg. 5. 30, 31.

and the king shall perish from Gaza] *Rex, idest, Regulus:* for there were five Princes of the Philistines; each great city having a Prince over it. The Prince of Gaza that is here designed to destruction may very well be that *Betis*, whom *Darius* the last king of Persia had set over Gaza. He having kept out *Alexander* for two moneths, was at length taken by him together with the city, and put to a cruell death, as *Curtius* testifieth.

2. Curt. l. 4.

and *Askelon* shall not be inhabited] It was so wasted by warre, and dispeopled, that it became cottages for shepherds, and folds for sheep. See *Zeph. 2. 4, 6.* Howbeit after this it was reinhabited; for that bloody *Herod* that slew the Infants was borne there, being surnamed *Ascalonita*: and at this day it is a strong garison of the Saracens. *Saladine* pulled down the walls of it: but our *Richard* the first set them up again, as *Adrichomius* telleth us out of *Gul. Tyrinus*.

Verse 6. But a bastard shall dwell at *Ashdod*] Perhaps he meaneth *Alexander*: In descript. Ter. sanc. who was a bastard, by his mother *Olympia's* confession. The Greek here bath *ἀλλογενής*, a stranger, an alien, or one of another generation, as the Greeks under *Alexander*, and afterwards the Jews under the Maccabees. Whence the Chaldee turnes this Text thus; The house of Israel shall dwell in *Ashdod*, and shall be there as strangers which have no father. In the *As* we find that the Jewes were scattered up and down Palestina, and some found at Azotus, or *Ashdod*, chap. 8. 40.

and I will cut off the pride of the Philistines] that is, their wealth, strength, and whatsoever else they gloried in, and grew insolent, and injurious to the Church.

Verse 7. And I will take away his blood out of his mouth] That is, his bloody prey, (for saith *Aben-Ezra*, these Philistines did according to the salvage custome of those times, eat of the flesh, and drink of the blood of their slain enemies) and I will keep them from devouring my people any more.

and his abominations] *Hoc est, prædas abominabiles*, saith *Calvin*, his abominable spoils, his bloody robberies, and pillages.

and he that remaineth] The small remnant of Jews not yet altogether devoured by these cruell Canniballs, the Babylonians, Philistines, and other enemies.

even he shall be for our God] Though they be but an *Hee*, a small poor company of them: yet God will both own them, and honour them.

and he shall be as a governour in *Judah*] They shall all be *Magnifico's*, little Princes, of high rank and dignity: even as *Governours in Judah*; God will honour them in the hearts of all men. See chap. 12. 8.

and *Ekyon* as a *Lebiste*] i. e. either slain, or a slave and tributary. I know this Text is otherwise expounded by *Innius* and others: but I now like this Interpretation, as most proper.

Verse 8. And I will encamp about mine house] Though it be otherwise but ill fenced and fortified: yet I will see it safeguarded and secured from the inrodes and incursions of enemies, who are ranging up and down, and not onely robbing, but ravishing, *Psalm. 10. 9.* For what was *Alexander* but an Arch-pirate, a strong thief, as the Pirate whom he had taken told him to his teeth? And whether here be intimated by these words, *because of him that passeth by, and him that returneth*] something of *Alexanders* voyages, who passed by *Judæa* into Egypt, and to *Ammons* Oracle with his Army; and thence returned to Persia by the same way, not hurting the Jewes; or something about the many expeditions of the *Seleucida*, and *Lageda* to and fro from Egypt to Syria, and back again: among which hurly-burly the Jewes State stood fast, though sometime a little shaken; I dare not say, (saith a learned Interpreter:) It may be both those and all other the like dangers are here generally comprized.

and no oppressour shall passe thorow them any more] Chald. No Sultan: not the Turkish tyrant, Lord of Greece, as verse 13. say those that take the text of the

Jews glorious state at last. *Calvin* thinks that by this clause, he only expounds what he had figuratively said before. *Danans* takes it of violence and oppression among themselves, or of wringing and vexing by their own rulers: they shall be free from violence both abroad and at home.

for now have I seen with mine eyes] i. e. I have taken good notice of it, I have seen, I have seen, as *Exod.* 3. 7. and mine eye hath affected mine heart. I have well observed that the enemy is grown unsufferably insolent, and am therefore come to rescue and relieve my people. The Chaldee hath it thus, I have now revealed my power to do them good: *Aben-Ezra* makes these to be the Prophets words of himself q. d. I have seen all this in a manifest vision. But this is *frigidum imo insulsum*, saith *Calvin* an odd conceit: unless we refer it (with *Montanus*) to the following words, and make this the sense, (which yet I like not so well) Behold I see in the spirit with the eyes of my mind, the Lord Christ coming and entering with state, the city and temple.

Ier. 31. 12.

Verse 9. Rejoyce greatly, O daughter of Zion] Draw all thy waters with joy out of this wellspring of salvation. Loe here is the sum of all the good news in the world; and that which should make the saints everlastingly merry, even to shouting and singing in the height of Zion, that their king commeth. This should swallow up all discontents, and make them sing *Hosanna in the highest: Blessed is he that commeth in the name of the Lord.*

behold thy King commeth] Not *Zorobabel*, or *Judas Maccabeus*, as some Jewes interpret it: nor yet *Alexander the Great* (as some others) but a greater than he, even *Messiah the Prince*, as Christ is stiled *Dan.* 9. 25. who shall cut off the charret &c. as it followeth in the next verse, yea all the 4 charrets or Monarchies, as some expound chap. 6. how much more *Tyrus*, *Gaza*, *Eckron*, *Damascus* &c. of which he spake before in this chapter.

unto thee] i. e. meereley for thy behoof and benefit, and not for his own. Other kings are much for their own profit, pleasures, pomp, &c. Christ emptied himself of all his excellencies, that we might be filled with his fulnesse.

he is just and having salvation] That he may justify thee by his righteousness: and save thee by his merit and spirit. The Vulgar rendreth it, *Iust and a Saviour*, so doth the Chaldee. Salvation properly denotes the negative part of mans happiness, freedom from all evils and enemies: but it is usually taken for the positive part also, viz. fruition of all good: because it is easier to tell from what, then unto what we are saved by *Jehovah our righteousness*.

2 Cor. 8.

Rom. 2. 7.

lowly] Or poor, afflicted, abject, See them set together *Zeph.* 3. 12. and *Phil.* 4. 12. I have learned to want and to be abased. Poverty rendreth a man contemptible, and ridiculous. *Pauper ubique jacet*, men go over the hedge where it is lowest: the poor are trampled upon, and vilipended as *Luke* 16. 30. This thy Son, he scorned to call him brother: because he was poor. Now Christ became poor to make us rich, a worm and no man (*nullificamen populi*, as *Tertullian* phraseth it) that we might be advanced to glory, and honour, and immortality. Neither was he more low and mean in his estate, then lowly and meek in mind: as farr from pride and statelinessse, as as his state was from Pomp and magnificence.

riding upon an asse] A poor silly beast used by the meaner sort of people.

Ерy. καὶ  
ημερ. 1. 2.

yea upon a colt the foale of an asse] Heb. *asses*, because the colt whereon Christ rode ran after two asses coupled together in one yoke, whereof one was his damm *Mat.* 21. 5. See the Note there. These asses used to the yoke *Hesiod* calleth *ταλαιπώρους* wretched, or enduring great toyle and labour. That Christ should ride upon the foale of such a hard labouring asse, a yong wild colt, not yet ready tamed and trained to the saddle, as it shewes his humility, so also his power over the creature (*Clarescente gloria inter humilem simplicitatem*) and his peaceableness too, as *Kimchi* thinks from that in the next verse, that the Israelites under Christs government should have no need of horses and charrets. All this description of Christs person and kingdome we know was punctually fulfilled in our Saviour according to *Mat.* 21. *Mar.* 11. *Luke* 19. *Ioh.* 12. foure sufficient witnesses. The old Rabbines and with them R. *Solomon* (though a sworn enemy to Christians) take the text of the promised *Messias* his solemne entrance into *Ierusalem*: Of *Je-*  
*sus*

Galatin. lib.  
8. cap. 9.



fus the crucified son of *Mary* they will not yeeld, because they stumble at his poverty and expect pomp: But if they had consulted their own Prophets, they would have found, that Messiah was foretold, as despicable *Esay* 53. 2. Poor, as here: crucified *Dan.* 9. 26. *Num.* 21. 9. among malefactours *Esay* 53. 9. nailed *Psal.* 22. 16. pierced *Zech.* 12. 10. mocked *Psal.* 69. 7. And that their very rejection of him for his meanenesse and meeknesse proveth him to be Christ *Psal.* 118. 22. *Act.* 4. 11. It is reported of *Agessilaus*, that comming to help the king of Egypt in his distresse, he was despised by the Egyptians, because of the plainenesse of his person, and the homelinessse of his attire: for they thought that they should see the king of Sparta such an one, as the king of Persia was, bravely habited, and pompously attended. Semblably the Jewes expect a Christ like to one of the mighty Monarches of the earth: and they are strongly possist with the fond conceit of an earthly kingdome. Hence, when they saw Mahomet arising in such power, they were straight ready to cry him up for their Messiah. The rich hath many friends, saith Solomon, but the poor is hated, or slighted, even of his own neighbour *Prov.* 14. 20. Christ came to his own: but his own received him not. When it was sometime disputed among the Romanes in the Councell using to deify great men, whether Christ having done many wonderfull works should be received into the number of the gods? the Historian saith, that they would not therefore receive him, because he preached poverty, and made choice of poor men to follow him, whom the world careth not for.

*Verse 10. And I will cut off the charret &c.* ] This is the same in effect with that of *Esay* chap. 9. 7. Of the increase of Christs government and peace there shall be no end, and chap. 2. 4. they shall beat their swords into plowshares, and their speares into pruning-hookes: nation shall not lift up sword against nation, neither shall they learne warr any more. Christ was born in the raigne of *Augustus Caesar*, then when having vanquished *Lepidus*, *Antonius*, and the rest of his enemies both at home and abroad, he set open gates of *Janus* in token of an universal peace: and reigned as Lord and Monarch of the Roman world. *Polydor Virgil* out of *Orosius* tells us, that the self-same day wherein Christ was born, *Augustus Caesar* made proclamation that no man should thenceforth give him the title of Lord, manifesting *prosignio majoris dominatus qui tum in terris ortus est*, saith he, not without a manifest preface of a greater Lord then himself then born into the world: greater 1. both for the peaceableness of his government, as here; no use of weapons or warlike engines. The weapons of our warfare are not carnal, but spiritual. 2 *Cor.* 10. 4. Christ shall bring both to Jewes and Gentiles the Gospel of peace. and the peace of the Gospel.

De invent. v. r. lib. 4. 1.

he shall speake peace unto the Heathen] peace of countrey, and peace of Conscience too: and 2. for the extent of his government, It should be as large as the world, a Catholike kingdome.

his dominion shall be from Sea to Sea] From the red Sea to the Mediterranean Sea, or the Sea of Palestina: for these two seas were the bounds of the land of Canaan *Num.* 23. 31. for the Jewes scarce knew any other sea but these two. And the Prophet here alludeth to the times of *Solomons* reigne, as appears by *Psal.* 72. 8. He shall have dominion also from sea to sea: and from the river unto the ends of the earth: that is, from Euphrates to the utmost bounds of the holy land, which by a common custome of speech are put for the utmost quarters of the world.

*Verse 11. As for thee also*] O daughter of Sion, O my Church: not, O Christ the king of the church, as the Greek and Latine fathers, and after them the Popish commentators will needs have it; the better to establish their Chimera of *Limbus Patrum* Christ here, by an Apostrophe (an ordinary figure) or keeping back something unspeaken through earnestnesse of affection, bespeaks his people in this sort: *E iam tu*, As for thee also, I will surely impart unto thee the benefits of that my kingdome, as I have already begun to do in delivering you out of that waterlesse pit, that dirty dungeon of the Babylonish thraldome.

by the blood of thy covenant] by the blood of Christ figured, by the blood that was sprinkled upon the people *Exod.* 24. 8. *Psal.* 74. 20. *Heb.* 13. 20. and by vertue of the Covenant confirmed thereby.

I have sent forth thy prisoners] I have enlarged thy captives.

Gen. 37. 24.  
Ier. 38. 6.

out of the pit wherein is no water] but mud only, as in *Iosephs* pit, and *Ieremies* dungeon. The Saints have temporall deliverances also by vertue of the covenant: and if any of Christs subjects fall into desperate distresses and deadly dangers, yet they are prisoners of hope: and may look for deliverance by the blood of the covenant.

Psal. 9. 18.

Verse 12. Turne to the strong hold] i. e. to Christ the rock of ages *Isa.* 26. 4. the hope of Israel *Ier.* 17. 13. the expectation of all the ends of the earth. *Luke* 2. 25, 38. Or, to the Promise, that strong tower, whereunto the righteous run and are safe: that are *Christi munissima*, as *Cyrril* here saith, strong hold of Christ. Thou art my shield, saith *David*, I trust in thy word *Psal.* 119. 114. And againe, Remember thy word to thy servant wherein thou hast caused me to trust, Verse 49. When yong *Ioash* was sought for to the chambers by his murderous grandmother *Athaliah*, he was hid in the house of the Lord for six years. But whence was this safety? Even from the faithfull promise of God 2 *Chron.* 23. 3. Behold the kings son must raigne, as the Lord had said of the sons of *David*, that he should never want a man to raigne after him. Hence *Psal.* 91. 4. his faithfulness and his truth shall be thy shield and buckler. Under this shield, and within this strong-hold of the promises God had made them in the foregoing verses, these prisoners of hope, these heires of the promises, were to shroud and secure themselves amidst those dangers and distresses as encompassed them on every side. And that they might know that the needy should not alwayes be forgotten, the expectation of the poor should not perish for ever, here's a precious promise of present comfort.

even to day do I declare that I will render double unto thee] Though you be now at never so great an under, yet I do make an open promise unto you, *verbum non solum disertis sed & exercitiis*, I do assure you in the word of truth, that I will render unto thee thou poor soule that liest panting under the present pressure, double, that is, life and liberty, saith *Theodoret*: Grace and Glory, saith *Lyra*: Or double to what thou hopest, I will be better to thee then thy hopes, saith *Hierom*: Or double, that is, multiplied mercy; but especially Christ, who is called the Gift of God by an excellency *Iob.* 4. 10. the Benefit 1. *Tim.* 6. 2. that which shall abundantly countervaille all crosses and miseries *Mar.* 10. 30. *Iob* had all doubled to him. *Valentinian* had the Empire, *Q. Elisabeth* the Crown. God will be to his *Hannab's*, better then ten children.

Psal. 45. 5.

Verse 13. When I have bent Judah for me] God himself did the work though by the sons of Zion, as his instruments whom he used, and prospered against the sons of Greece, that is the successours of *Alexander* the Great, who led them out of Greece against the power of Persia, and who seizing upon Egypt and Syria, cruelt and ground the poor Jews betwixt them, as betwixt two millstones. This Prophecie was fulfilled in the *Maccabees*: but may have on eye to the Apostles, who were some of them of Judah, some of Ephraim; that is, of the ten tribes, as of Zebulon, Nephthali &c. these Christ used as bowes and arrowes in the hand of a mighty man, whereby the people fell under him; the sons of Greece especially, where so many famous churches were planted, as appeares by the *Acts* and the *Revelation*, See *Rev.* 6. 2. with the N. re.

2 Cor. 10.  
1 Cor. 15.

and made thee as the sword of a mighty man] given thee both armes, and an arme to wield them. For it is God that strengtheneth and weakeneth the armes of either party in battel *Ezek.* 30. 24. It is he also that rendreth the weapons vaine or prosperous *Isa.* 54. ult. *Ier.* 50. 9. This *Judas Maccabeus* well understood: and therefore had his name from the capitall letters of this motto written in his Ensigne, *Mi camoca belohim Jehovah*, who is like thee O Lord among the Gods? St. Paul also that conquered so many countries, and brought in the spoiles of so many soules to God ( whence the change of his name from *Saul* to *Paul*, as some think, from *Sergius Paulus* the Proconsul, whom he converted to the faith *Act.* 13. 9. ) The weapons of our warfare, saith He, are mighty through God to the casting down of strong-holds. Not I, but the grace of God that is with me &c. And ye men of Israel, why look ye so earnestly upon us, saith *Peter*, as if by our own power or holiness &c. *Act.* 3. 12.

Verse 14. And the Lord shall be seen over them] shall be conspicuous amongst them: he shall appeare for them in the high places of the field, he shall make bare

bare his arm, and bathe his sword in blood. How many do you reckon me at? said *Antigonus* to his souldiers, when they feared the multitudes of their enemies. May not God say so much more to his? Hath ever any waxed fierce against him and prospered? If he but arise onely, his enemies shall be scattered; and those that hate him shall flee before him.

Psal. 68. 1.

*his arrow shall go forth with the lightening* ] Here the former matter is illustrated by many lofty tropes and allusions, either to those ancient deliverances at the red-sea, and against the Canaanites, and Philistines, by thunders, lightening, and tempest, or else, as *Calvin* rather thinks to the terrible delivery of the Law, with thunderings and lightnings, and sound of trumpets, to the great amazements of the people, inasmuch as *Moses* himself said, I exceedingly fear and quake. He confers *Habak. 3. 3, 4, 5.* and further alledgeth, that *Teman* here rendred the South, was the same with *Sinai*, and lies South from Judæa. Lightening, thunder, and whirl-winds are a part of Gods Armies, which he can draw forth at his pleasure against his enemies. Such things as these fell out oft-times in the warres of the Maccabees. And how the Lord mightily assisted his Apostles, whose arrowes went forth as the lightening, swiftly, suddenly, irresistibly, and whose thunder gave a loud alarm to all Nations, I need not relate.

*Verse 15. The Lord of hosts shall defend them* ] Heb. *shall hold his buckler over them*, which none can strike thorow.

*Paulum quiescunque lego, non verba mihi audire videor sed tonitruum.*

*and they shall devour* ] sc. their enemies, that till then did eat up Gods people as they eat bread, *Psal. 14. 5.*

*and subdue with sling-stones* ] with weak means, as *David* did *Goliath*.

*and they shall drink and make a noise* ] *Tumultuabuntur quasi temulenti*, 'Tis a Catechresis signifying the very great destruction of their enemies: so that they might be even drunk with their blood, if they had any mind to it: the tongues of their dogges should be dipped therein, as *Psal. 68. 23, 24.*

*and they shall be filled like bowls, &c.* ] that held the blood of the sacrifices.

*and as the corners of the altar* ] which were all besprinkled with the blood of the sacrifices. *A Lapide* applies all this to those heavenly Conquerours, and more, that is, *Triumphers*, the Apostles and Martyrs.

*Verse 16. And the Lord their God shall save them* ] Not defend them onely as Lord of Hosts, *verse 15.* but as a further favour, save them as their God in Covenant with them.

*as the flock of his people* ] rescuing them as *David* did his lamb from the lion and bear, and tending them continually.

*as the stones of a crown* ] Costly and precious, or Monumentall-stones, with crowns on the top, and set up for Trophies.

*Verse 17. For how great is his goodnesse* ] He shuts up all with this sweet Epiphonema, or exclamation, admiring the singular goodnesse of God to his people in all the former particulars: and yet promising them Abundance of outward necessities, even to an honest affluence: they should have store of corn and wine; so much as should make them succulent and vigorous, full of sappe and good humours. Provided, that first they content not themselves with the naturall use of the creature, but tast how good the Lord is. And next, that they put this promise into suit by their prayers, as *chap. 10. 1.*

## CHAP. X.

*Verse 1. ASK you of the Lord rain* ] Ask it and have it: Open your mouthes wide, and he will fill them. Seek yee the Lord till he come, and rain righteousness upon you: Surely as the Sunne draws up vapours from the earth and sea, not to retain them, but to return them: and as thin vapours come down again in thick showers of rain: So God calls for our prayers, for our profit: and does for us exceeding abundantly above all that we ask or think, *Ephes. 3. 20.* Ask we must, *Ezek. 36. 37.* Prayer is an indispensible duty. Our Saviour taught his disciples to pray. He himself was to ask of his Father, and then he should have the

Hof. 10. 12.

Heathen



Heathen for his inheritance, and the uttermost parts of the earth for his possession, *Psal.* 2. 8. He could have had presently twelve legions of Angels to rescue him: but then he was to send to heaven for them by prayer, *Mat.* 26. 53. *I came for thy words*, that is, for thy prayers sake, saith the Angel to *Daniel*. As well as God loved him, he looked to hear from him, *Dan.* 10. 11, 12. for he will grace his own Ordinances, and make his people know both their distance and dependance.

Joel 1. 10, 11,  
&c. 17, 19, &c.

• *Rain in the time of the latter rain* ] Rain is the flux of a moist cloud; which being dissolved by little and little, by the heat of the Sun, lets down rain by drops out of the middle region of the air. This, if it come right in due time and measure, it maketh much for the fattening of the earth, *Psal.* 65. 11. laying the heat, nourishing the herb and tree, *Esay* 44. 14. refreshing all creatures, grasse, fruits, &c. *Lev.* 26. 4. *Jam.* 5. 18. *Esay* 30. 23. So if otherwise, it proves a great punishment, *Joel* 1. Great expectation there was in Judæa and those Eastern parts of the former and the latter rain. That, fell in the seed-time about Autumne: this, in the Spring-tide, causing the corn to ear, and kearn before harvest. Both were to be sought of God alone. For are there any among the vanities of the Gentiles that can cause rain? or can the heaven give showres? No, no; These come by a divine decree, *Job* 28. 26. God prepares rain, *Psal.* 147. 8. he dispenseth it in number, weight, and measure, *Job* 28. 25. not a drop falls in vain, or in a wrong place: he also with-holds it when, and where he thinks good, *Amos* 4. 7. The Egyptians used in a profane mockery, to tell other Nations, that if God should forget to rain, they might all chance to starve for it. The rain they thought was of God, but not their river: which therefore God threateneth to dry up, *Ezek.* 29. 3, 9. *Esay* 19. 5, 6. as also he did (as both *Seneca* and *Ovid* testifie) in the raigne of *Cleopatra*. The creatures at best are but broken cisterns. Not fountains, but cisterns onely; and those broken too; there's no trusting to them: they were never true to those that trusted them.

Nat. quæst. lib.  
4. cap. 2.  
Art. am. l. 1.  
Jer. 2. 13.

So the Lord shall make bright clouds ] *Nubes cursitantes*, thin clouds, that flie swiftly in the air, most commonly before and after very rainy weather. *R. Salomon* interprets the word here used, not lightnings, which yet are signes and fore-runners of rain, *Psal.* 135. 7. *Ier.* 10. 13. but clouds bringing rain. Clouds are nothing else but vapours thickened in the middle region of the air, by the cold invironing and driving them together: that they may be as so many heavenly bottles holding water, to be seasonably distilled. How they are upheld, and why they fall here, and now, and by drops, not by spouts (sith they are vessels as thin as the liquor contained in them) we know not, and wonder.

Ecclef. 12. 2.  
Esay 45. 19.

and give them showres of rain ] Heb. *rain, rain*, that is, plentiful rain upon his inheritance: the clouds shall return after the rain, and as one showre is unburthened, another shall be brewed. God scorns to say to the seed of *Jacob*, *Sick ye me in vain*: or that any of his suitours should go sad away, for want of an answer. *David* asked him for life: and God gave him more, even length of dayes for ever and ever, *Psal.* 21. 4. Many came to Christ for cure of their bodies, he cured them on both sides: and was better to them then their prayers. *Gebezi* asked *Naaman* for a talent of silver: nay, take two, said he: and he pressed it upon him. So saith God to his, Ask and spare not, that your joy may be full. Ye are not straitened in me, but ye are straitened in your own bowels. Ye have not, because ye ask not: and he is worthy to want it, that may have it for asking onely.

to every one grasse ] Grasse for the cattle, and corn for the food of man, as the Chaldee expounds it.

Esay 36. 17.

Verse 2. For the idols have spoken vanity ] *q. d.* Therefore ask good things at Gods hands, as rain, food, and all necessary provision: because Idols and sooth-fayers cannot help you to these things. If they promise you (as they will) beleeve them not: for they lie as fast, as once *Rabshakeb* did for his Master: when he promised the people a land of corn and wine, a land of bread and vineyards. And they will finally serve you, as *Abshaloms* mule served her Master: whom she left at his greatest need, to hang betwixt heaven and earth, as rejected of both. Lo such are all creature-comforts golden delusions, lying vanities, apples of Sodom, *nec vera, nec vestra*, the fashion of this world, saith *Paul*; the phantasies of mens brain, saith *Luke*, *Act.* 25. 23. the semblances and empty shews of good, without any reality,

1 Cor. 7. 31.

or

or solid consistency, saith *Solomon* often. They are, saith our Prophet here, a wicked deceit, and cosinage. An arrant lie, a false dream, a vain or empty comfort that utterly deceiveth a mans confidence, and maketh him, in the fulnesse of his conceited *Insufficiencie*, to be in *straights*. These here for instance: viz. the Jews that had been carried captives as a flock without a guide, sheep without a shepherd, and yet had not (till after some while at least) abrenounced their Idols, *Ier.* 44. 22. *Ezek.* 9.

*therefore they went their way as a flock*] Driven by the butcher to the slaughter-house. Idolatry is a land-defolating sin: as besides these Jews (the more ingenuous of them at this day confesse, that in all their punishments there is still an ounce of the golden-calf made by them in the wildernesse) the Greek Church was undone by it. The worshipping of Images they defended with tooth and nail (as they say) and established it in the second Councell of *Nice*; not long before the Turk took *Nice*, and made it the seat of his Empire, in opposition to *Constantinople*, which at length he took also; and brought in Mahometisme, that foul impiety, which quickly over-spread the whole East and South, like as Popish Idolatry did the West and North. But this *iniquity will be their ruine*. Babylon the great is fallen, is fallen. She hath fallen culpably, she shall therefore fall penally. And why? *She is become the habitation of devils*, that is, of idols. See *Rev.* 9. 20. *I Cor.* 10. 20.

*Verse 3. Mine anger was kindled against the shepherds*] *Pastores Impositores*: the greedy priests, and false prophets main causes of the captivity: because through their default, there was no knowledge nor fear of God in the land, *Esay* 5. 13. *Hof.* 4. 6, 7. See *Ier.* 23. 1. *Ezek.* 34. 1.

*and I punished the goats*] The Grandees and Governours, temporall and Ecclesiasticall. See *Ezek.* 34. 17. They should have been as the *hee-goats* before the flock, *Ier.* 50. 8. worthy Guides to God. But they were goats in another sense, unruly, and nasty, and lascivious (as those two filthy fellows for instance, whom for their adultery the king of Babylon roasted in the fire, *Ier.* 29. 22.) and such as begat kids of their own kind, men of their own make, and went before them in wickednesse, as the goats lead the flocks.

*for the Lord of hosts*] Better to read it, *but the Lord of hosts*, &c. And this is spoken for the comfort of those that called upon God, and abhorred Idols, and Idol-shepherds, that were in speciall covenant with him, and therefore owned by him, as his flock, or peculiar charge. Now, to such he promiseth to feed them as his sheep, and to furnish them as his horse for service, his goodly warre-horse, mainly respected by his Master, as *Bucephalus* was by *Alexander*. This may in part be understood of the *Maccabees* victories: but principally of the Apostles, those *white horses*, upon which they rode thorow the world, conquering and to conquer, *Rev.* 6. 2. Saint *Paul* is fitly compared to that war-horse in *Iob*, chap. 39. 20. whose neck is clothed with thunder, and the glory of his nostrils is terrible. He mocketh at fear, and turneth not back from the sword. He goeth on to meet the armed man, and swalloweth the ground with fiercenesse, and rage, &c.

*Verse 4. Out of him came forth the corner*] *Angulus*, not *Angelus* as some Vulgar Latine translations have it: and *A Lapid* justly finds fault with it. A like fault *Surius* and *Caranza* (his fellow-popelings) are content to wink at, nay to defend in the Laodicene Councell, because it makes for their Angel-worship. For whereas the Councell truely saith, *Οὐ δὲ ἡ χριστιανὸς Ἀγγέλους ἀνομαζέειν*, Christians must not pray to Angels. They make the words to be *Non oportet Christianos ad angulos congregationes facere*. Christians ought not hold their meetings in corners; and they make the title say, the same thing. But is this fair dealing, thus to falsifie antiquity for their own ends, and to maintain their own errors? As for the Text.

*Out of him came forth, &c.*] That is, Out of Judah shall be had all things necessary, both at home (and here the Prophet proceeds from the foundation to the nails, or fastening of the house together) and abroad: both for the mastering of the enemy by the Battle-bowe, &c. and the making of him tributary: for

*Out of him shall come every exaltour*] *sc.* Of homage and tribute, as the fruit of their victory. *Danans* sencereth it thus. Out of Judah shall go every oppressour which did vex his people before, God driving him forth.

*Verse 5.*

Ruth. 2. 11.

Plutarch

*Verse 5. And they shall be as mighty men*] Or, as *Giants*, as *Gabriels*, they shall be strong in the Lord; and in the power of his might, they shall do worthily in Ephrath, and be famous in Bethlehem: *their bow shall abide in strength, and the armes of their hands be made strong, by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel. Gen. 49. 24.* If it could be said of *Mithridates*, a meer Atheist, that he never wanted any courage nor counsel; how much of Gods warriors, such as *Judas Maccabeus*, especially *Messiah the Prince*, who treads down his enemies as the mire of the streets, setting his feet in their necks and making them to be found liars unto him, that is to yeeld him at least a forced and fained subjection.

*and they shall fight because the Lord is with them*] This is enough to make them fight up to the knees in blood, that they have God to stand by them: not onely as a spectatour, or *Agonotheta* (though that's somewhat: dogs and other baser creatures will fight lustily when their masters are by, and do let them on) but as a *Captain of the Lords Hosts*, as Christ is called, and a Coadjutor, a Champion, a man of war *Exod. 15. 3.* Yea, he alone is a whole army of men, he is *Van and Reire both, Isai. 52. 12.* The shields of the earth belong to him, the *Militia* of the world is his *Psal. 47. 9.* he hath *magneleh cheloth* and *matteh cheloth*, as the Rabbins well observe, armies both above, and beneath, as his horse and foot to fight for his people.

*and the riders on horses shall be confounded*] As they were in the conquest of Canaan, where the enemies had horses and chariots, when the Israelites had neither, as *Origen* observeth: and as they were in all *Dauids* wars, and the rest of the victorious kings of Israel, who according to the Law *Deut. 17. 16.* made no use of horses (but said *An horse is but a vain thing for battel &c. God takes no delight in the streng. h of an horse*) and ever fought on foot with singular successe. So did the Maccabees, *Zisca*, and after him the Bohemians, the English in France at the battle of *Spurres* (to the battle of *Terwin* was called in *Henry* the eighth his time, from the French posting away to save their lives.)

Spied. 1000.

A Lapide

*Verse 6. And I will strengthen the house of Judah*] *Robustos, ac quasi Gabri- eles efficiam.* See *Chap. 12. 8. Esay 10. 34.* See *verse 5.* of this chapter. The Saints shall be strengthened with all might according to his glorious power, *Col. 1. 11.* at the Resurrection especially, when Christ shall change their vile bodies, and make them like unto his glorious body in strength, agility, beauty &c. The bodies of the Saints, saith *Luther*, shall have that power as to toss the greatest mountains in the world like a ball. *Anselme* saith such, as they shall be able to shake the whole earth at their pleasure. Our Saviour saith, that they shall be as the Angels of God *Luk. 20. 36.* more like spirits then bodies, while they are here, *In quiet and confidence is their strength Esay 30. 15.* and again in the same chapter *verse 7.* their strength is to sit still. They expected much strength from Egypt: but the Prophet tells them that by sitting still and waiting for the salvation of God by faith, they shall have an Egypt, and better, out of weaknesse they should be made strong, *was valiant in fight, turn to flight the armies of the aliens*, as the Maccabees did, and as *Michael* and his Angels *Rev. 12.* the noble Army of the Apostles, who were more then Conquerours: and Martyrs who tired their tormentours and laughed at their cruelty: the valour of the patients, the savagenesse of the persecutours strove together; till both exceeding nature and belief, bred wonder and astonishment in beholders and readers. These were those lion-like men of the tribe of Judah that took the kingdom by violence. Judah which signifieth the Confessor, had the kingdom, as *Levi* had the Priest-hood, both forfeited by *Reuben* who was weak as water. *Gen. 49.*

Heb. 11. 34.

*and I will save the house of Joseph*] that is, *Ephraim*, but for the ten tribes, whom God here promiseth to save, not to bring back, saith the Geneva-Note on *Ver. 9.* But others there are that gather from these words and these that follow, that God will not onely preserve them, but reduce and resettle them in their own cuntry, yea, and multiply them so abundantly, as that their cuntry shall not be able to hold them *Verse 10.* Whence cometh *Ashurs* and *Egypt*s subjection to Christ; that is, all the tract of the East, and of the South *verse 11.* and their perpetual establishment in the faith.

Verse 12.



Verse 6. *And I will bring them again to place them*] I will place them in their houses as *Hof. 11. 11.* The Sept. render it, I will cause them to dwell. The Caldee הושיבתי  
וְשָׁבָה  
שָׁבָה *compof.*  
 I will gather together their captivity. Some special mercy is assured them by this special word of a mixt conjugation.

*for I have mercy upon them*] Heres a double cause alledged, of these so great and gracious promises: and both excluding works. First Gods mere mercy. Secondly his Election of grace, *for I am the Lord their God.* This latter is the cause of the former: for God chose his people for his love, and then loveth them for his choice. The effects of which love are here set down. 1. That he heareth their prayers, *I will hear them.* 2. That he reaccepteth and restoreth them in Christ, as if they had never offended against him. *They shall be as though I had not cast them off.* That was a cutting speech, and far worse then their captivity *Jer. 16. 13.* When God not onely threateneth to cast them out of their countrey into a strange land, but that there *he would shew them no favour.* Here he promiseth to pity them; and then they must needs think deliverance was at next door by.

*and they shall be as though I had not cast them off*] And this the sooner, and the rather, because they called them out-casts, saying, *This is Zion whom no man seeketh after Jer. 30. 17.* The Jewish Nation, saith Tully, shew how God regards them that have been so oft overcome, viz. by *N. buchad-nezzar, Pompey &c.* God therefore promiseth to provide for his own great name, by being fully reconciled to his poor people, whom the world looked upon as abjects.

*for I am the Lord their God* And if I should not see to their safety, it would much reflect upon me. This David well knew; and therefore prayes thus, *I am thine, Lord, save me.* Psal. 110.

*and will hear them, Or, I will speak with them*: speak to their hearts. It is no more, saith One, then if a man were in a fair dining-room with much good company, and there is some special friend whom he loveth dearly, that calleth him aside to speak in private of businesse, that neerly concerneth him: and though he go into a worse room, yet he is well enough pleased. So if God, in losse of friends, houses, countrey, comforts whatsoever, will *speak with us*, will answer us, the losse will be easily made up. *Philip Lamgrave* of Hesse being a long time prisoner under *Charles 5.* was demanded what upheld him all that time? He answered, that he had felt the favour of God, and the Divine consolations of the Martyrs. There be Divine comforts that are felt onely under the crosse. I will bring her into the wilderness, and there speak to her heart *Hof. 2. 13.* Israel was never so royally provided for, with Manna, Quails, and other cates, as when they were in the wilderness. The crosse is anointed with comfort, which makes it not onely light, but sweet: not onely not troublesome and importable, but desirable and delightful, saith *Bernard.* Thy presence O Lord made the very gridiron sweet to *Lawrence*, saith another; How easily can God make up our losses and breaches?

Verse 7. *And they of Ephraim shall be as a mighty man*] The same again, and in the same words, for more assurance; because the return of the ten Tribes might seem a thing more incredible, *Erant enim quasi putridum cadaver* saith *Calvin* here: they were as rotten carcases, and they had obiter onely heard of these promises; as if some grain of seed should be dropt by the high-way-side: for they were now as aliens from the Common-wealth of Israel.

*and their heart shall rejoyce as through wine*] Which naturally exhilarateth *Psal. 104. 15.* and is called by *Plato* one of the Mitigaters of humane misery See *Prov. 31. 6.* with the Note. Some nations use to drink wine freely before they enter the battel to make them undaunted. Some think here may be an allusion to such a custom. I should rather understand it of that generous wine of the spirit *Eph. 5. 18.* MILITANTINE

*yea, their children shall see it*] Therefore they were not to antedate the promises, but to wait the accomplishment which should certainly be, if not to them, yet to theirs after them, even a full restauration in due season.

Verse 8. *I will hiss for them and gather them*] As a shepherd hisseth or whistleth for his flock. See *Judg. 5. 16.* where it should not be translated the *bleatings* of the flocks, but the *hissings* or *whistlings* of the shepherds to their flocks, when they would get them together. God, who hath all creatures at his beck and check, can

can easily bring back his banished, gather together his dispersed with a turn of a hand *Zech.* 13. 7. with a blast of his mouth, as here : as if any offer to oppose him herein, he can blow them to destruction *Iob.* 4. 9. He can frown them to death *Psal.* 80. 16. He can crush them between his fingers, as men do a moth *Psal.* 39. 11. and crumble them to crattle *Psal.* 146. 4. Like sheep they are laid in the grave, death shall feed on them : and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. *Psal.* 49. 14.

*For I have redeemed them*] I have in part, and that's a pledge of the whole ; my hands also shall finish it, as *Chap.* 4. 9. God doth not his work to the halves ; neither must we : but if he shall be *All in All* unto us, we must be *altogether His*, *Cant.* 2. 16. His is a covenant of mercy, ours of obedience : which must be therefore *full and final*, as Christ hath obtained for us an entire, and everlasting redemption. *Heb.* 9. 12.

*and they shall increase as they have increased*] By vertue of that promise to *Abraham* *Gen.* 13. 16. I will multiply thy seed as the dust of the earth : and *Gen.* 15. 5. as the stars of heaven. This promise was not presently fulfilled ; for when they came into Egypt they were but seventy souls of them. But under the Egyptian servitude, they increased abundantly *Exod.* 1. 7. they *spawned* (as the word signifies) and bred swiftly : so that they went thence 600000. strong. *Exod.* 12. 37. So that they soon became a mighty and populous nation *Deut.* 26. 5. Judea was not above 200 miles long, and 50. miles broad : not near the half of England by much ; yet what huge armies had they, when the two tribes and the other ten met in the field, one against another ? And even at this day (whatever is become of the ten tribes : whether they be in China, or America) the Jews are a very great and numerous people. It is thought that there is not any one nation under heaven so great in number as that is, if the dispersed Jews might all be gathered together into one place : And who knows what we may (some of us) yet live to see ? The late *Clavis Apocalyptica* promisseth great matters to fall out within these three or four yeers.

*Verse 9. And I will sow them among the people*] Scatter them indeed, but for an excellent purpose, that they may bring forth fruit to God : and be a blessed means of bringing in the fulnesse of the Gentiles harvest. Some kinde of the knowledge of God was diffused by the Jews wherever they came : and when at length the Gospel was preached by the Apostles, they first dealt with the Jews (who had their Synagogues in all places) as it was necessary *Act.* 13. 46. that as they had been the onely people of God, so now they might be the first invited guests. This invitation when they put from them, and so judged themselves unworthy of eternal life, what remained but that the halt and the blinde Gentiles should be fetcht in from the high wayes and hedges, that so Gods house might be full. So then their dispersion was a *semination* : and their exile opened a gate for the Gospel. Hence also it is called *σπέρμα* a dissemination, or scattering : as when a man soweth seed abroad. *1 Pet.* 1. 1. *Iam.* 1. 1.

*and they shall remember me in far countries*] Saint Paul testifieth that the twelve tribes instantly served God day and night *Act.* 26. 7. a great deal better, doubtlesse, then they do at this day ; being as reverend in their Synagogues, as grammar-boys are at school when their Master is absent, saith an eye witness.

*and they shall live with their children, and turn again*] They or their posterity shall. Gods promises bear a long date many times, and the beleiving Hebrews are told that they had need of patience, or tolerance : that after they had done the will of God, and suffered it too, if need be, they might receive the promise. *Heb.* 10. 36. And they are further exhorted to *run with patience* the race that is set before them : wherein he that beleeveth maketh not hast, but can wait and wait for what he wisheth, till God please : being desirous rather that God may be glorified then himself gratified, if both may stand together.

*Verse 10. I will bring them again also out of the land of Egypt*] whither they fled for fear of the Babylonians *Ier.* 44. and where it seems they became a mighty people, if that be true which *Iosephus* writeth, viz. that *Ptolome Philadelph* sent back

Spec. Europ.

1770/1771

Heb. 12. 1.

Antiq. l. 11.  
Chap. 2.

on hundred and twenty thousand of them into Judea, and by that royall beneficence obtained the seventy Seniors to be sent by Eleazar the High-priest, for the translating of the Hebrew Bible into Greek. His successor Ptolemaeus Lathyrus was nothing so courteous: for he slew 30000. of them with unheard-of cruelty: and made the living devour the dead.

Gualther: pra-  
lat. in Com. in  
Mare.

and gather them out of Assyria] whither the ten tribes were carried captive, and scattered all abroad through the one hundred twenty and seven provinces, as Haman suggested to the king *Esth.* 3. 8.

and I will bring them into the land of Gilead and Lebanon] that is, into Judea (the bounds whereof were *Lebanus* and *Gilead*) a figure of the Church, that land of delights. See *Cant.* 4. 1, 8. Gods *Hephzibah* *Isa.* 62. 4: O *praclarum illam diculam*? when shall it once be? The comfort is, God can make a nation conceive and bring forth, both in one day *Esay* 66. 8. O pray, pray, pray, as *Psal.* 14. 7. and as the poor Jews pray at this day, *Let thy kingdome come speedily, and even in our dayes.*

Bimberal  
bejamen.

Transiens per  
mare angustias.

Verse 11. And he shall passe thorough the sea &c.] who shall? The people for want of room, saith *Junius*: they shall enlarge their quarters into Egypt, Assyria and other nations subduing them to Christ. God shall (say others, and I think better) he shall fright the sea, and miraculously deliver his people, as once he did at the red sea, which threatened to swallow them, but God made it to preserve them. He will remove all rubs and *Remora's*, all obstacles and impediments: Neither Egypt, nor Assyria shall be able to hinder what God will have done. See *Isa.* 11. 15. The misunderstanding of this and the like texts to this, might haply occasion that unhappinesse that befell the Jews in *Creet Anno* 434. The devill under the name of *Moses* (whom he personated) perwaded those poor creatures, that he was sent from God, to bring them home againe to their own country. This they soon beleevd (as they are wondrous apt to work themselves into the foolcs paradise of a sublime dotage) and leaving all their good to others, followed this seducer (who had spent a whole yeer in travelling over the countrey for the purpose) together with their wives and children to the top of a steep rock that hung over the sea. Thither when they were come, this *mock-Moses* commanded them to wrap their heads in their upper garments, and so to throw themselves from the rock toward the sea, assuring them of a safe passage. They readily obeyed him: and in that sort perished a great many of them. And more had followed, but that (as God would have it) some Christian fishermen, being there at that instant, took up some of them as they were floating upon the waves, and ready to perish: who afterwards returning to the rest of the Jews, told them how they had been cheated, and how narrowly they had escaped: whereupon they being all enraged (as they had reason) fought for this Seducer to put him to death. But when he could not possibly be found any where, they soon concluded that it was the very devill that old *man-slayer*: and diverse of them, moved by this calamity, became Christians. The Jews generally beleevd that their *Messias* when he commeth shall do such miracles as *Moses* wrought at the red sea. They tell us also that in the time of the *Maccabees*, diverse Jews that had fled into Greece passed through the narrow sea of *Propontis*, that runs betwixt *Chalcedon* and *Constantinople*, to go back into their own country.

Funcc. Chron.

Hieron.  
Remig.  
Hugo.

and all the deepes of the rivers shall dry up] As once *Jordan* did before *Iosuah* and the people: and as *Rev.* 16. 12. *Euphrates* shall do before those kings of the East, which some make to be the Eastern Jews: and the drying up of *Euphrates*, to be the downfall of the Turkish Empire. Event will be the best interpreter, when all's done.

Verse 12. And I will strengthen them in the Lord] that is, in Christ the head of the Churches: for by his own strength shall no man prevaile, saith holy *Hannah* 1 *Sam.* 2. 9. and without me ye can do nothing, saith Christ the true vine, from whom we have both the bud of good desires, the blossom of good resolutions, and the fruit of good actions. Only we must fetch our strength by faith from Christ: and pray as *Esay* 51. 9. Awake, awake, put on strength, O arm of the Lord.

Ioh. 15. 5.

and they shall walk in his name] i. e. in his strength and to his glory. See that sweet promise *Isa.* 40. 29, 30, 31. See also the Note above on *verse* 6.



## CHAP. XI.

*Verse 1.* **O** Penly doors O Lebanon This chapter is no lesse *comminatory*, then the two former had been *Consolatory*. The tartnesse of the threatening maketh men best taste the sweetnesse of the Promise. Sowre and sweet make the best sawce: Promises and threatnings mingled, serve to keep the heart in the best temper. Hypocrites catch at the Promises, as children do at sweet-meats: and stuff themselves therewith a pillow as it were, that they may sin more securely. Here therefore they are given to understand, that God will to be mercifull to the penitent, as that he will by no meanes cleare the guilty. That's the last letter in Gods name *Exod.* 34. 7. and must never be forgotten. It is fit the wicked should be forewarned of their danger; and the godly forearmed. This chapter hangs over Jerusalem as that blazing-starr in the form of a bloody sword is said to have done for a whole yeeres-space, a little before that last destruction of it, that is here foretold five hundred yeeres before it fell out.

*openly doors O Lebanon*] i. e. lay open thou thy self to utter ruine; for it is determined, and cannot be avoided. *Lebanon* was the confine of the countrey on that side, whereby the Romans made their first irruption, as by an inlet. *Doors* or gates are attributed to this Forrest; because against *Lebanus* is set *Antilibanus*, another mountain; which is joyned unto it as it were with a certain wall: so that these were and are narrow passages and gates kept sometimes of the kings of Persia by a speciall officer, *Neb.* 2. 8. and fortified by nature: yet not so strongly, but that the Romanes brake in this way, and much waited the Forrest, to employ the trees for the besieging of Jerusalem; as *Esay* 14. 8. The Chaldee Paraphrast by *Lebanon* here understandeth the Temple, which was built of the Cedars of *Lebanon*: and *Ezech.* 17. 3. *Lebanon* is put for Jerusalem: which also had in it that house of the Forrest of *Lebanon*, built by *Solomon* 1 *King.* 7. 2. wherein he had both his throne of judgement *ver.* 7. and his armoury *chap.* 10. 17. So that by *Lebanon* may be very well meant the whole countrey of Judea: but especially the city and Temple, the iron gates whereof opened themselves of their own accord, that had not been open in seven yeeres before: and could scarce be shut by twenty men, saith *Iosephus*. This fell out not long before the city was taken by *Titus*, whereupon *Rabbi Jonathan* the son of *Zachai* cryed out, *En vatcinium Zacharia*, B. hold the Prophesie of *Zachary* fulfilled: for he foretold this, that this temple should be burnt, and that the gates thereof should first be opened.

*that the fire may devour thy Cedars*] *Warr* is as a fire, that feedeth upon the people *Isa.* 9. 19. or like as an hungry man snatcheth &c. *ver.* 20. there is in warr no measure or satiety of blood. The Greek word for warr signifieth much blood. The Hebrew word, *devouring* and eating of men, as they eat bread. The Latine *Bellum*, *à belluis*, it destroyes the Lord as well as the losell, the cedar as well as the shrub. *Tamberlaines* coach-horses were conquered kings. *Adonibezacks* dogs, seventy kings gathering crumbs under his table. Let fire come out of the bramble, and devour the Cedars of *Lebanon* *Iudg.* 9. 15. that is, Let fire come out from *Abimelech*, and devour the men of *Shechem* *ver.* 20.

*Verse 2* *Howle firree* that is, ye of lower rank: or ye meaner cityes, those daughters of Jerusalem, that felt the Romans force: *howle*, take up a loud out-cry, a doleful ditty after the manner of those that are carried captive by the enemy. *Psal.* 137. 3. For there they, that carried us away capt ve, required of us a song: and they that wasted us, *qui contumelabant nos*, that threw us on heaps (so *Tremellius* rendereth it, *conter* *Isa.* 25. 2.) or those that made us *howle* *contumelatores nostri*, (so *Schindler*) required of us mirth.

*because all the mighty are spoiled*] the magnifico's, the men of power as they are called *Psal.* 76. 5. stout hearted and every way able for strength, courage and riches; which oft take away the life of the owners, and expole them to spoile; as every man desireth to lop the tree that hath thick and large boughs and branches.

*howle*

*Howle* is here called the forest of the vintage, or the defended forest *ver.* 2.

*Lib.* 7. de bell. *Jud.* cap. 12.

R. David. *Lyra Galatin.* 1. 4. c. 8.

*Howle* is here called the forest of the vintage, or the defended forest *ver.* 2.

*Rom.* 1. 13.

*howle O ye oakes of Basban*] Ogs countrey, who only remained of the remnant of Gyants *Deut. 3. 11.* The Jews fable that he escaped in the flood, by riding astride on the Ark. By the oaks of his countrey understand, the strong and eminent. The Chaldees rendreth it *Sarrapa provinciarum*, ye provincially Governours.

*for the Forrest of the vintage*] Or the defended Forrest, viz. of Lebanon i. e. Jerusalem that seemed impregnable, but at length came down *ruit alto a culmine*, as a cedar that is felled by a *Mighty One* *Esay 10. 34.* Death hewed its way thorough a wood or Forrest of men in a minute of time from the mouth of a murdering peece, or some such warlike engine. When the sword is once sharpened, it makes a fore slaughter: it contemneth the rod *Ezek. 21. 10. q. d.* what does this filly rod do here? these lesser and lighter judgements? let me come, I'll make work amongst them: down with these oakes, down with this defended Forrest &c.

*Verse 3. There is a voice of the howling of the shepherds*] *Potentes potentior requiebuntur.* The loftinesse of man shall be bowed down: and the haughtinesse of men shall be made low: and the Lord alone shall be exalted in that day. The shepherds were grown foolish *ver. 15.* Idol-shepherds *17.* they cared for no other instruments but *forcipes & mulctram* the sheares and the milk-pail: they were become greedy dogs, which could never have enough (they were sick of the *bulimy* or *appetitus caninus*) yea they were as so many yong lions ramping and ravening, as it is here, and *Ezek. 19. 2, 3.* Both Princes and Priests were turned tyrants: and instead of feeding the people in the integrity of their hearts, and guiding them with the skillfulness of their hands, prey'd upon them and plucked the skin from off them, and their flesh from off their bones *Mic. 3. 2.*

Esay 2. 17.

Esay 56. 11.

Psal. 78. 72.

*for the pride of Iordan is spoiled*] the swelling of Iordan dried up by the Romans, as *Hierome* interprets it: Or the proud and stately palaces and possessions that the great Ones had gotten upon the banks of Iordan for fruitfulness and pleasure, as a *Lapide*: Or the numerous and proud nation of the Jews likened to the yearly overflowing of Iordan, whereof see *Iosh. 3. 15.* *Ier. 49. 19.* as *Diodate*.

*Verse 4. Thus saith the Lord my God, Feed the flock of slaughter*] so lately pulled out of the jaws of those lions *ver. 3.* with *Am. 3. 12.* and yet destined to destruction by the Romans, those *Raptores Orbis* (their former preservation being but a reservation to future mischief) for their desperate obstinacy and inconvertibleness.

*feed them*] saith God to the Prophets: for their ordinary shepherds have cast off all care of their good. Tell them what evill will betide them, unless they repent: forewarn them to flee from the wrath to come: to take course that they may escape all these things that shall come to passe. O the goodness of God to a nation so shamelessly, so lawlessly wicked! Besides himself, the Shepherd of Israel that led *Ioseph* like a flock *Psal. 80. 1.* and neglected no good office of seeking and feeding them, of handling and healing them, of washing them and watching over them &c. how carefull was he ever to raise them up seven shepherds and eight principal men, till at length he sent the man Christ Iesus who is the chief of ten thousand, the chief Shepherd as *St. Peter* calls him *1 Epist. 5. 4.* that One and only Shepherd, as *Solomon Eccles. 12. 11.* that great Shepherd of the sheep, as *Paul Heb. 13. 20.* who came to look up the lost sheep of the house of Israel, whom (to move compassion and affection) he here calleth the flock of slaughter, untill the time prefixed for their totall dispersion, by reason of their ingratitude.

Mat. 3.

Luke 21. 36.

Mic. 5. 5.

*Verse 5. Whose Possessours slay them*] slaying their skin from off them, eating their flesh, breaking their bones &c. *Mic. 3. 3.* feeding themselves, and not the flock of God *Ezek. 34. 2,* as if they had been Lords over Gods heritage *1 Pet. 5. 3.* Owners and Possessours as here, *vel precio vel premio*: and as the Pope and his *Curia Romana qua non vult ovem sine lana*, as the old Proverb was.

*and hold themselves not guilty*] *Non peccant.* They fault not themselves: they are not found guilty by others. Such an illimited power over Gods people they have.

have usurped, as if they might use them at their pleasure, and never be once questioned, or punished for the same; but scape scotfree. This was the extremity of tyranny; such as the cruell Spaniards exercise over the poor Indians: they suppose they shew the wretches great favour, when they do not, for their pleasure, whip them with cords; and day by day drop their naked bodies with burning bacon; which is one of the least cruelties they inflict upon them.

World encompassed by S. F.  
Drake 53.

and they that sell them] Sell them for slaves (whom they ought to redeem rather with their own blood) and grow rich by them: being greedy of filthy lucre, not without foule blasphemy against God, whom they entitle to their riches sacrilegiously and most theevishly gotten; whilst they say,

Psal. 22. 3.

blessed be the Lord, for I am rich] *Deo gratias*, Blessed be God is a very good saying, and was much in *Austins* mouth. But as the fountain of goodnesse will not be laden at with unwashen hands: so fair words from a foul mouth, are infinitely displeasing to him that inhabiteth the praises of Israel. Hypocrites are not unfully compared to Monks, that have the gravest countenances of all creatures; but are uncessantly doing mischief: or to the Harpies, that are said to have Virgins faces, Vultures talions. *Mel in ore, verba lactis: Fel in corde, fraus in factis*. Pharisees, under pretence of long prayers, devoured widows houses *Mat. 23. 14.* whilst their lips seemed to pray or praise God, they were but chewing and champing some sweet morsel snatcht from the flock, but sawced with the wrath of God *Job 20. 15.* See how our Saviour sets them out in their colours *Mat. 23. 15, 16, 23. &c.* Such fair professours, but foul sinners were their predecessours, *Esay 66. 5.* who when they had done evil as they could, thought to salve all by saying, *Let the Lord be glorified.* And such also are their Successours, The Pope and his followers. *Verba tua Dei plane sunt, facta vero diaboli* (said one once to Pope *Innocent* the third preaching peace but sowing discord) you speak like a God, but do like a devil: wherefore you shall receive the greater damnation. When one of our persecuting Bishops read the sentence of excommunication against a certain Martyr: and began as the usual form was, *In the name of God, Amen,* the Martyr cryed out, you begin in a wrong name. And it grew to a common proverb, *In nomine Dei incipit omne malum.* All mischief begins on that maner. *Gentilis* that impious Anti-Trinitarian gave out, that he suffered for the glory of the most High God. *Becket* the Arch-traitour pretended to submit to his Sovereign, but with this false reserve, *Salvo honore Dei.* The Swenckfeldians entituled themselves the confessours of the glory of Christ. And *Conradus Vorstius* his late monster hath *De Deo* in the front: and Atheisme and blasphemy in the text.

Ab. and Mon.

and their own shepheards pity them not] Which yet they ought to have done, had they had never so much right and reason to destroy them. A shepherd hath his name from friendly feeding: in Greek from earnest desire and love to the sheep. *David* when he was hunted from *Samuel* the Prophet, he fleeth to *Abimelech* the Priest: as one that knew Justice and Compassion should dwell in those breasts, that are consecrated to God and his people. But these shepheards through want of Gods holy fear *Iob. 6. 14.* had brawny breasts, horny heart-strings, their hearts first turned into earth and mud, did afterwards freeze into steel and adamant: cursed children they were, having their hearts exercised with covetousnesse and cruelty.

2 Pet. 2. 24.

Verse 6. For I will no more pity the inhabitants of the land] Or surely I will no more &c. A feareful sentence, written in blood, and breathing out nothing but utter destruction, *David* knew what he did, when he chose rather to fall into the hand of the Lord, then of men. For his mercies are many, and it soon repents him concerning his servants: but the tender mercies of the wicked are cruel. Those shepheards in the former verse were grievous wolves: what wonder therefore that they spared not the flock? But yet whilst God pittied them there was hope in Israel concerning this thing, as He said *Ezr. 10. 2.* whereas now that Gods soul is disjoynted from them, and his bowels shut up, desolation must needs be at every door by *Ier. 6. 8.* Be not thou a terror unto me, O Lord, said that Prophet, and then I care not, though all the world frown upon me, and set against me. But woe be to *Lo-rnamah*, the people of Gods wrath, and of his curse. I have noted before out of *Ier. 16. 13.* that Gods I will shew you no favour, was worse then I will cast you out of this land.

Prov. 12. 10.

Ab. 20. 29.

Ier. 17. 17.

I WIL



*I will deliver the men*] *Heb.* I will make them to be found, pulling them out of their starting-holes, and lurking places. Evil shall hunt the violent man to destroy him. *Psal.* 140. 11.

*every one into his neighbours hand*] As into the hang-mans hand. This was fulfilled, especially during the siege by the seditious within the walls of Jerusalem, one man proving a wolf, nay a devil to another.

*Joseph. d. bel. Jud. l. 6. cap. 2. and 4.*

*and into the hand of his king*] The Roman Emperour, who disclaimed indeed the name of a king to avoid the hatred of the people, and yet exercised the full power of kings both at home and abroad. These Jews first subdued by the Romans and reduced into a province, did afterwards rebel (though they had once in opposition to Christ cried out, we have no king but *Cesar*) and were therefore, after five moneths siege utterly ruined: For what with extremity of famine, and what with the fury of the sword, there perished in Jerusalem, and in the province adjoining, as *Eusebius* affirms about 600000. able men to bear armes. Or as *Josephus* holds, who was an eye-witnesse, and present in the war, there died 1100000. besides others taken captive, to the number of 970000.

*Joseph. anti. supra*

*and I will smite the land*] So that it hath lain, as it were bed-ridden ever since.

*Verse 7. And will I feed the flock of slaughter, even you, O poor of the flock*] Or, as *Munanus* readeth it, for you, for your sakes, O poor of the flock. *i. e.* O ye that are poor in spirit, pure in heart, my little little flock, as our Saviours expression is in *Luke*. Even for your sakes will I yet for a time spare the reprobate goates, feeding them by my Prophets, and provoking them to repentance. The word and Sacraments, and all Gods common temporal favours are, in respect of external participation, communicated to Reprobates by way of *Concomitancy* onely: because they are intermixed with the Elect. Thus tares mingled among wheat, partake of the fat of the land, and moisture of the manure, which was not intended for them.

*and I took unto me two staves*] *viz.* That I might therewith do the office of a shepherd: and yet in more then an ordinary manner. For shepherds commonly carry but one staffe, or crook: or, at most, but a staffe on their shoulders, and a rod in their hands, as *David* shews in his Pastoral *Psal.* 23. 3. But here are two staves taken: to shew, saith Mr. *Calvin*, that God would surpasse all the care and pains of men, in governing that people.

*the one I called Beauty, and the other I called Bonds*] What these two should mean, much adoe is made among Interpreters. Some are for the two Covenants: Others for the two Testaments: Others for the order of Christs preaching, sweet and mild at first, terrible and full of threatnings at last, as appeareth in *Ma.* 24. 24, 25. But what a wilde conceit was that of *Anthony* Arch-Bishop of Florence, who understood the words of *Dominick* and his Order; construing them thus: *I, that is God took unto me two staves viz. Beauty, that is, the Order of Preachers, and Bonds, that is, the Order of Minorites, who are girt with a cord?* The *Hist. Proph.* 3 tit 23. founder sort of Expositours make it to be a figure, of the two wayes which Christ useth at all times in feeding of his Church; the one by love, guiding them by his word and Spirit: the other by severity, punishing them by the cruel hand of their enemies. See *Esay* 10. 5. Thus *Vualius*, *Drudne* &c. And that this is the true sense, saith *A Lapide*, it appeareth: First, because this oracle of the Prophet is of the time to come, and not of the time past. Secondly the event, (that best interpreter of prophecies) maketh for it. For first Gods government of the common-wealth of Israel was beautiful, and gentle in the time of the Maccabees, and of Christ: and then terrible and destrutory, in the time of the Romans, of *Nero*, *Vespasian*, *Adrian* &c. Thirdly because that a little after the Prophet saith, that he brake both the staves, that is, he utterly rejected the Jews, and brought his wrath upon them to the utmost, which cannot be meant of any other time then that of Christ, and of *Titus*. Especially since (in the fourth place) the Prophet declareth *Verse* 13. that the staff of *Beauty* was broken at the death of Christ, for their unworthy selling and slaughtering of him, as if he had been some slave or base person,

*and I fed the flock*] *q. d.* I did my part by them. Thy destruction therefore is

B b b 3 of

of thy self, O Israel. England is a mighty *Animal* (saith a Politician) which can never die, except it kill it self. The same might be much more said of the Jewish Common-wealth, which *Iosephus* truly and trimly calleth a *Theocratia*, or a *God-government* for the form and first constitution of it: and *Moses* in this respect, magnifieth that nation above all other *Deut.* 4.6,7.

*Vers* 8. *Three shepheards also 1 cut off in one moneth*] That is, in a short time, I took away and displaced even by the heathen Princes, many proud princes, and Priests: such as were *Menelaus*, *Jason* the *Aristobuli*, *Hircani*, *Annas*, *Caiaphas*, and others: Or, I removed those three sorts of *shepheards* of the old Law, *viz.* Princes Prophets and Priests. Thus *Theodore* and *Varabius*. *Diodate* understands the text of the three chief Empires that had tyrannized over the people, *ver.* 6,3, and 12,10. Namely the Caldean, Persian, and Grecian Empire, which were destroyed by the Son of God, *Dan.* 2.45. But they do best in mine opinion, that by these three shepheards understand those three sects among the Jews at Christs coming in the flesh; *viz.* Pharisees, Sadduces, and Essenes: whereof, though the Pharisees were the best, and most exact for the outward observation of the Law, yet are they in the Gospel for their putid hypocrisy, first sharply taxed by our Saviour (after the Baptist) and then plainly rejected, and even sent to hell by a chain-shot of eight links of woes *Mat.* 23.

*and my soul loathed them*] Or, *was taken off from them, or was straitned for them*; because I saw that they received my grace in vain, and considered not of my care for their good. *Theodotion* and *Symmachus* render it *Anima mea exanimata est*, I am dispirited as it were, and even disheartened to do any more for them.

*and their soul also abhorred me*] And so they became *God-haters* as *Rom.* 1. 30. and therefore hateful to God *Tit.* 3. 3. *hateful as hell* (so the word imports) yea more, and worse, for hell is but an effect of Gods justice: but wickednesse is a breach of his Law. The Prophet here seemeth to allude to those murmurers in the wilderness, that disdainfully cryed out, Our soul loatheth this light bread *Num.* 21. 5. Let Gods servants take heed how they hang loose toward him: and lest, by disuse and discontinuance of a duty, there grow upon them an alienation of affection, a secret disrelishing and nauseating at that which we oughtmost deeply to affect, and duely to perform. Surely as loathing of meat and difficulty of breathing are two symptomes of a sick body: so are carelesnesse of hearing, and irksomnesse of praying two sure signes of a sick soul.

*Vers* 9. *Then said I, I will not feed you*] Now the wrath of the Lord arose against his people, so that there was no remedy, as 2 *Chron.* 36.16. Now his decree brought forth *Zeph.* 2. 2. Now he growes implacable, inexorable, peremptory. Wherein neverthelesse the Lord might very well break forth into that speech of the Heathen Emperour, when he was to passe sentence upon a malefactor, *Non nisi coactus*, I would not do this, if I could do otherwise. Christ could not tell Ierusalem without tears, that her day of grace was expired, that her destruction was determined. As a woman brings not forth without pain: as a bee stings not, till provoked: so neither doth God proceed against a sinfull people or person, till there be an absolute necessity; lest his truth and justice should be questioned and slighted. See *Ezek.* 12. 22, 23, 24, 25. *Fury is not in God*, till our sins put thunderbolts into his hands: and then, *who knoweth the power of his anger?* who can abide with everlasting burnings? If he but cast a man off as here, and relinquish the care of him, he is utterly undone. *Saul* found it so, and complaines dolefully (but without pittie) that God had forsaken him, and the Philistines were upon him: all miseries and mischief came rushing into him, as by a fluce. Let us so carry matters, that God may not abandon us: that he may not refuse to feed us, and take the charge of us as a shepheard. He yet offereth us this mercy, as *Alexandre* did those he warred against, while the lamp burned.

*that that dieth, let it die*] *viz.* of the murraine, or pestilence, *For man being in honour*, if God but blow upon him, *abideth not*, but is like the beasts that perish, *pecoribus morticinis*, saith *Tremellius* the beasts that die of the murrain. *Varabius* thinks pestilence, sword and famine, are here threatened under the names of death, of cutting off, and of devouring one another. All which befell the refractory Jews in the last siege: the history whereof will make any mans heart bleed

Deogenes  
syngon.

Dr Hall

2-j-11-107  
22-5-107  
1-8-107  
F. 12

Psal. 90. 11.  
Ez. 33. 14.

1 Sam. 28. 15.

bleed within him, that hath but the least spark of grace, or good nature. It went hard with them, when *the rest*, that the pestilence and sword had left, fell to *eating the flesh one of another*; when the mother killed and boyled the dead body of her harmlesse suckling, and eating the one half, reserved the other for another time. Behold O Lord, and consider to whom thou hast done this? saith the Prophet: Shall the women eat their fruit and children of a span long? Oh the misery, or rather mock of mans life! And oh, the venomous nature of sinne, that moves God (who is not *μωλυδωπον*, a man-hater, but delights in mercy) to deal so severely with his poor creature.

Lam. 2. 20

*Verse 10. And I took my staffe even Beauty, and cut it asunder* ] In token that he had cast off his office of shepherd, he breaks his staffe the ensigne and instrument of his office: and this in token that he had broke *his covenant which hee had made with all the people* | i. e. with all the tribes of Israel, which were as so many severall peoples, over whom God had reigned (but now rejected) and in whom He delighted more then in all the nations of the world besides. The Saints are called *All things*, Colos. 1. 20. because they are of more worth then a world of wicked men, Heb. 11. 38. And the Jews have a saying, that those seventy souls that went with Jacob into Egypt, were as much as all the seventy Nations in the world. What great account God once made of them above others, see *Esay* 43. 3, 4. *Dent.* 33. 29. But now behold they are discarded, and discovenanted: *I have broken my covenant*, and (*ver. 11.*) *it was broken in that day* ] that is, in the day that they put themselves out of my precincts, I put them out of my protection. That peace that I had granted to my people, that they should bee no more molested by any strange Nation (which was verified from the time of the Maccabees till a little before the coming of Christ) shall now be forfeited. The glory is departed, the Beauty broken in pieces, the golden head of the picture, Religion defaced, and good order banished: all things out of order both in Church and state, for so they were when Christ came to his own, and his own received him not: he found them in *Dothan*, that is, in *Desfection*, as *Ioseph* found his brethren) therefore he now disowns and disavowes them as much as once he did when they had made a golden calf. *Thy people which thou broughtest out of the land of Egypt have corrupted themselves*, saith God to *Moses*; upon whom he now fathereth them, as if he had never been in covenant with them. *Danans* upon this Text concludeth, that the Jews are now strangers from the covenant of God: and that this is hereby confirmed, for that they are without Baptisme, the seal of the covenant.

Excd. 32 7

*Verse 11. And it was broken in that day* ] When they filled up the measure of their fathers finnes, and added this to all their other evils, that they crucified the Lord of glory: the Mediatour of the new Covenant, *Heb.* 12. 24. Now they were, by an irrevocable decree, to bear their iniquities, and to know Gods breach of promise, as once was threatened to their faithlesse fathers, *Num.* 14. 24.

*and so the poor of the flock* ] i. e. the lowly and meek, the Apostles and other of *wisdomes children*, these all justified her, and glorified God when they saw his severity against their refractory countrey-men, and themselves sweetly secured and provided for at *Pella*. See the Note on *verse 7.*

Mat. 11. 19

Euseb. Hist. lib. 3. cap. 5.

*that waited upon me* ] Heb. *that observed me*, by obeying my precepts. *Pagnine* rendreth it, *Qui custodiunt me*, sc. as their most precious treasure, wherein they hold themselves very happy, and wealthy, though otherwise poor and indigent.

*Knew that it was the word of the Lord* ] Were sensible of Gods heavy displeasure upon the land; which others passed by as a common occurrence, or a chance of war. The Elect made benefit of that generall visitation: and acknowledged that the warres moved by the Romans were the effects of Gods providence, according to the ancient prophecies. This the rich and noble (whose hearts were fat as grease, *Psal.* 119. 70. *Qui animas etiam incarnaverunt*, who were desperately hard and brutish) took no notice of.

*Verse 12. If ye think good, give me my price* ] Pay me for my pains, lay mee down my shepherds wages. Is not the labourer worthy of his hire? Shall I be forced to say of you as my servant *David* of *Nabal*, that unthankfull churl; *Surely in vain have I kept all that this fellow had in the wilderness, so that nothing was missed* of.

1 Sam. 25. 21



Εἰ πλεονεί-  
χον πλεον  
ἐστίδεν.

of all that pertained unto him, and he hath requited me evil for good. If God will be Davids shepherd, David will dwell in Gods house to all perpetuity, *Psal.* 23. 1, 6. If the Lord deal bountifully with him, he will sit down and bethink himself what to render unto the Lord for all his benefits, *Psal.* 116. 7, 12. A Christian counts all that he can do for God, by way of retribution, but a little of that much he could bestow him: and thinks nothing more unbecoming himself, then to receive the grace of God in vain. His two mites of thankfulness and obedience, he daily presents: and then cries out as the poor Grecian did to the Emperour, *If I had a better present, thou shouldst be sure of it.* But Ingratitude is a grave, which receives all the bodies (the benefits) that are put into it; but will render none up again, without a miracle. Hence that passionate expostulation, *Deut.* 32. 6. Do ye thus requite the Lord, O ye foolish people and unwise? *Sic etiam stomachosè loquitur Deus hoc loco*, saith Calvin upon this text: *i. e.* So likewise doth the Lord here in high displeasure and with great animosity, or stomach bespeak his people, *Give me my wages* howsoever: or, *if not, forbear* till I fetch it, till I recover it: you shall be sure to pay then, not the debt onely, but the charges likewise: I will be paid both for my pains and patience too. In the mean space I need you not, nor care for your wages; for I am no hireling, &c.

*So they weighed for my price, thirty pieces of silver* that is, thirty shekels, or shillings. The price of a slain servants life, *Exod.* 31. 22. This they weighed, as the manner of paying money then was, *Gen.* 23. 16. *Jer.* 32. 9. But they heaved their hands very high, it seems, when they valued the Lord Christ at so vile a rate. See *Mat.* 26. 15. with the Note.

*Verse 13. Cast it unto the potter* ] *q. d.* Do they deal with me as with some sort of swineherd? Do they award me lesse then Carters wages? throw't away; let the potter take it: and let us see how many tiles he can afford us for it, to repair the roof of the Temple. Their undervaluing and vilipending of me in this sort, is not onely injurious, but contumelious: it is to turn my glory into shame; to spit in my face: or to use me as homely as Rachel did her fathers gods, which she laid among the litter, and sat upon.

*A goodly price that I was valued at of them* ] So he calleth it by an *Irony*, or a holy jeer. Poor Joseph was sold for lesse; for twenty pieces of silver, *Gen.* 37. 28. *They sold the just one for silver, and the poor for a pair of shoes*, *Amos* 2. 6. The Hebrews tell us, that of those twenty shekels, every of the ten brethren had two to buy shoes for his feet. The Jews that bought Christ for thirty pieces of silver (this goodly price) of the traytour that sold him, were themselves afterwards (by a just hand of God upon them) bought and sold thirty of them for a penny by the Romans, *ad illudendum*, saith mine Authour, for a scorn to their Nation. God loves to retaliate; and to set the scales even; mens cruelty in the one, and their reward in the other. If we be at any time under-rated by the world, (as we are sure to be; *for the world knows us not*, *1 Joh.* 3. 2.) what so great matter is it, sith Christ himself was no more set by? We must be content to passe to heaven (as he did) as concealed men. It must suffice us, that our precious faith shall be found to praise, honour, and glory at that great fair-day: when all fardles shall be opened, and our best wares exposed to publike view.

Pink R:  
Eliex. cap 38.

Hegeſipp. de  
excid. Hierosol.  
p. 680.

1 Pet. 1. 7

Mat. 27. 10

*and cast them to the potter* ] *I gave them for the potters field*, as the Lord appointed me, saith the Evangelist, expounding the Prophet, and applying the words to Christ, who is hereby also proved to be God. So true is that observation of Divines, that the old Testament is both explained and fulfilled in the New, by an happy harmony.

*in the house of the Lord* ] That thereby he might the more sharply prick the Priests: whose care it ought to have been, that God should be better prized by the people, and his service better observed.

*Verse 14. Then I cut asunder mine other staffe, even Bands* ] Or, Binders: the the bond of unity, say some: by sending a spirit of perversities among them, such as that was which made way for the ruine of Egypt, *Esay* 19. 14, 16, 17. But see for the fence hereof what is noted on *verse 7.* of this chapter. God seems to say, that he will now no more govern this people in mildnesse and clemency: nor yet exercise his shepherdly severity in saving corrections and visitations, as formerly he

## CHAPTER IV. The Trials of Zach

hee had done, but that hee had  
that  
and some of them were  
house of David, and some  
Rehoboth, besides the  
twelve thousand at the  
And in Jerusalem dwelt the children of Judah,  
and of the children of Benjamin, and Manasse,  
brotherly conjunction, and consanguinity, as well as the  
der it, or a nationall covenant. Thus God the Father made  
null: so that Ephraim shall be against Benjamin, as  
and both against Judah. Not many yeeres before Christ, coming  
two brethren Herod and Archelaus fell out, and the people  
priesthood; and called in Pompey, who subdued that country, and  
a province. And not many yeeres after Christs passing, Titus  
our utterly broke the brotherhood betweene Judah and Israel  
them, that like those priests in *Ezer*, they have forgotten  
not one another by their tribe, or family, nor yet the names  
of them that were in Spain, and are now banished out of the  
they hold to be of the tribe of Judah: and the other sort  
of the tribe of Benjamin: who in honour of the more  
with them the better, to learn the Spanish tongue, that

[illegible]

Verse 16. For lo, I will raise up a shepherd in the land. Evil the times are these.

**Red-bellied  
Magpie, or  
northern Gallus,  
Black-bellied  
Magpie, or  
southern Gallus,  
and  
Magpie**

**Disability**

**B. Z. Lurie**



100

100



KUM

in Rulers in State, and Church, see Jer. 6. 3. Nehem. 5. 18. Esay 44. 28. are set up by God for a punishment of a sinful people. See the Note on verse 13. The evil shepherd here meant, was Antichrist Epaphras, saith Theodores: Herod the Infamicide, saith Memorius: Titus and the Romans, saith a Capro: All the perverſe Priests and Princes that ruled over the Jews, after the time of this Prophecy, saith A. Lapidus: as Jason, Menelaus, 2. Alcibiades. 4. & 5. Herod, Pilate, Annas and Caiaphas, the Scribes, and Pharisees: But especially Antichrist, (according to Job 5. 43.) whose fore-runners all the former were. Of one Pope, it is said by those of his own side, that he crept upon the government of the Church as a Fox, reigned as a Wolf, and as a Dog: and is true enough of all the rest, and to them the following words do most fitly agree.

who shall not visit those that he cut off] Or, look for the thing that is lost. *Illos qui erraverunt, non quæret*, saith the Chaldee: the word signifieth, such as are hid in thickets, hang'd among thorns and briers, and there like to perish without help.

whether shall seek the young one] the tender lambs of Christ, which Peter was double-charged to feed. *Stolidam non requirit*, saith the Tigurine Translation. Lambs are silly things, very apt to straggle; and least able of any creature to find their way home again.

nor heal that that is broken] David, by leaping over the pale (as it were) of Gods precepts, brake his bones, Psal. 51. 8. and felt the fall the longest day of his life: So may any of Christs flock. The good shepherd therefore *in pera gestat augmentum*, hath his medicines ready in scrip, to apply as need requireth. Not so the Idol-shepherd, who will rather break the sound, then bind up the broken.

nor feed that that standeth still] Or, that is well underlaid, and is full of vigour: *Vasabius* rendreth it, *Eam qua resitat, non portabit*. He will not carry that which can go no further. Hitherto the negligence of these evil-shepherds. Followeth next their cruelty, and that is more then bestiall. For the ravening beasts lightly leave some foot or bone undevoured, Am. 3. 12. But these do not onely eat the flesh of the flock, and suck the fat, but barbarously tear the claws also in pieces, exercise utmost inhumanity; as it is here graphically and gallantly described.

Verse 17. *Who is the idol shepherd*] The Vulgar hath, *O pastor & idolum*, O thou shepherd and idol: thou that hast the shew onely, and semblance of a shepherd; the name, but not the thing, thou that art the ape of a shepherd, *non verus sed vana, non vivus sed pillus & fictus pastor*, that art cleped a shepherd, as an idol is a god: but shouldst be called rather a dumb-dog, a greedy-dog; a shepherd that cannot understand, Esay 56. 10. 11. a foolish shepherd, as verse 15. an *indurbit*; one that hath nothing in him of any true worth; but art vain and vile, and of no value, as this word is rendred, Job 13. 4. and 11. 17. *Va, va, va, ribi*. Christ (the great shepherd of the sheep) will surely pull off thy visour, wash off thy varnish with rivers of brimstone, brand thee for an hireling, *that leaveth the flock*] to shift, as it can, among theeves and wolves, Job. 10. 13. See the Note there.

*The sword shall be upon his arm, and upon his right eye*] i. e. The curse of God shall light upon his power, and policy, both which shall be blasted.

*his arm shall be clean dried up*] as a keck, or stick.

*and his right eye shall be utterly darkned*] Or, shrivelled up, wrinkled and dusk: as in old *tybens*. The idle and evil servant had his talent taken from him, and worthily. The barren fig-tree was cut down from cumbring. God will recover his gifts from those that misuse, or but disuse them. Away they go, as strength went from *Sampson*, wisdom from *Solomon*: they cry unto God under our abuse, who thereupon gives them the wings of an Eagle, and layes aside their owne, as so many broken vessels; causing them to be even forgotten as dead men out of mind, Psal. 31. 21. This is now especially fulfilled among the Jews, who for a long season have been without God, without a teaching Priest, and without Law, 2. Cor. 13. 3.

לִּיכֵן Per  
agnominatio-  
nem alludit ad  
מַרְדֵּכַי ver. 15

Many Pastors  
cry as He,  
Pan caries oues  
omnino ma-  
gistros. Virg.

Mat. 25. 28  
Luke 19  
Hof. 2. 9



## CHAP. XII.

*Verse 1.* **T**HE burden of the word of the Lord ] That is, a declaration of his mind and counsell for Israels comfort, and his enemies confusion. To the Israel of God it is *onus sine onere*, such a burden as the wings are to the bird, a burdenlesse burden. To the enemies, a burdensome stone, *verse 3.* heavier then the sand of the sea, *Iob 6. 3.*

For Israel ] Not, against Israel, though Calvin so taketh it: and by Israel understandeth the ten tribes, and those other captives that, loth to leave those houses they had built, and those gardens they had planted in Babylon, *Ier. 29. 5.* neglected to return to Jerusalem for fear of the Samaritans and other ill neighbours, whose ruine is therefore here foretold by three excellent similitudes, after a stately preamble, drawn 1. From the power of God, whereby he stretcheth forth the heavens, that huge expanse, as a curtain, or as a molten looking-glasse. 2. From the wisdom of God, in laying the foundation of the earth, and hanging it, by Geometry, as we say, in the midst of heaven, like Archimedes his pigeon, equally poized with its own weight. *Job 37. 18*  
*Job 26. 7*

*Terra pile similis, nullo fulcimine nixa,  
Aere subjecto tam grave pender onus.*

*Ovid. Fast. 1. 6*

3. From the goodnesse of God, who formeth the spirit of man within him ] who hath made us these souls, *Esay 57. 16.* which he doth daily create and infuse into mens bodies; yea and that alone, without any help of their parents: hence hee is called the Father of spirits, *Heb. 12. 9.* and the spirit of a dying man is said to return to God that gave it, *Eccles. 12. 7.* This last text convinced Augustine (who held sometime, with Origen, that the soul as well as the body was begotten by the parents) farre more then the peremptory rashnesse of Vincentius Vittor: who censured boldly the Fathers unresolvnednesse, (when hee doubted concerning the originall of a rationall soul) and vaunted that he would prove by demonstration, that souls are created *de novo*, by God. Aristotle (Natures chief Secretary) was much puzzled about this point of the soul: which indeed cannot fully bee conceived of, nor defined by man. Onely this we can say, that the soul as it comes from God, so it is like him; viz. One immateriall, immortall, understanding Spirit: distinguished into three Powers, which all make up one Spirit.

*Chemnitius.*

*Verse 2.* Behold, I will make Jerusalem a cup of trembling ] Or, slumber, or poyson. A Metaphor taken from a cup of generous wine, but empoysoned; so that those that drink of it, do presently tremble, grow giddy, sleepy, sick as heart can hold. Poyson in wine works more furiously. Thou hast made us to drink the wine of giddinesse, saith the Church, *Psal. 60. 3.* In the hand of the Lord is a cup, and the wine is red, it is full mixed, &c. The Prophet here seems to allude to *Ier. 25. 15.* *Esay 29. 8.* *Ier. 51. 7.* Ovid saith of the river Gallus, that whoso drinketh of it runneth mad immediatly. Hierom telleth of a Lake neer Naples, whereinto if a dog be thrown he presently dieth. The like is reported by Josephus of the Lake Asphaltites. Jerusalem shall be a murdering morfell to those that swallow it. His meat in his bowels is turned, it is the gall of aspes within him. Hee hath swallowed down her spoil, and he shall vomit it up again: God shall rake it out of his belly: He shall have as little joy of his tid-bits, of his sweet draughts, as Jonathan had of his honey: whereof he had no sooner tasted, but his head was forfeited. Pliny speaketh of a kind of honey that poysoneth: because it is sucked out of poysonous flowers. Our Chronicler telleth us, that at Alvelana three miles from Lisbon, many of our English souldiers under the Earl of Essex perished, by eating of honey, purposely left in the houses, and spiced with poyson. The enemies

*Job 20. 14, 15*

*Speed. 1210.*

mies of the Church make a dangerous adventure, they are even ambitious of destruction: they run to meet their bane, as did those Philistines at Mizpeh, 1 Sam. 7. And had they but so much wit as *Pilats* wife in a dream, they would take heed of having any thing to do with those just men, of *eating up Gods people as they eat bread*, Psal. 14. 4. of bowling in the bowles of the Sanctuary with *Baltasar*, who fell thereupon into a trembling, so that his loyns were loosed, and his knees knockt one against another.

Dan. 5. 6

*When they shall be in the siege* | And so about to do their last and worst against the Church. The people of Rome was *sepe praelio victus, nunquam bello*, saith *Florus*: they lost many battles, but were never overcome in a set warre: at the last, at the long-runne, as they say, they crushed all their enemies: so doth the Church. See Psal. 129. thorowout: and the story of the *Maccabees*.

Cades Justif.  
of the Church.

*Verse 3. I will make Jerusalem a burdensome stone* | Such a stone as that where- with the woman brake *Abimelech* his brainpan, at the tower of *Thebez*, Judg. 9. 53. He had slain all his brethren upon one stone, *verse 5.* he receives therefore his death-wound by a stone: and that by the hand of a woman, which was his greatest grief. The like death befell *Pyrrhus*, king of *Epirotes*, slain at the siege of *Argos*, with a tyle thrown by a woman from the wall. So was Earl *Simon Mountfort*, that bloody persecutour of the *Albigenses* in France. A woman discharged an engine at him, from the walls of *Tholouse*, and by a stone parted his head from his shoulders. The virgin daughter of *Zion* shall do as much as all this comes to for her besiegers: *though all the people of the earth be gathered together against her.* For why? she hath a strong champion; that, in maintaining her quarrell, will dash them to pieces, and grind them to powder, *Luke 20. 18.* They are no more able to stand before him, then a glasse-bottle before a cannon-shot. Hence her confidence, her laughing and shaking her head by way of derision at her stoutest enemies, *Esay 37. 22.* She knows that all that burden themselves with her shall be cut in pieces. *Hamans* wife could tell so much. If *Mordecai* (said she) be of the seed of the

Esh. 6. 13

Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. A Jew may fall before a Persian, and get up and prevail. But if a Persian, or whosoever of the Gentiles begin to fall before a Jew, he can neither stay, nor rise. There is an invisible hand of omnipotency that strikes in for his own: and confounds their opposites. *That little stone cut out without hands*, (*Christs humane nature is called a tabernacle not made with hands, nor of this building, Heb. 9. 11.* that is, not by an ordinary course of generation) limiteth the four mighty Monarchies, and crumbleth them to crattle, *Dan. 2. 34.* *Hierom* upon this text (and after him other Interpreters, both Ancient and Modern) tell us that the Holy Ghost here alludeth to a certain exercise, or game, used much among the Jews, namely to take up a great round stone for the triall of a mans strength; lifting it up from the ground, sometimes to the knees, sometimes to their navels, sometimes to their breasts, and sometimes as high as their heads, or above their heads. At which sport many times they did grievously hurt themselves, or at least scarify and make cuts in their flesh. See *Levit. 21. 5.* where the same word is used. The Churches enemies shall strive, and try who shall do her most hurt: but the stoutest of them all shall be fooled and foiled in the end. The irreparable ruine of Rome is graphically described and even set forth to the eye (*Rev. 18. 21.*) by a notable gradation. An Angel, a mighty Angel taketh a stone, a great stone, which he not onely casteth, but thrusteth into the bottom of the sea, whence it cannot be boyed up. This Angel might well be *Luther*, (with his Book *de captivitate Babylonica*: confer *Jer. 51. 63.*) whom God strangely preserved from the rage of Rome and Hell: like as he did from that deadly danger by the fall of a stone, whereof Mr. *Fox* writeth thus. "Upon a time, saith He, when *Luther* was sitting in a certain place upon a stool studying; a great stone there was in the Vault over his head "where he sate: which being staid miraculously so long as he was sitting, as soon "as hee was up, immediately fell upon the place where he sat, able to have "crushed him in pieces, if it had light upon him. But no malice of man or devil could antedate his end a minute, whilest his Master had work for him to do: as the two witnesses could not bee killed till their businesse was dispatched, *Rev. 11. 7.*

Acts &amp; Mon.

Verse

Verse 4. *I will smite every horse with astonishment* | Great is the strength of the horse and the rage of his rider: *Jehu* marched furiously; *Bajazet* the great Turk, of his fierce and furious riding, was surnamed *Gilderun* or *Lightening*; But God can make the Egyptians to appear men, and not Gods, and their horses flesh, and not spirit: *When the Lord shall but stretch out his hand* (and that's no hard matter of motion) *both he that helpeth shall fall, and he that is holpen shall fall down, and they shall all faile together* *Esay* 31. 3. See *Psal.* 76: 5, 6. An horse is a vain thing for safety, though a warlike creature full of terrour; but safety or victory is of the Lord *Pro.* 21: 31. *In nothing be terrified*, saith the Apostle *Philip.* 1. 28. The Greek word is a metaphor from horses when they tremble and are sore affrighted: as it fell out in the Philistines army, when the Angels made a bustle among the mulberry-trees *2 Sam.* 5. 24. in the Syrians army, when the Angels likewise made an hurry-noise in the ayre, of charrets, of horses, and of a great host *2 King.* 7. 6. in the army of *Sennacherib*, when at Gods sole rebuke both the charret and horse were cast into a dead sleep *Psal.* 76. 6. Lastly in the German wars against *Zisca* and the Hussites in Bohemia: where God smote every horse with astonishment, and his rider with madnesse; such a panick terrour seized upon the enemies of the truth, though they came in with three potent armies at once, that they fled before ever they looked the enemy in the face. How this Prophecie was literally fulfilled to the *Maccabees*, see *2 Mac.* 10. 30. Turk. Hist. Psal. 33. 17. Ferei Medul. hist. Profan. pag. 785.

and *I will open mine eyes upon the house of Judah* | who before seemed to wink, or to be asleep. *Now will I awake*, saith the Lord, *Now will I arise, now will I lift up my self*, for the relief and rescue of my poor people: and that because they called them outcasts, saying, *This is Zion whom no man looketh after* *Ier.* 30. 17. *Verse 5.* *And the Governours of Judah* | The Dukes of Chieftaines: meaning the *Maccabees*, who were not any kingly crown, but were only Governours, Rulers, Commanders in chief, such as went before others: like as in the Alphabet Aleph is the first letter: So, Ilsa. 33. 10. אֶלֶף

*Omega nostrorum Mors est, Mars Alpha malorum.*

Saith the Poet wittily.

*shall say in their hearts* ] i. e. shall say heartily, from the root of the heart, and not from the roof of the mouth only. Profession of the truth and prayer (for so some make this verse to be) are not a labour of the lips, but a travel of the heart. The voice which is made in the mouth is nothing so sweet, as that which comes from the depth of the breast. As in instrument-musick, the deeper and hollower the belly of the Lute or Violl is, the pleasanter is the sound; the fleetier, the more grating and harsh in our eares.

*the inhabitants of Ierusalem shall be my strength* | Though now there be few found in it: yet it shall be much repeopled and fortified: so that, under God, it shall be a fortress to the whole countrey; and the Governours shall so take it to be, Or thus,

*there is strength to me and to the inhabitants of Ierusalem in the Lord of Hosts their God.* ] Every governour shall say so for his own particular. (And this seemes to me to be the better reading) The *Maccabees* did so as appeared by their poy (whereof before) their prayers, and their singular successe, as appears by their history, and by *Josephus*. *Deo confisi, nunquam confusi*, They that trust in God shall never be confounded. Our fathers trusted in thee, and they were delivered. *O trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.* Look not down on the rushing and roaring streames, lest ye grow giddy: but look up to the heavens from whence comes your help, and fasten by faith on Gods power and promises. Faith unfeined breeds hope unfaileable, such as never mis-carrieth. *O trust in him at all times ye people &c.* *Psal.* 62. for with God is wisdom and strength *Iob* 12. 13. *Plutarch* saith of the Scythians that they have neither wine nor musick: but they have Gods. Say that the Saints have neither power, nor pollicy as their enemies, yet they have all in God who is more than all.

Verse 6. *In that day will I make the governours &c.* ] This is the third similitude;



litude, whereof the scripture is full: according to that, *I will open my mouth in parables &c.* These are of excellent use to adorn and explain: and yet they are evermore inferiour to the matter in hand. They are borrowed from things well known, and easy to be conceived: as here from an *barth of fire among wood*; Now we can all tell how great a matter (or wood) a little fire kindleth *Iam. 3. 5.* As when *Nero*, for his pleasures sake set Rome on fire, among other stately buildings that were quickly burnt down, the Circus or race-yard was one: being about half a mile in length, of an ovall form with rowes of seats one above another, capable of at least an hundred and fifty thousand spectatours, without uncivil shouderings. *As the fire burneth a wood: and as the flame setteth the mountains on fire: So persecute them with thy tempest: and make them afraid with thy storme,* saith the Church *Psal. 83. 14, 15.* Thus they pray'd, and thus it is here promised: and was accordingly performed in those first warrs of the Maccabees: as appeareth in the first book of their story, and in *Iosephus*. *Diodate* and others understand this text of the Apostles and Evangelists, who should fill the world with wars and dissentions by preaching the Gospell *Luke 12. 49.* whereby the enemies should be ruined, and the church reestablished *Obad. 18.* thorough the spirit of judgement and of burning *Esay 4. 4.* To which purpose *Chrysostome* saith, that *Peter* was a man made of fire walking amongst stubble. *Basil* was compared to a pillar of fire. *Iohn Baptist* is by our saviour said to be a burning and a shining lamp. And *Eliab* (in whose spirit the Baptist came) was a man of that transcendent zeale, that to heighten the expression thereof, some have legended of him, that when he drew his mothers breasts, he was seen to suck in fire.

*and Ierusalem shall be inhabited again in her own place] sc.* where she was built at first, and not in another neare place, as *Tyrus* was; and *Rome* is at this day, quite off her old seven hills: so that a man may look for *Rome* in *Rome*. And *Ierusalem* that now is hath mount *Calvary* in the very middest of it (which was anciently without the city) and not one hundred families of *Jews* are therein to be found. That they shall one day cast out therehence *Gog* and *Magog*, inhabit it in the old place, and have excellent strength and valour ministred by God to them, all equally for their common defence, none lifting up themselves above another, but all alike ascribing the glory unto God, is concluded by some (and those not inconsiderable) Divines out of this and the following verses.

*Verse 7. The Lord also shall save the tents of Judah first] Or as at first, sc.* when they came out of *Egypt*, and had no strong holds to take to for their defence. Lord, (saith *Moses*,) *thou hast been our dwelling-place in all generations Psal. 90. 1.* He was so of old, and ever will be: the faith whereof made the fathers well content to dwell in tents *Heb. 11. 13.* and those holy *Rechabites* *Ier. 35. 7, 8.* till *Nebuchadnezzar* came up into the land *ver. 11.* But here God promiseth to deliver those *Jews* that dwelt in the open fields, without the city; and then afterwards to deliver *Ierusalem* it self from the rage of the *Antiochi*; and so he did (1 *Maccab.*) in a wonderfull manner: they were helped indeed with a little help *Dan. 11. 34.* to take away boasting; as it followeth.

*that the glory of the house of David &c.]* that is, the glorious house of *David*, and the glorious inhabitants of *Ierusalem*, by an *Hypallage*. *Non est gloriosior populus sub cælo, quam Judaicus.* There is not a more vainglorious people under heaven then the *Jews* are saith *Alsted*. They were so of old *Ioh. 8. 33.* *Mat. 3. 9.* *Spaniards* are said to be impudent braggers: and extremely proud in the lowest ebb of fortune; so are the *Jews*. But God will teach them better things, and make him that glorieth glory in the Lord *1 Cor. 1. 31.*

*Verse 8. In that day shall the Lord defend &c.]* *Prosequitur eandem sententiam* saith *Calvin*. He proceeds in the former argument, to assure the feeble *Jews* (as *Samballat* that proud haughty scorner called them *Neb. 4. 2.*) of safety and protection. God will blesse the righteous: with favour will he compasse them as with a shield. Now there is no comming at the body but thorough the shield, if well handled; no comming at the Saints, but through Gods own sides, as I may say. He beareth his people as on *Eagles wings* *Exod. 19. 4.* *Dent. 32. 11.* Now the *Eagle* carries her yong upon her wings (and not between her talons as other birds do) so that they cannot be shot, but thorough the body of the old one.

Antiq. lib. 12.

Hieron.  
Remig.  
Albert.  
A Lapide.

Breerew.  
Enquir.

Alst. Chron.

Prov. 21. 24.

Psal. 5. vii.

one. Oh the dignity and safety of a Saint! Well might *Moses* sing, *Happy art thou O Israel: who is like unto thee, O people! saved by the Lord, the shield of thy help, and who is the sword of thine excellency: and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.* Let all that would be safe indeed, as in a tower of brass, or town of warr, labour to be found written among the living in *Jerusalem* *Isa. 4. 3.* to be of the Church of the first-born which are enrolled in heaven *Heb. 12. 23.* like as in *Jerusalem* were records kept of the names of all the citizens *Psal. 48. 3.* Get under Gods wing, and nothing can annoy thee. As if he be angry, where shall a man shelter? Brass and iron can fence him against a bullet or a sword: but if he be to be cast into a furnace of fire, it would help to torment him: if into a pit of water, to sink him. Now our God is a consuming fire *Heb. 12. 29.* and his breath a stream of brimstone *Isa. 30. 33.* To run from him to other refuge, is but for a man to run his head into a barrel of gunpowder, for a shelter against the force of a fire kindled over him.

Deut. 33. 29.

and he that is feeble among them] So that he cannot stand but stagger (as the word importeth) as did *Miles Cobelite* a Christian souldier sore wounded, so that he reeled like a drunken man and fell down diverse times, for want of strength. This man drawing nigh to *Amurath* the third king of Turks, as he was viewing the dead bodies after a bloody fight, making as if he would have craved his life of him, suddenly stabbed him in the bottome of his belly with a short dagger which he had under his souldiers coat; of which wound that great king and conquerour presently died.

Turk Hist. fol. 200.

shall be as *David*] who was a mighty man of valour (as *Hushai* told *Abisalom* and bid him beware *2 Sam. 17. 8.*) and had such a band of worthies about him, as were not to be matched *2 Sam. 23. 8.* These had a house by themselves to dwell and exercise feats of armes: as *Lyra* gathereth out of *Neh. 3. 16.* where mention is made of the house of the mighty. The *Maccabees* (slighted as objects) did greater exploits and got greater victories then *David* had done: and the condition of this poor people was to be shortly after (sc. under the preaching of Christs gospel) far better and happier then ever it had been under the rich and flourishing kingdom of *David*: for then they should be able to say, Gods grace is sufficient for me: his strength is made perfect in my weaknesse. I will glory in mine infirmities, that the power of Christ may rest upon me: for when I am weak, then I am strong. I can do all things, suffer all things thorough Christ that strengtheneth me. The weak shall say I am strong *Joel 3. 10.* And indeed how can they be otherwise, that have a mighty strong God *Esay 9. 6.* a strong word, the Lords own arme, the power of God to salvation *Rom. 1. 16.* *Act. 20. 32.* a strong spirit *2 Tim. 1. 7.* strong consolations *Heb. 6. 18.* strong armour both offensive and defensive *Eph. 6. 18.* and the name of the Lord as a strong tower whereunto the righteous run and are safe, and where waiting upon the Lord they renew their strength, they mount up with wings as Eagles, or rather as Angels.

Prov. 18. 10.

Isa. 40. 31.

for the house of *David* shall be as God as the Angell of the Lord before them] i. e. As Christ the Angell of Gods presence, and that went before the people in the wilderness. Such were those of the blood-royall, and that succeeded *David* in the government: but especially such were the Apostles, Christs Mighties, who should be endued with so many graces in majesty, Authority, Strength, and truth, that men should receive them (*Cornelius* like) as so many Angels of God, yea even as Christ Jesus *Gal. 4. 14.*

Verse 9. I will seek to destroy] I will make inquisition and diligent scrutiny: I will draw them out of their lurking-places to execution: as *Saul* went to seek *David* upon the rocks of the wild-goats; those high, steep and craggy rocks, which could not but be very tedious both to himself, and to his souldiers to march in: But he was set upon't, and would leave no place unsearched. See his charge to the *Ziphites* to take knowledge of all the lurking-holes where he hid himself, and to bring him word that he might seek him thorough all the thousands of *Judah* *1 Sam. 23. 23.* The Lord need not do so, to find out his enemies; for in him they live, move and subsist *Col. 1. 17.* they are ever under his view, and within his reach. He sitteth upon the circle of the earth *Is. 40. 22.* and can easily shake them out of it, as by a canvasse. Yea, he sits in the height of heaven, and wherein they deale

1 Sam. 24. 2.

proudly

proudly, he is above them *Exod. 18. 11.* disclosing their cabinet-counsels, as he did *Benhadads*; and blasting their designs.

to destroy all nations God stands not upon multitudes; he takes not the tenth man, but destroys all nations, be they never so many of them that come against Jerusalem, that oppose or affront his people, either with their virulent tongues or violent hands. When a rabble of rebels shall set themselves against the Lord, and against his Christ, his mysticall Christ the Church, he will utterly destroy them; the word signifieth he will destroy them *ut nihil reliquum maneat*, that there shall be no remainder of them. Woe therefore to the Churches enemies; for their destruction ever goes with the saints salvation *Philip. 1. 28, 29. Esay 8. 9. Pro. 11. 8.* Gods jealousy *Zach. 1. 14.* and justice *2 Thess. 1. 6.* will effect it surely, severely, suddenly.

*Verse 10. And I will pour upon the house of David*] Pour as by whole pailfuls; God is no penny-father; no small gifts fall from so great a hand; he gives liberally *Iam. 1. 15.* and is rich to all that call upon his name *Rom. 10. 12.* abundant in kindnesse *Exod. 34. 6.* plenteous in mercy *Psal. 103. 8.* the grace of our Lord Jesus Christ hath over-abounded, hath overflowed all the banks *1 Tim. 1. 14.* indeed it hath neither bank nor bottom. Oh pray for that blisse-full sight *Eph. 1. 18.* and *3. 18, 19.* that Spirit of wisdom and revelation.

of grace and of supplications] Or deprecations of that utter destruction that shall befall other nations. God will save his people, but so as by prayer *Psal. 32. 6. 2 Chron. 7. 14. Zach. 13. 9.* he will grace his own ordinance, draw many suitours, and derive many prayles to himself. See *Ezek. 36. 37. Psal. 50. 15.* and *116. 2.* Some render it a spirit of grace and of lamentations, *sc.* before the Lord, when they felt the nailes, wherewith they had pierced Christ, pricking their own hearts *Act. 2. 37.* punctually pricking and piercing them.

and they shall look upon me whom they have pierced] *Dacarn*, whom they have diggered or digged, as *Psal. 22. 16.* him they shall look upon and lament, *ᾄδονταί, κλύονταί*, their eye shall affect their heart; for the eye is the instrument both of sight and of sorrow; and what the eye never sees the heart never rues. The Sun looketh upon the earth, draweth up vapours thence, and distilleth them down again: so doth the Sun of the understanding; which till it be convinced, the heart cannot be compuncted. Sight of sin must precede sorrow for sin. The The prodigall came to himself, ere he repented of his loose practises, men must besink themselves, or bring back to their hearts (as the Hebrew hath it *1 King. 8. 47.*) ere they will say, *We have sinned and dealt perversely*, we have committed wickednesse. See *Ier. 8. 6. Psal. 38. 18.* An infant in the womb cries not because he sees not; but as soon as it comes into the light, he sets up his note. Get therefore your eyes anointed with eye-salve, with this spirit of grace and supplications; so shall you soon see (saith Mr. Bradford martyr) your face foull arrayed, and so shamedull, laucy, mangy, pocky, and scabbed, that you cannot but be sorry at the contemplation thereof. It is the spirit that convinceth the world of sin; neither can the waters till his wind bloweth *Psal. 147. 18.* A sigh is not breathed out for sin, till the spirit imbreath the same into us.

and they shall mourn for him] Or, for it, *viz.* for their crucifying the Lord of glory in their forefathers, and having a great hand in it themselves; sith their and our sins were thorns and nails that pierced him, the lance that let out his heart-blood &c. We bound him with cords; we beat him with rods; buffeted him with fists, reviled him with our mouths, nodded at him with our heads, &c. We were the chief actors and principal causes, that set awork *Judas, Pilat &c.* Oh stand a while with the devout women, and see him bleeding, groaning, dying, by the wounds that we gave him; and mourn affectionately over him, as here. they shall mourn] with such outward pomp and rites as are used at funeralls; as wringing the hands, beating the breasts, shaking the head, and the like externall gestures and expressions of heavinesse.

and shall be in bitternesse] by inwardnesse of extream grief; as when *Dauids* heart was leavened with it *Psal. 73. 21.* it was sowed with goodly sorrow, and sowed in the teares of true repentance. So Peter went forth and wept bitterly *Mat. 26. 15.* waters of Marah flowed from *Mary Magdalens* eyes, which were

as

Mercer.

ἡ ἀρετὴ τοῦ  
καρποῦ.κατενόη-  
σαν τὸ καρ-  
δίαν.Rev. 1. 7.  
Lam. 3.



were as a fountain for Christs feet: here sorrow was deep and down-right, producing repentance never to be repented of. The sorrow we conceive for an unkindnesse offered to Christ must not be slight and sudden, but sad and soaking: like that of the Israelites met at Mizpeh, when they drew water before the Lord 1 Sam. 7. 6. whereunto the Prophet *Jeremy* seemeth to allude, when he seriously wisheth that his head were waters &c. Jer. 9. 1. and *David* with his rivers of teares Psa. 119. 136. His heart was soft and soluble: now softnesse of heart discovers sin; as the blots run abroad, and seem biggest in wet paper: and as when the Cockatrice egge is crushed, it breakes forth into a viper Isa. 59. 5. Now to make and keep the heart soft and tender, the consideration of Christs dolorous passion must needs be of singular use and efficacy: as the sight of *Cesars* bloody robes brought forth, greatly affected the people of Rome, and edged them to revenge. The hardest heart soundly soaked in the blood of Christ (the true scape-goat) cannot but relent and repent for such a horrid villany.

as one mourneth for his onely son--for his first born] se. with a funerall-sorrow: such as was that of the Sunamite, and of the widdow of *Naim*, of *Rachel*, who refused to be comforted &c. There is an Ocean of love in a fathers heart: as we see in *Jacob* toward *Joseph*, in *David* towards *Abisalom*, in the father of the Prodigall &c. Christ was Gods onely son in respect of his divine nature: he was also the first-born amongst many brethren. And yet God so loved the world &c. So? how? So as I cannot tell how: for this is a *Sic* without a *Sicent*: Even so should our sorrow be, for having a wicked hand in his dolorous death. The Prophet here seemes to be at a stand as it were, whence to borrow comparifons to shadow it out by. Great is the grief of children for their deceased parents, as of *Joseph* for *Jacob* Gen. 50. 1. he fell upon his fathers face, as willing to have wept him alive again if possible. So our *Edward* the first returning from the wars in Palestina, rested himself in Sicily: where the death of his son and heir comming first to his care, and afterwards of the king his father, he much more sorrowed his fathers departure, then his sons: whereat King *Charles* of Sicily greatly marvelled, and demanding the reason, had of him this answer: The losse of sons is but light, because they are multiplied every day: but the death of parents is irremediable, because they can never be had againe. Thus He, Howbeit, love rather descendeth then ascendeth, and *Abraham* could better part with his father *Terah*, then with his son, his onely son *Isaac* whom he loved Gen. 22. 2. Before he had him, Lord God, said *Abraham*, what wilt thou give me so long as I see childlesse. His mouth was so out of tast with the sense of his want, that he could relish no comfort. But now to be bereft of him, and that in such a manner, as he might conceive by that probatory precept Gen. 22. 2. this must needs go to the very heart of him, for though he had put on grace, yet he had not put off nature. Both *Jacob* and *Jacobs* father (as *Iunius* understandeth that passage Gen. 37. 35.) wept favourly for *Ioseph*, and would go down into the grave unto their son mourning. True it is, that the losse of some wife may be greater then the losse of some son, (*Abraham* came from his own tent to *Sarab's* tent to mourn for her Gen. 22. 2. and she was the first that we read of in scripture mourned for) but the Prophet here speaketh of the mourning of husband and wife together: and they can lose no greater outward blessing, then their first-born, if an onely-one especially.

Speed. 646.

Gen. 15. 2.

Verse 11. In that day shall there be a great mourning in [Jerusalem] Magnificabitur luctus (so the Hebrew hath it) their mourning shall be heightened, their heaviness heightened, they shall rise in their repentance above all that is ordinary. The Casuists and Schoolmen affirme sorrow for sin to be the greatest of all sorrowes. 1. In conatu: the whole soule seemes to send springs into it, out of every faculty. 2. In extensione: It is a spring which in this life more or lesse is continually dropping: neither would God have the wounds of godly sorrow to be so closed up at all, as not to bleed afresh upon every good occasion. 3. In appreciatione: the true penitentiary doth ever judge that a good God offended, a Saviour crucified, should be the prime cause of greatest grief. 4. In intensione: for intensification of displeasure in the will; there being no other things with which, or for which the will is more displeased with its self, then for sinning against God. There is more cause of grief, say they, for sinning, then for the death of Christ: because

Adrian.  
Scotus.  
Soto.

M. Cotton.

because therein was *aliquid placens*, but sin is *simpliciter displicens*. But is it not godly mourning, may some say, unlesse it be so great? I answer, that other mourning may make more noise, like a dashing shoure of rain, or a land-flood that by a small shallow channel comes down from an hill. When a man mourns for his onely son, or the like, this comes from God as a judgement; it comes down hill as it were, hath nature to work with it, and nothing to hinder it: but this mourning and melting over Christ, is as a stream that goeth up hill, and through many reeds and flagges, as a Reverend man expresseth it.

... nunc humi  
de repente ser-  
pere fideratos  
esse diceres.

as the mourning of Hadadrimmon in the valley of Megiddon] Where good Josiah was slain, and where the people saw (to their unspeakable grief, and heart-break) family, Church and Common-wealth pluckt up by the roots, in the losse of that one man, who was the very breath of all their nostrils, as Jeremiah sadly acknowledgeth in his Lamentations, composed on that very occasion, and when he died, all their prosperity here died with him; and themselves were no better then living Ghosts, walking sepulchers of themselves: a being they had, but not a life: those that before seemed to touch heaven with their finger, fell down to the earth, as if they had been planet-struck, as Budaeus speaketh of the French courtiers at the death of Lewes the twelfth. When Augustus died, *orbis ruinam immineramus*, saith *Patrculus*, we thought all had been lost, and that the world would have fallen about our ears. When our Edward the sixth (that second Josiah) was taken away, Cardan sung this sorrowful Epicedion;

*Flete nefas magnum, sed toto flebitis orbe  
Mortales; vestrum corrigit omnis honos,*

Verse 12, 13, 14, And the land shall mourn] Not the generality of the Jews (unlesse it be at their last general conversion, that resurrection from the dead, as it is called *Rom. 11. 15.*) but the elect according to grace, who are here called the land, because more esteemed by God then all the other Jews besides: for he reckoneth of men by their righteoufnesse, as he did of Lot at Sodom.

ἡ γὰρ δὲ  
ἀπορ. 2 Cor. 7

every family apart] To shew the soundnesse of their sorrow, the sincerity by the secrecy: for *Ille dolet verè qui sine teste dolet*. He grieves with a witnesse, that grieves without a witnesse. There is a worldly sorrow that hardeneth the heart: and indisposeth it for repentance; as did that of Nabal. There is also an hellish sorrow, a desperate grief for sin, *pœnitentia Iscariotica*, as was that of Judas. There is no birth without travel: but some children die in the birth: are killed with the pains of the labour. Lastly, there is a sorrow according to God, whereby we weep kindly after God, inquiring the way to Zion, with our faces set thitherward, and renewing our covenant *Jer. 50. 4, 5.* Against thee, thee onely, have I sinned, saith David *Psal. 51. 4.* Lo, there lay this pinch of his grief, that he had offended so good a God. It was the Myrrhe and its scent, that Christ had dropped on the bars of the door, that waked the drousy Spouse, and made her bowels fret *Cant. 5.* This made her first weep in secret, and then seek out after him, whom her soul loved. She first went to enquire of the Lord, as Rebecca did *Gen. 25. 22.* and then she hears from him those sweet words *Cant. 2. 14.* Oh my dove! that art in the clefts of the rocks, that hast wrought thy self a burrough a receptacle of rest in the Rock of ages, in the secret places of the stars, whither thou art retired as for security so for secrecy, to mourn as a dove, and to pray for pardon. Shew me thy face, which now appeareth most orientally beautiful, because most instampt with sorrow for sin: Let me hear thy voice, which never sounds so melodiously, as when thy heart is broken most penitentially: for sweet is thy voice, and thy countenance comly.

Eph. 4. 16.

and their wives apart] Sarah had her peculiar tent *Ge. 24. 65.* wherein she dwelt *Ge. 18. 6.* & died *Ge. 23. 2.* Rebecca likewise had her retiring-room, whither she went to enquire of the Lord *Ge. 25. 22.* Rachel & Leah had their several tents, apart from Jacobs *Ge. 31. 33.* Miriam and her women do apart by themselves praise God for deliverance *Exo. 15. 20.* I and my maidens will fast likewise, saith Esther. In a time of solemn humiliation, let the bride-groom go forth of his chamber, and the bride out of her closet, *Joel 2. 16.* See *1 Cor. 7. 5.* Amongst both Jews, Greeks, and Romans, the women were separated from the men, in publike acts and assemblies; in times of common calamity

calamity especially, as may be gathered out of *Plutarch, Athenians, Virgil, Livy. Strata passim Matres criminibus Templis verrentes, veniam irarum celestium exposcant*, saith He; The men by themselves, and the women by themselves, sought to appease the angry Gods. Here they are severed, to shew that they wept not for company, *sed sponte & proprio affectu*, as Calvin hath it, but of their own accord, and out of pure affection; they freely lamented not so much for Christs dolorous death, as for that themselves had a chief hand in it, and were the principal causes of it. The best kinde of humiliation is to love and weep, as that woman did *Luk. 7.* who made her eyes a fountain to wash Christs feet in; and had his side opened for a fountain to wash her soul in, as it is *Chap. 13. 1.*

*all the families that remain*] Out of every family of this people, God will have some converts. A thing so incredible, that to perswade it, the Prophet may here seem to some prophane person to use more words then needeth.

---ad templum  
non aqua Pal-  
ladiis ibant  
Iliades---

A remnant ac-  
cording to the  
election of  
grace.  
Rom. 11. 5.

## CHAP. XIII.

Verse 1. **I**N that day there shall be a fountain opened] *Nunc fructum penitentia adiungit*, saith Calvin here. This is the fruit of their repentance. No sooner mourn they over Christ, but they are received to mercy. *I said, I will confesse my transgressions unto the Lord: and (or ever I can do it) thou forgavest the iniquity of my sin; that is, both the sting and stain of it, the guilt and the filth, the crime and the curse. Repent and your sins shall be blotted out*, saith Peter to those nefarious Kill-Christis *Act. 3. 9.* God will crosse the black lines of your sins, with the red lines of his sons blood, *1 Ioh. 1. 6.* A fountain shall be opened: not a cistern, but a spring: a pool better then that of *Siloam* which is by interpretation *Sent John 9. 7.* and so a type of Christ, who loved us, and washed us from our sins with his own blood, and hath made us kings and priests unto God, and his father: to him be glory and dominion for ever and ever, Amen. To seal up this matchlesse mercy to us, he sent first by the hand of his forerunner, and baptized those that repented for the remission of sins, *Mat. 3. 2. Act. 2. 38.* And afterwards he set wide open this blessed fountain, this laver of regeneration, and renewing of the holy Ghost *Tit. 3. 5.* Saying by his Ministers to every beleever, as once to Paul, *Arise, and be baptized, and wash away thy sins calling on the name of the Lord. Act. 22. 16.* whereunto salvation is promised *Rom. 10. 13. Joel 2. 22.* Baptisme also is said to save us *1 Pet. 3. 21. sc.* sacramentally, for it sealeth up salvation to the beleever *Mar. 16. 16.* and is of perpetual and permanent use to him, for that purpose, his whole life thorowout; *ut scaturigo semper ebulliens*, as a fountain bubbling up to eternal life. Here then the Sacrament of Baptisme is prophecied of and promised. And hence, haply the Baptisme of John is said to have been from heaven *Mat. 21. 25.* All the Levitical purifications pointed to this Kings-Bath of Christs meritorious blood, this ever-flowing & overflowing fountain: for the grace of our Lord Jesus hath abounded to flowing over (as S. Pauls expression is) with faith and love which is in Christ Jesus. Neither can it ever be dried up, as was the river Cherith, the brooks of Tema &c. but is an inexhausted fountain, a fresh-running spring, for all that have but a minde to make toward it. *Tam recens mihi nunc Christus est, ac si hac horâ fudisset sanguinem*, saith Luther; Christ is still as fresh and soveraign to me, as if this very hour he had shed his blood. He was the Lamb slain from the beginning of the world; and shall be so to the end thereof. *Cruci haurimus, sanguinem sugimus, & intra ipsa Redemptoris nostri vulnera figimus linguam*, saith Cyprian of the Lords Supper; i. e. We cleave to the crosse at this holy ordinance: we suck Christs blood, we thrust our tongues into the very wounds of our Redeemer, and are hereby purged from all pollutions of flesh and spirit.

Psal. 32. 5.

See p 177

Rev. 1. 5. 6.

καπενας  
ναος.

*to the house of David, and to the inhabitants of Ierusalem*] i. e. To all sorts and sexes of penitents, be they noble or ignoble, strong Christians or weak (see *Zach. 12. 8.*) none shall be secluded from this fountain, thus opened or exposed to all, not sealed and shut up, as that *Cant. 4. 12.* God is no respecter of persons, but in e-

very



Act. 10. 34.  
35.

very nation he that feareth him, and worketh righteousness is accepted of him.

for sin and for uncleanness] i. e. For all sorts of sinnes, though they be such, as in their desert do separate us from communion with God, and company of men. (See *Levit. 12.* and *15.*) render us worthy to be excommunicated, proscribed, and banished out of the world, as pests and botches of humane society by a common consent of nations: as the obstinate Jews are at this day for their inextinguishable guilt in crucifying Christ. The vulgar here hath it, *Ad ablutionem peccatoris & menstruationis*. For washing clean the sinner, and the menstruous woman: alluding (as doth also the Chaldee) to the waters of expiation made of the ashes of a red cow *Nam. 19. 11, 17.* See the Note there: and importing the purging both of he-sinners and she-sinners: Or, as some will have it, both of Actual and Original sin. Lo this is the vertue of Christs merit and spirit, *1 Cor. 6. 10, 11.* far beyond that of Abanah & Pharpar, of Jordan and Siloam, which yet are said not onely to wash and scour, but also to heal and cure. The Saracenes naturally stink like goats: but by washing themselves and their children in the pool of Siloam, they become sweeter. The Turks make use of it to sharpen their eye-sight. At *Cyzicum* there is a well called *Cupids well*, the water whereof is said to quench the fire of lust. This is better yet then those Bathes of Rome: concerning which *Seneca* no lesse wittily then truly complained, *Postquam munda balnea inventa sunt, spurciores sunt qui lauant*: Or those wanton Bathes of upper-Badin in *Helvetia*, much frequented, yet not so much for health, as filthy pleasure. They that are in Christ, have crucified the flesh with the affections and lusts *Gal. 5. 24.* they are not onely washed from their wickednesse *Jer. 4. 14* but bereft of their swinish natures, *ne tanquam sus ad volutabrum &c.* *2 Pet. 2. 22.*

*Saligniacus.*  
*Adrichom.*  
*Plin. lib. 31.*  
*cap. 11.*  
*Isidor. lib.*  
*13. Orig. c. 13.*  
*Heyl Geog.*  
*285.*

*gnatfabim ter-*  
*riculorum*  
*scar-crows*

Verse 2. [I will cut off the names of the idols] Heb. of the fray-bugges (as they are likewise called *1 Sam. 31. 9.* *1 Chro. 10. 9.* *Psal. 115. 4.* in contempt, as *Petapim* in *Horace* --- *furum apiumq; Maxima formido* ---) Or grievous idols, as *Psal. 16. 4.* because they tormented the mindes of the superstitious, and put them to great pains to no purpose; as is to be seen in Popish Pilgrims, who though used hardly, and lose much of their estates, and other comforts, yet satisfie themselves in this, I have that I came for, viz. the sight of a dumb idol, as *Calvin* noteth on that place *Seek ye my face*. Now of these mawmets and monuments of idolatry, these Balaams blocks, the Lord here promiseth to rid the land, as he did under the Maccabees. And as in the Primitive Church he did by the Christian Emperors, stiled therefore by the superstitious *Iconomachi*, and *Iconoclasta*: and of late by the renowned Reformers, as at Geneva, Bern, Basile (where they were burnt all together on an *Ash-wednesday* of Gods own making) and here in England by the command of King Edward the sixth: who the self same day obtained a signal victory at *Muscleborough-field*.

and they shall no more be remembered] Unlesse it be with shame and detestation, as *Ezech. 16. 61.* *Psal. 16. 4.* *Hos. 14. 8.* *Ephraim* shall say, what have I to do any more with idols? He shall pollute the idols which he once perfumed, and say unto them, *Get you hence*, *Isay 30. 22.* I was an obstinate Papist (saith *Latimer* of himself) as any was in England, and a grosse Idolater &c. But after that he came to a sight of his errour, he so far forth abhorred idols, that being brought forth after he was condemned to die to see a procession, he ran as fast as his old bones would carry him to one *Spensers* shop neer *Karfax* in Oxford, and would not once look toward it.

*Act. and Mon.*  
*fol. 1230.*

and also I will cause the Prophets] So they will needs be called and counted: when as they are no better then unclean spirits (see the Geneva-Note here) or at least are acted and set on work by that unclean spirit the Devil, (See *Mat. 12. 43.* *Mar. 1. 26.* *John 8. 44.* *Rev. 16. 13.* with the Notes) indeed they are false Prophets *Mar. 7. 15.* false teachers, who privily bring in damnable heresies *2 Pet. 2. 1.* *vana orationis, cui nulla veritatis vel virtutis ratio subest, sunt artifices stultie loquaces & garruli*, saith *Montanus*, they are loud & lewd liars, inspired by that unclean spirit the father of lies, *ut impurati impurent alios & seducant seducti*, that being themselves defiled and seduced, they may defile and seduce others. For by corrupt teachers Satan catcheth men: as a cunning fisher by one fish catcheth another, that he may feed upon both.

*Junius in loc.*

and the unclean spirit to passe out of the land ] This connexion is worthy to be noted, faith reverend Calvin here: because it shews us the source of all errours, viz. the letting loose the reins to perverse teachers. I confesse, faith He, we are apt enough of our selves to run after falsities, such is the corruption of our natures. *Sed imerea ubi grassatur licentia quidvis docendi, necesse est corrumpi totam pietatem, & sic misceri omnia ut nihil differat lux à tenebris, &c.* But where in matters of Religion, every man may think what he lists, and utter what he thinks, and defend what he utters, and publish what he defends, and gather disciples to what he publisheth, this *libertas prophetandi*, this liberty, or licentiousness rather of prophesying (alasse poor England!) must needs bane the Church, and bring in confusion. God therefore here gives us to know, that a Church cannot stand, unlesse false teachers be forbidden to turn the truth into a lie, and to prate at their pleasure against the word of God: and this, faith He, is diligently to be noted. *Videmus enim ut hodie nebulones quidam, &c.* For we see how at this day, certain vile persons take it up for a principle, that the Church is not free, unlesse every man may be suffered to preach, or broach what he pleaseth: and that it is greatest cruelty to punish an heretike, and not to give him leave to blaspheme the truth. But the Prophet here sheweth, that the Church of God cannot be kept in pure state, nor stand intire and safe, unlesse the rashness and impudency of such be restrained, as dare pervert sound and sincere doctrine. Thus He.

Verse 3. And it shall come to passe that when any shall yet prophesie ] Here the Prophet sheweth how God will effect the former promise. He will first give unto his people a *spirit of judgement*, and then a *spirit of burning*, as *Esay* 4. 4. so that they shall be able to discern both good and evil, and not be led away with the error of the wicked, to fall from their own stedfastness. They shall also be *adeo perciti zelo*, so carried on by a zeal of Gods glory, and so blessedly blown up, as I may so say, in his cause, that they shall fall upon their dearest relations in this case, and labour to bring their own children to condigne punishment, according to the Law of God in that behalf provided, *Deut.* 13. 8, 9. Neither let any object here, that this is Old Testament: we find no such thing in the Gospel. For the Prophet here speaketh of the times of the Gospel (*chap.* 12. 10.) and of the kingdom of Christ. *Sequitur ergo*, faith Mr. Calvin here well and worthily, *non modo legem illam fuisse Judæis positam, quomodo nungantur fanatici homines, qui vellent hodie sibi permitti orbis turbandi licentiam: sed extenditur ad nos etiam eadem lex.* It followeth therefore, that that Law *Deut.* 13. 9. was not made for the Jewes onely (as some brain-sick people conceit it, who would faine get leave to trouble the world with their fopperies) but the same law extendeth it self even to us. For if at this day thieves, and witches, and adulterers, &c. are held worthy of punishment: how much more are heretikes, seducers, blasphemers, who poison mens souls, rob God of his glory, confound the whole order of the Church, &c. See *Rom* 13. 4. *1 Pet.* 2. 13, 14. and hold to that old Rule, *Non distinguendum, ubi scriptura non distinguit*; Men must not distinguish, where the scripture doth not.

Heb. 5. 14  
2 Pet. 2. 17

Ob.  
Sol.

that his father ] In whose heart there is naturally an Ocean of love to his own child, as we see in David toward Absalom, in old Andronicus the Greek Emperour, in our William the Conquerour, and Maud his wife toward their unnaturall sonne Robert Curtuoise, whom she maintained out of her own coffers, in his quarrell for Normandy: which the king her husband knew, and took as a cause rather of displeasure than of hatred; as proceeding from motherly indulgence for advancing their sonne.

Speed. 452r

that begat him ] This is twice here repeated for honours sake to these zelots; who forgot all naturall and carnall respects for the vindication of Gods glory, and his sincere service. See *Mat.* 10. 37. with the Note there.

thou shalt not live ] sc. to do more mischief, and to draw more souls to the devil, *Non Catilina te genui sed patria*, said *Aulus Fulvius*, when he slew his own sonne taken in *Catalines* conspiracie: I begat thee not for Catiline, but for thy countrey. More to be commended a great deal then Philip that bloody king of Spain, who said openly, that he had rather have no subjects, then Lutheran subjects; that he would not leave a Lutheran in his dominions; that if he thought

his

Hieron. Catina.

his shirt smelt of that heresie, he would tear it from his own back: And out of a blind zeal he suffered his eldest sonne *Charles* to be murdered by the cruel Inquisition, because he seemed to favour our profession. For which noble exploit, that mouth of blasphemy, the Pope, gave him this commendation, *Non pepercit filio suo, sed dedit pro nobis*. He spared not his own sonne but gave him up for us. O horrible.

1 Tim. 4. 12  
Rev. 2. 24

for thou speakest lies in the name of the Lord ] Lies in hypocrisie, doctrines of devils, depths of Satan, that artificer of lies, and father of them, *Joh. 8. 44.* which yet he would faine father, and fasten upon the God of *Amen*, or of truth, as he is called, *Psal. 31. 5.* like as varlets beget bastards, and lay them at honest mens doors to be kept; *Thou speakest lies in the name of the Lord.* This is to substitute the devil in the place of God, or to transform God, so as that he should nothing differ from the devil. No wonder therefore, though he that break the least commandement, and teach men so, be called least in the kingdom of heaven: especially if he pretend Gods authority for it, as the false Prophets of old, and the *Swenckfeldian* heretikes alate entitle themselves, *The Confessours of the glory of Christ*. For this is the highest indignity, or rather contumely, that can be put upon God: It is a more detestable evil, then to kill an innocent man; yea to commit parricide, or treason. *Imo quacunq̃ poterunt numerare scelera non perveniunt ad hoc crimen*, saith *Calvin* upon the text. Let Sectaries and Seducers look to it, those harmlesse, hornlesse creatures, as they would be accounted.

Mat. 5. 19

shall thrust him thorough when he prophesieth ] As *Phineas* did that stinking couple, in the flagrancie of their lust, *Num. 25. 8.* and as *Levi*, in like case, consecrated himself to the Lord, even every man upon his sonne, and upon his brother, *Exod. 32. 29.* He said unto his father and mother (when Gods glory required it) *I have not seen him*, neither did he acknowledge his brethren, nor know his own children, *Deut. 33. 9.* All naturall relations and self-respects should be drown'd in the glory of God, and the good of our own and other mens souls. They should be even swallowed up thereby, as the fuell is by the fire, and as the forcerers serpents were by *Moses* serpent, or the fat kine by the lean.

Ezra 9. 6

Verse 4. The Prophets shall be ashamed every one of his vision ] Of their Midianitish dreams, which they had first dreamed, and then told it for gospel to their fond neighbours. They shall be so clearly convinced, that they shall blush and bleed to think how they have been besotted, how many souls they have murdered, how oft they have even straddled over hell-mouth, and yet have been preserved, *2 Thess. 2. 10, 12.* See the Note. This makes them shame, and shent themselves in the presence of God and his people, saying, *O my God, I am ashamed, and blush to lift up my face to thee my God: for our iniquities are increased over our head, and our guilt is grown up to the heavens.* This was fulfilled in those Scribes and Pharisees that afterwards became beleivers, and said with *Saint Paul*, *Beware of the concision*, *For we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.* *Luther* revolted from the Popish religion which he had held and maintained, taking it for an honour to be called *Apostate* by them; that is, as he interpreted it, One that had fallen off from the devil.

Philip. 3. 2, 3

Qui fidem di-  
abolo datam  
non servavit.

*Bugenhagius* when he first read *Luthers* book *de captivitate Babylonica*, pronounced it to be the most pestilent piece that ever was published. But afterwards, when he had better considered, he grew ashamed of that rash censure, and protested that *Luther* onely was in the right; and all that held not the same that he did, were utterly deceived. *Latimer* was of the like mind after that he had once heard *Bilneys* confession. *Vergerius* after he had read *Luthers* books with purpose to confute them. *Denckins*, and *Hetserus*, two great Anabaptists in Germany, retracted their former false doctrines, and repented of their licentious and abominable practices. The former of them, being converted by *Oecolampadius*, grew ashamed of his pretended visions, and died piously at *Basile*. The later was beheaded at *Constance* for his multiplied adulteries: which first he sought to defend by Scripture, but afterwards died very penitently, confessing his former filthinesses, giving glory to God, and taking shame to himself. These two were learned men, well skilled in the Hebrew: and had joyned their forces, in translating the Prophets into the Dutch tongue. But, oh how few such as these, and of that sort of people shall a

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Sculter. Annal.

Ibid.

man



man meet with now-adayes? Copp indeed that Arch-Ranter, *Venerens ille fœcer, & Cleri dehonefamentum*, is laid to have newly set forth his Recanation, which I have not yet seen, and therefore cannot tell what to say to it. Onely I wish he deale not as *Bernard Rosman* that first Anabaptist, and *Isebius Agricola* that first Antinomian did in Germany: who both of them having condemned their own errours, and recanted them in a publike Auditory, printing their revocation: yet afterwards they relapsed into the same errours, and stoutly stood to them, when *Luther* was dead, and more Liberty was afforded. So hard a thing it is to get poison out, when once swallowed down; and having once said yea to the devill, though but in a little, to say him nay again, when a man pleaseth: such a man especially *quem puduit non fuisse impudentem*, who hath gloried in his shame, and taken pleasure in his unrighteousnesse: *qui noluit solita peccare*, as *Seneca* saith of some in his time, that is, none of the ordinary sort of sinners, but hath sought to out-sin others, as unhappy boyes strive who shall goe furthest in the dirt.

*Sleidan.  
Horndorf.*

*Augustin.  
2 Thes. 2. 12.*

I will not say but such, by the almighty power of God, may be reclaimed, and made to see that there is no fruit to be had of those errours and enormities whereof they are now ashamed, sith the end of those things (in the desert of them) is death. But now being made free from sin, and become servants to God, they will have very great cause to be thankfull to God for the cure: sith Jealousy, Frensy, and Heresy, are held hardly curable, the leprosy in the head concludes a man utterly uncleane, and excludes him the camp: Heresy is by the Apostle compared to a precipice vortex or whirle-pooles, that first turns a man round, and then sucks him in: And by others to the Syrens banks covered with dead mens bones, to *Goodwins* sands that swallow up all ships that come neare them, or to the Harlots house whence few or none return alive *Pro. 7. 26, 27.*

*Rom. 6. 21, 22*

*Heb. 12. 9.*

*Verse 5. But he shall say, I am no Prophet* ] Οὐκ εἰμι προφήτης & I am no Monk, no Clerk, I am not book-learned was the ignorant mans plea in *Chrysostomes* time, and so it is still to this day; though it serves not his turne. But here the like speech is taken up for a better purpose. *Hoc etenim principium est respiciētia*, saith *Calvin* here. Here begins their repentance, viz. in a free acknowledgement of their ignorance and utter unfitnesse for the office they had usurped.

*Si venribenē  
si lateri. Horat.*

*I am no prophet* ] (as for self respects, that my belly might be filled, and my back fitted, I sinfully took upon me to be one) but *I am an husbandman*: and can better hold the plow then handle a text, feed and follow a flock of sheep, then feed the flock of God (that have golden fleeces, precious soules) taking the oversight thereof, not for filthy lucre, but of a ready mind.

*1 Pet. 5. 2.*

*for man taught me to keep cattle from my youth* ] q. d. Shephardy and husbandry I have been ever trained up to, and can better therefore skill of then of Preaching, which is certainly *Ars artium & scientia scientiarum*, the Art of Arts, the science of sciences as *One* said. Whereunto *Melancthon* addeth that it is the misery of miseries. And of the same minde was his Colleague *Luther*, when he said, An householders pains is great, a Magistrates greater, but a Ministers greatest of all: and afterward added, that if it were lawfull for him to leave his calling, he could with more ease and pleasure dig for his living, or do any other hard labour, then undergo a Pastorall charge. The mystery thereof is not an idle-mans occupation, an easie trade, as some fondly conceit. The sweat of the brow is nothing to that of the brain: besides dangers on every hand for the works sake, and armies of cares that give neither rest nor respite, but are ready to overwhelm a man. This made *Luther* affirme that a Minister labours more in a day many times then a husbandman doth in a moneth. Let no man therefore, in taking up the ministry, dreame of a delicacy: Neither let *slow-bellies* either invade it, or hold it (as popish asses and some impudent *Alastores* now-adayes do) to pick a living out of it. It was an honest complaint of a Popish writer, we, saith He, handle the scripture *tantum ut nos pascat & vestiāt*, only that it may feed us and cloath us. And Cardinal *Cajetan* not without cause cries out, that those amongst them that should have been the salt of the earth had lost their savour: and were good for little else, but looking after the rites and revenues of the Church. Now for such as these that serve not the Lord Jesus Christ, but their own bellies, that

*2 Cor. 11. 29.  
agmen subinde  
intruens. Illyr.*

*Com. in Mat. 9.*

like

like body-lice live upon other mens sweat, or like rats and mice, do no more but devoure victuals and run squeaking up and down; good is the countell of the Apostle, *Let him that stole/steale no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth,* Eph. 4. 28. let him earne it before he eate it 2 *Theff.* 3. 10. This is hard to perswade those Abby-lubbers that live at ease in cloysters, feeding on the fat and drinking of the sweet: and those Idoll-shepheards that feed themselves and not the flock. O *Monachi vestri stomachi.* Erasmus truly told the Electour of Saxony, that Luther, by meddling with the Popes tripple crown, and with the Monkes paunches, had procured himself so great ill will amongst them. One of them brake out in a sermon into these angry words: If I had Luther here, I would teare out his throat with my teeth; and then make no doubt with the same bloody teeth to eat my maker at the Eucharist. How much better were it for such false prophets with *quietnesse to work and eat their own bread* 2 *Theff.* 3. 14. then to drink the blood of other men with their lives (as David spake in another case) yea with their foules which perish by their insufficiency and *gastrimargy*? *Sed venter non habet aures.* But the belly hath no eares. Ease slayeth the foolish. *Non minus difficulter à deliciis abstrahimur, quam canis ab uncto corio:* Among other scandals and lets of the Jews conversion this is not the least, that they must quit their Goods to the Christians? And the reason is, for that in baptisme they renounce the devil, and all his works, part wherof (say the Papists amongst whom they live) are the Jews goods; being gotten either of themselves or of their Ancestours by usury. Now this is such cold comfort to men of their mettall, that they have little mind to turn Christian. And as little doublelesse have such as with these in the text, have got their living by lying: and through covetousnesse with fained words made *merchandise* or prize of mens precious soules, to return to the hard labour of husbandry or any other lawful but painfull employment. Yet this was done both in *Wicklifes* dayes by many Fryars that fell to him, and embraced his opinions: and in the reformation by Luther; many Monkes and Nuns betook themselves to honest trades; renouncing their Popish vowes and orders; yea *Scultetus* reporteth that at *Ausberough* in Germany, by the powerfull preaching of Dr. *Iohn Speiser Ann.* 1523, some harlots forooke the publike stews, and married to honest men, lived chastly, and were great pains-takers.

*Verse 6. And One shall say unto him, What are these wounds in thine hands?]* Hierome here supposeth the false Prophet crucified for his false doctrine, and thereupon thus questioned. This is better then that of the Popish Interpreters, who will needs have it to be meant of Christ, and of his wounds on the crosse, as a deceiver of the people. Lucian the Atheist villanously teameth him *ενοχοποιον* the crucified Cozener. But the Text is clear, that the person here spoken to, and returning an answer, is the false-Prophet, now a true Convert; as appeareth by his fruits which he beares quick and thick: being like *Aarons* rod soon changed from a withered stick, into a flourishing tree. Ashamed he is at heart of his former falsities: and as in heart, so in habit he is altered: for he will no longer *weave a rough garment* (the garb of Prophets in those dayes) to deceive, as the Cappuchines and other orders of Friars (or rather Lyars) at this day. He abrenounceth and abjureth *quasi conceptis verbis* his former profession of a Prophet or chief speaker amongst others.

*I am no Prophet]* But a plain husbandman, or a shepheard: that's all I can truly pretendo. And lastly, in this verse, having passed thorough the churches discipline as a seducer, he shall doe, as *Ioshuah* adviſed *Achan*, Give glory to the Lord my son, and confesse thy sin: he shall approve of the Churches severity used for his correction, though he should go maimed or marked for it, to his dying day. In point of seducement (saith Mr. Cotton, descanting upon this text) if a man upon conviction shall see the wickednesse of his way, and humble his soule before God, and give satisfaction to the Church and State, where he shall be convinced; on such conviction and repentance we find liberty to pardon, but yet stigmatize him. Thus He. But what reason had the Convocation held at Oxford to set a brand of ignominy upon the cheeks of those outlandish Divines that came to assist them, because they pleased them not in the point of Priests marriage,

Scultet: Anna.  
pag. 52.

Ast. and Mon.

1 Chr. 11. 19.

Spec. Europ.

Οπλαιν  
Mat. 27. 63.  
that cozened to  
our very faces.  
Eustath.

2 King. 1. 8.  
Isa. 20. 2.  
Mat. 3. 4.

Iosh. 7. 19.

The pouring  
out of the 7.  
vials: third  
viall. 11.

riage, which they defended? Or Bishop *Land* for his *Stigmata Landis* on renowned Mr. *Prinne*, for his constancy to the truth? How much better his predecessors, *Stephen Langton* (who crucified that Pseudo-Christ, who shewed marks of wounds in his hands, feet and sides, Anno 1206.) And *Odo Severus* (who burnt King *Edwins* Concubine (whom he most doted on) in the forehead with a hot iron, and banished her into Ireland, Anno 934, &c.)

*Verse 7. Awake O Sword against my Shepheard*] A powerful expression, containing a commission given out to the sword by way of *Apostrophe*.

*Awake*] or, up, as the Septuagint: up and about, thou that hast long lain lockt up in the scabbard. Thus the sword is of Gods sending; it is bathed in heaven, *Isa.* 34. 5. *Ezek.* 14. 17. *Jer.* 47. 6. 7.] It is he that awakes it, and sets it on work: he commands it, *Am.* 9. 4. and ordereth it, *Jer.* 50. 25. Let this patient us under it, as it did *Job*, *Chap.* 1. 15, 17, 21. Among Philosophies, the most noted sect for patience was that of the Stoicks, who ascribed all to destiny.

*O sword*] *Framea*, which seems to come of *goupai a* (the Septuagints word here) by putting *o* before *p*, or *Gl' die*, which comes *a clare* from destruction: like as the Hebrew word *Chereb*, from desolating and laying waste. Hence the sword is said to condemn the rod, *Ezek.* 21. 10, 13. that is all lighter and lesser judgements, which are but its forerunners, and whereof it seemes to say, What does this silly rod doe here? Will not-men stoop? Let me come: Ile make them either bend or break; either yield, or Ile have their blood.

*against my shepheard*] i. e. saith Calvin, against Magistrates and Ministers, Gods undershepheards and Associates in feeding the flock, *Labourers together with him*, *1 Cor.* 3. 9. But because Christ is the great shepheard, *Heb.* 13. 20. and the good shepheard, *John* 10. 11. *Optimus maximus*, that is, Gods fellow-mate, and yet, suspending his glorie, became a man, to seek him out a flock in the wilderness: and afterwards laid down his life for his sheep, *John* 10. 11. underwent the deadly dint of Gods devouring sword put into the hands of those men of Gods hand, *Psal.* 17. 13. who put him to many a little death all his life long, and at length to that cursed and cruel death of the crosse: at which time the Shepheard was smitten and the sheep scattered, as this Text is most fitly applied, *Matth.* 26. 31. therefore I understand it chiefly of Christ, the chief Shepheard and Bishop of our soules, who was wounded for our transgressions, and bruised for our iniquities, &c. And this not by chance, or malice of his enemies only (though they laid upon him without mercie, nailing him to the tree in the hands and feet, which in all men are the most sensible parts of the body (as being fullest of nerves and sinews) but in him much more as being of the finest temperature and most exquisite sense) but by the determinate counsell of God, as St. Peter shewes those Kill-Christes, *Acts* 2. 23. and according to the Scriptures, that went before of him, and foretold all his passion, even to the casting of the dice upon his cloathes, *Psal.* 22. and *Isa.* 53 by the reading of which lively description of Christs sufferings in that Chapter, *Johannes Isaac* a Jew confesseth that he was converted to the faith of Christ. He is called Gods Shepheard, because God anointed and appointed him to that Office, putting a charge into his hands, *John* 10. and 17. that he might tend them and tender them, and at length return them up again to his heavenly Father, without losse of any one. He is also called the Man by an excellency, that matchlesse man the chief of ten thousand: as his mother is called *hagnalma* that famous Virgin, whom all generations are bound to call blessed. He is Man-God both in one: and is therefore also called Gods-fellow or Mate, as being Consubstantiall to the Father according to the Godhead, and very neer akinne to him according to the Man-hood, by reason of the hypostaticall union of both natures into one person, the Man Christ *Iesus*.

*Hoc ego ingenuè confiteor  
ait ille, caput  
illud ad fidem  
Christi me adduxisse.*

*Smite the shepheard*] that that blessed Fountain of his Blood (mentioned *verse* 1.) may be opened, and the flock of God washed, and healed, and satiated, as the people were, when the Rock was smitten and so set abroad: and as when God clave a hollow place in the jaw-bone of the Ass, so that there came water thereout, *Sampson* drank and was revived: And as when the Alabaster-box of ointment was broke, all the house was filled with a sweet savour.

*Judg.* 15. 19.

*And the sheep shall be scattered*] scattered and scattered; shifting for themselves, and leaving Christ to the mercy of his enemies, who seized upon him, as so many

D d d

Carriion-



Prov. 29. 25.

Mich. 7. 18.

Psal 136 23.

Carriion Kites upon a silly Dove. Thomas ( who once said *come, let us godye with him* ) disappears and is lost: Peter followes aloof off, but better he had been farther off. John ( if at least it were he ) flies away stark naked for hast: Iudas comes nearer to him, but to betray him with a kisse. But *is this thy kindnesse to thy friend?* Christ had indented with the enemy aforehand for their securitie, *Joh. 18. 8.* so that they needed not have retreated so disorderly, and scattered as they did. But the *fear of man bringeth a snare*. Howbeit mans badnesse cannot break off the course of Christs goodnesse. For though they thus unworthily forsake him, and leave him at the worst ( as they say ) yet *I will turn my hand, saith he, upon the little ones, i. e. I will recollect my disperfed flock* ( how little soever either for number, or respect in the world ) and bring back my banished. So soon doth it repent the good Lord concerning his servants. *He remembreth not iniquity for ever, saith the Proppher, because mercy pleaseth him: and again, He remembreth us in our low estates: for his mercy endureth for ever.* He looked back upon Peter when his mouth was now big swollen with oaths and execrations, and set him a weeping bitterly. He called for Thomas after his resurrection, and confirmed his weak faith by a wonderful condescension. He sealed up his love to them all again, restoring them to their ministeriall employment: and not so much as once upbraiding them with their base dereliction, but only with their unbelief. *Lyra* and others fence the Text thus: *I will turn my hand upon the little ones*, that is, I will so smite the Shepherd Christ, that not only the sheep shall be scattered, but the little lambs also, even the least and lowest Christians shall have their share of sufferings, shall feel the weight of my hand, shall pledge the Lord Christ in that cup of afflictions that I have put into his hand; shall be conformed to the Image of Gods Son, as his co-sufferers, that he may be the first born among many brethren, *Rom. 8. 29.* And this was fulfilled in the persecutions that followed soon after our Saviours death. *Ecclesia heres crucis*, saith Luther: and *Persecutio est Evangelij genium*, saith Calvin. Persecution is the black Angel that dogges the Church, the red horse that follows the white at the heels. All the comfort is, that Gods holy hand hath a speciali stroke in all those afflictions that are laid upon his faithfull people, *I will turn mine hand, &c.*

πομπαν.

μεμνηται.  
Jude 7.

ἐκκαλίσθου.

Rev. 18. 18:

*Verse 8. Two parts therein shall be cut off and die* ] q. d. they shall, they shall, how strange or incredible soever this sad tidings seem to you: it shall be even so, take my word for it. Behold the severity of God, *Rom. 11. 22.* In the Greek it is the Resection or Cutting off, as a Chirurgion cutteth off proud and dead flesh. The Just Lord is in the midst thereof: he will not do iniquity, &c. *Zeph. 3. 5.* *Fiat iustitia, ruat coelum* may seem to be his Motto. In point of justice he stands not upon multitudes, *Psal. 9. 17.* It is all one to him whether against a Nation or against a man only, *Job 34. 29.* National sins bring national plagues: heinous sinnes, heavy punishments. In the universal deluge God swept away all: as if he had blotted out that part of his title, *The Lord, the Lord, gracious, merciful, &c.* and had taken up that of Attilas, *Orbis flagellum*, The worlds scourge, Sodoms sinnes were multiplied above measure: therefore God took them away as he saw good, *Ezek. 16. 42, 50.* and hath thrown them out, as St. Jude speaketh, for an example, *suffering the vengeance of eternal fire.* Herodotus a Heathen Historian saith the very same of the destruction of Troy, viz. that the ruines and rubbish thereof are set forth for an example of that noted Rule, that God greatly punisheth great offences, and that hainous sinnes bring hideous plagues. Here we have two parts of three cut off in the land of Judea: as it fell out at the last destruction thereof by the Romans: at which time more then a million of men perished, see *Math. 24. 21.* with the Note. And what think we shall become of Babylon the great? Her sinnes reach up to heaven, whereunto they are even glewed and fastened as the word signifies, *Rev. 18. 5.* therefore she shall be brought down to hell with Capernaum ( for *flagitium & flagellum sicut: acus & filum* ) therefore shall her plagues come in one day ( to confute their fond conceit of an eternal Empire ) death, and mourning, and famine, and she shall be utterly overthrowen with fire: for strong is the Lord God who judgeth her, full able to effect it, seem it to Babels brats never so improbable, or impossible. It was never besieged since it became Papal, but it was taken: whereas before, it was held invincible. Sinne that lyeth at the bottom, will easily undermine and overturn the walls, though never so strong built: as the voice from heaven told Phocas the Mur-therer.

therer. The blood of that innocent Lamb of God lyes heavy upon the whole Nation of the Jews to this day. Their last devastation and present dismal dispersion is such, as that one of their own Rabines concludes from thence, that their Messiah must needs be come: and they must needs suffer so much for killing him.

*but the third shall be left therein* ] A holy remnant kept for a reserve. Good husbands cast not all their corn into the oven, but keep some for seed. *But yet in it shall be a tenth*, saith another Prophet: there shall be two or three berries in the top of a tree, four or five in the outmost branches. Gods Elect are so very few, that the world shall wonder, *Ezay 8. 18.* and even hoot to see Christs flock so very little, little, as our Saviour speaks, *Luke 12. 22.* as Israel stood like two little flocks of kids, when the Syrians filled the countrey. There were but a few names in Sardis: and many bad in the best Churches: as at *Philippi, Chap. 3. 18.* Christ wondered at one good *Nathanael*, as *rara avis in terris*: and when he comes, shall he find faith? How many (think you) shall be saved in this City? saith *Chrysostom* in his fourth sermon to the people at Antioch. It will be a hard speech to you, but I will speak it: Though there be so many thousands, yet there cannot be found an hundred, that shall be saved. And I doubt of them too, &c. And again in his third Sermon upon the Acts, he breaks out into this speech, *Non arbitror inter sacerdotes, multos esse qui salvi fiant*, I do not think that there are many, no not among the Ministry, that can be saved, sith many are called, but few are chosen: like as all the people were called together by Samuel, but Saul only was chosen king. Only the called according to purpose are elected, and shall be glorified, *Rom. 8. 28, 29.* Christ at last day will do as *Joshuah* did to find out who had stolen the Babylonish garment: there were many brought together, and all to finde out one. So, all shall then appeare: out of them a small number deducted, that have heard of Christ. Out of them, those that have professed him, and out of them, those that have professed him, in sincerity, and these will be *Muthe mispar*, a small few indeed. Hence they are called pearls, which are but few to the number of pibbles: Jewels which are but little to the lumber: strangers that are nothing so many as home-dwellers: sons of God, and of the blood royal; and of such there are but a few to common subjects. *Ruri quippe boni*, saith the Poet. And *Pauci sunt qui Philosophantur* saith *Ulpian* the Lawyer; &c.

Esa. 6. 13.

Ez. 17. 6.

1 Kin. 20. 27.

Josh. 7.

They are as a gold in a wide field: as a garden in a wild wast.  
Juvenal. P. de exculp.

*Verse 9.* And I will bring the third part through the fire ] Few they were, but not faultlesse: they must therefore thorow the fire, that there they may leave their dreggs and drosse behind them. For *Quod ignis est auro, lima ferro, ventilabrum tritico, luvium pavio, sal carni, hoc tribulatio est viro iusto*, saith *Corn.* a Lapid upon this Text: that is, what the fire is to the gold, the file to iron, the fanne to wheat, the sope to clothes, the salt to flesh, that is tribulation sanctified to a righteous man. God is said to have his fire in Zion, and his furnace in Jerusalem, *Ezay 31. 9.* to carry his thorow fire and thorow water, *Psal. 66. 12.* from above to send fire into their bones, *Lam. 1. 13.* to put them to the fiery tryall, *1 Pet. 4. 12.* yea he himself is a Refiners fire unto them, and Fullers sope, *Matt. 3. 2.* (see the Note there.) He knowes them to be right gold, which will endure the seventh fire (Alchymy gold will not so) and therefore he puts them to't: that the tryall of their faith being much more precious then that of gold that periseth, though tryed in the fire, may be found to praise, and honour, and glory, *1 Pet. 1. 7.* himself, mean-while, goeth with them into the fire and pulleth them out as a brand, *Zech. 3.* *Non sic impij*, not so the ungodly. True it is, the tryall of their works also shall be by fire, *1 Cor. 3. 13.* and they shall give an account one day with all the world on a light flame about their ears, *2 Pet. 3. 12.* Then shall they find, that the law they are judged by is a fiery law, the tribunall is of fire, *Ezek. 1. 27.* the Judge a consuming fire, *Heb. 12. 28.* his attendants *Seraphims*, that is, flaming creatures, *Heb. 1. 7.* his pleading with sinners in fire of flame, *2 Thess. 1. 7.* the place of punishment a lake of fire fed with a river of brimstone, *Isa. 30. 33.* a formidable fire it is, fed with tormenting temper, and kindled by Gods own breath instead of bellows. *Bellarmino* is of opinion, that one glimpse of this fearfull fire were enough to make a man not only turn Christian and sober, but Anchoret and Monk, and to live after the strictest order that can be. Pope *Clement* the fifth, upon the death of a Nephew of his and one of his *Catamites*, sent his Chaplaine to a Conjuror, to enquire how it fared with him in the other world. The Conjuror shewed him to the Chaplaine lying in a bed of fire

Psal. 1.

Deut. 32. 3.

εν πυρι ολβ-  
70.

Jac. Ren. de  
vit. Pont. 159.

in hell; This news so affected the wretched Pope, that he never held up his head, but (*Nabal-like*) died within a few dayes after it. But oh what a dreadfull shriek gave his guilty soul, to see it self lanching into an infinite Ocean of scalding lead, and to think that it must swim naked therein for ever.

and will refine them, as silver is refined ] This is all the hurt he doth them by the fire; he hides pride from them, *Job* 33. 19, &c. and divides betwixt the sinne which he hates, and the sonne whom he loves. For by this the iniquity of *Jacob* shall be purged: and this is all the fruit, the taking away of their sinne: which they may very well spare, and never hurt themselves. Surely, as one poison is antidotary to another: so is affliction to sinne: when sanctified, it is no more penall, but medicinall; not a curse, but a cure. As oil of scorpions is good against the biting of scorpions. As the wine wherein a viper hath been drowned cureth a leprosie. As the juyce of hemlock (a deadly plant) heals hot corroding ulcers, and asswageth the inflammation of the eyes: Or, as Rhubarb, though full of choler, doth mightily purge choler. *Moses* neglected to circumcise his child (as we do our hearts, it is such a bloody work) till God met him and would have killed him. *David* could never see the benefit of affliction, till God by those sharp waters had cleared up his eye-sight. *Gehezi's* leprosie cured him: his white forehead made him have a whiter soul. Surely, as the fining-pot is for silver, and the furnace for gold, so is affliction to the soul. Corrections of instruction, are the way of life, *Pro* 6. 23. But he that refuseth correction despiseth his own soul, *Pro* 15. 32. Winds and thunder clear the air (whereof they are the besoms, saith *Rupertus*) so do crosses the soul. If the outward man decay, the inward is thereby renewed: and the winter of the one, is the spring of the other. As the viper when he is lashed, casteth up his poyson: so doth the good soul when afflicted, purge it self from all filth of flesh and spirit, striving to perfect holiness in the fear of God. These Jews after they had been in the Babylonish furnace for idolatry, hated and feared that sinne as much as the burnt child dreads the fire. They would die any death rather then admit an idoll. *Josephus* tells how stoutly they opposed *Pilate*, and *Petronius*, that would have set up *Cesars* statue in their Temples, offering their throats to the swords of the souldiers, rather then they would endure that idoll in Gods house. What God is now doing with them, and for them, in this long time of their sad desolation and dispersion, who can tell? There are that think, that after much purging and proving, as here, God will gather a Church of them to himself: according to that which followeth; *They shall call upon my name, and I will hear them, I will say, it is my people*, &c. And that upon their profession of Christ, shall come the shortest time of affliction that ever was, *chap.* 14. 1, 2. when Gog and Magog with all his troops, and armies shall compass the beloved city, *Rev.* 20. 8, 9. But the Jews shall get a glorious Conquest: for God himself from heaven will miraculously fight for them, *verse* 3, 4, 5. together with all the holy Angels, the ministers of his judgements, *verse* 5. Sure it is, that the Turks fear some such thing as this: and therefore they cannot abide that any Jew amongst them should turne Christian. In the yeer 1528. a certain Jew dwelling in Constantinople became a good Christian, and was baptized: which the Turks understanding were vehemently exasperated against him for it; fearing lest his conversion should prove prejudiciall to their Mahometan religion, and therefore they apprehended and cruelly murdered him.

and try them as gold is tried ] viz. that when I have tried them, they may come forth as gold, *Job* 33. 10. Hence Gods people fall into manifold temptations, *1am.* 1. 2. they fall, they go not into them step by step, but are precipitated, plunged into them: and not into one of them, or a few, but into manifold temptations, or trials: yea fiery trials, so afflictions are called, because thereby God proves what is in his people, *Deut.* 8. 16. *Rev.* 2. 10. Not to better his own knowledge of them neither; for he knows all things, and is *intimo nostro intimior nobis*, *Job.* 2. 25. *Act.* 1. 24. *Heb.* 4. 12. Artificers perfectly know the nature and properties of their own works, and shall not God see, *Psal.* 94. 9, 10. But *tentat ut sciat, hoc est, ut scire nos faciat*, he trieth us. 1. That he may make discoveries of himself unto us, especially of his power and goodnesse: and so get him a name, as *Esay* 63. 11, 12, 13. 2 *Cor.* 12. 9. *Elias* would have water poured upon the sacrifices, yea the Altar covered

*Esay* 27. 9

2 *Cor.* 4. 16

*Augst.*



covered therewith, that Gods power might the more appear, in consuming it with fire from heaven, and the people thereupon might cry, *Iehovah he is God, Iehovah he is God*: think the same here. 2. That he may make discoveries of us to our selves, and to others; who are apt to misjudge and undervalue us: as not onely Satan did, *Iob chap. 1. 9.* but even *Elihu*, also (though otherwise a good man, and the best of his friends) *chap. 34. 36.* But when they see our holy carriage under the crosse, they can say of us as that Centurion did of our Saviour, *Luke 23. Verily this was the Son of God*: and as one *Culocerus* in the Church-history, when he saw the piety and constancy of the Martyrs, he cried out, *Verè magnus est Deus Christianorum*, The Christians God is a great God indeed. But as by afflictions we are made known to others, so to our selves much more. We are apt either to over-value, or else to under-value our selves, till put to the triall: as is to be seen in the history of *Saunders* and *Pendleton*. Hard weather tries what health; wind and stormes what sap: withered leaves soon fall off. Rotten boughes with heavy weights quickly break. Wooden vessels, set empty to the fire, soon break and leak; not so vessels of gold and silver. The best divination what men are is at the parting-way, as *Ezek. 21. 21.* When the fire comes to green wood, it will appear what's within: when the pond is empty, what's in the bottom. It is not known what corn will yeeld, till it come to the flail: nor what grapes, till it come to the presse. Grace is like the stone *Chrysolampis*, *quem lux celat prodit obscurum*, which shine brightest in the dark. The skill of a Pilot is unknown but in a tempest: the valour of a Captain, but in a battle: the faithfulness of a wife, but in an assault. The wicked tried are found to be but *reprobate silver*: or at best, but Alchymy-gold, that endureth not the seventh fire. They are *Αυτίλοι*, as Crocodiles, Chameleons, Bats, Spunges, &c. They murmur when tried, as *Psal. 78. 40, 41.* Or curse, as *Micah's* mother, *Iudg. 17.* Or fret, and howl upward, as Wolves when hunge-rbit, *Esay 8. 21.* Or faint in the day of affliction, as *Saul*, who lay upon the ground like a beast, *1 Sam. 28. 20.* Or *Nabal*, who lay in his bed like a block. Or desert God and his cause, as those Renegado's, *Dan. 11. 32.* and those in the Palatinate, who fell to Popery as fast as leaves fall off the trees in Autumne. Many titular Christians amongst us, were, in times of peace, but as wolves in a cage, but as lions tamed by art: they wanted nothing but liberty and opportunity to shew their wolfish and worrying natures, which now these late shedding and discriminating times have sufficiently discovered. Have all these workers of iniquity no knowledge, who eat up Gods people as they eat bread, and call not upon God? *They shall call upon my name, and I will hear them.* No time for hearing of prayers and obtaining of suits like that of affliction. Those are *mollissima fandi Tempora*, the time of affliction is the very time of supplication: then our hearts are largest, then Gods ear is openest. Then the saints may have any thing for asking, *Psal. 50. 15.* and *91. 15.* Thus *Lot* had *Zoar* at his request, *Deut. 29. 23.* *Paul* had all the souls in the ship given him, *Act. 27.* *Jacob* greatly fearing to be bereft of his *Benjamin* prayed, *God give you bowels of mercy before the man*, *Gen. 43. 14.* He prayed it, and he had it, *ver. 30.* For *Ioseph* made haste: for his bowels did yearn upon his brother, &c. God reserves his best comforts for the worst times: as the feast-maker kept his best wine till the last, *Iob. 2.* as the mother brings forth her conferves and cordials, when the child is at sickest, *Israel* was never so royally provided for, as in the wilderness. *I will bring her into the wilderness and speak to her heart*, *Hos. 2. 13.* As a bone once broken is stronger after setting: and as lovers are never greater friends then after a falling out: so is it betwixt God and his people. Affliction excitech devotion, as the bellows doth the fire, and excited devotion prevaieth much, *Iam. 5. 16.*

*I will say, It is my people and they shall say, The Lord is my God*] by a gracious compliance they shall with highest estimations, most vigorous affections and utmost endeavours bestow themselves upon that God that hath so farr owned and honoured them as to st rike a covenant with them: the fruits whereof are *sure mercies, compassions that faile not*, all the blessings of this and a better life. A covenant is the collection of many promises; as a constellation is the collection of many stars: and though it be (in summ) but one promise, *I will be thy God*, yet it is such an one as comprehends all: and is therefore fifteen times, at least, men-

tioned in scripture. It is the substance of the Covenant of grace, saith *Junius*: the soule of it, saith *Pareus*: the head or top of it, saith *Musculus*: *Deus meus & omnia*, saith *Luther*, God is mine, all's therefore mine. But then, as God must be our All-sufficient, so we must be his *Altogether*: and when he cries out, *Who is on my side, Who?* One shall say *I am the Lords*: and another shall call himself by the name of *Jacob*: and another shall subscribe with his hand to the Lord, and surname himself by the name of *Israel* *Esay* 44. 5. O it is a blessed signe that God hath chosen us first *1 Ioh.* 4. 19. when we chuse God as *Psal.* 73. 25. sincerely avouching him for our God. Sincerity (or Evangelicall perfection) is the only absolute condition of the Covenant of grace *Gen.* 17. 1. God and the Saints have ever judged of men by this: Judge me, O Lord, according to mine integrity, saith *David*, The promises are made to it *Psal.* 119. 1. *Mat.* 5. 8. Gods eye is upon it as in *David* the man after Gods own heart. He blesteth the little that such have, as in *Nathanael*, *Cornelius*, the Eunuch. He passeth by their infirmities, as in *Aza* *1 King.* 15. 14. and accepteth their services nevertheless. as *2 Chron.* 30. 19, 20.

## CHAP. XIV.

*Verse 1.* **B**Ehold the day of the Lord commeth] Jerusalem had her day, and knew it not *Luke* 19. 42. (Jerusalem was not *Jerusalem*: the vision of peace, saw not the things that belong'd to her peace) God therefore will have his day of vengeance, as she had of visitation. He hath his season, his harvest for judgment *Mat.* 13. 30. and when wickednesse is ripe in the field, he will suffer it to grow no longer, lest it shed and spread: but cuts it up by a just and seasonable vengeance. These Jews were by their own confession the children of them which had killed the Prophets: and, by killing the Lord Christ with wicked hands, they had filled up the measure of their fathers *Mat.* 23. 31, 32. what could therefore the Lord do lesse to a nation so incorrigibly flagitious, then bring wrath upon them to the utmost *1 Thess.* 2. 16? then send forth his armies and destroy those murderers, and burn up their cities? When God did this execution here mentioned, is hard to say: Whether by *Antiochus Epiphanes* (or rather *Epimanes*, as some truly called him, for that being exceedingly mad against the Jews, he persecuted the Church of God and wasted it) Or by the Roman spoilers at that last devastation under the command of *Titus*. Or by *Cosroes* the Persian, and *Homar* the Arabian, who successively harased and rased Jerusalem, rifling the houses, ravishing the women, killing whom they pleased, and making the rest pay deare for the very heads they wore: which servitude lasted till *Godfrey of Bullin* set them at liberty: so the Glosse here senseth it. Or lastly by *Gog* and *Magog*, that is, by the great Turk (for *Magog* is the Scythian nation from whom came the Turks, Lords of *Meshec* and *Tubal*, that is, of Cappadocia and Iberia where they first began to raigne) as is before hinted; I take not upon me to determine. The most understand it of the last overthrow of the Romans. The Spirit might have an eye to the Anti-christian persecutions of the Orthodox Professours of the Romish Edomites.

and the spoile shall be divided in the midst of thee] Freely and fearelessly, none rising up to make them afraid, the vanquished shall be so disabled and dispirited. Thus the silly doves are glad to save themselves by flight, nor fight; sometimes they sit in their dove-coats, and see their nests destroyed, and yong ones killed, not daring once to rescue or revenge.

*Verse 2.* For I will gather all nations] The Romans that stiled and held themselves Lords of all nations, and who had levied a mighty army out of all nations to fight against Jerusalem. See *Joseph. lib.* 3. *belli Ind. chap.* 1. and 3. Or *Gog* and *Magog* with all his armies and associates *Ezek.* 37. 4, 5, 6. shall compass the beloved city *Rev.* 20. 8, 9. See *Verse 1.* with the Note. Would any man take the Churches picture? then let him, saith *Luther*, paint a silly poor maid sitting in a wood or wildernesse; and compassed about with hungry lions, wolves, boares and beares &c. and in the midst of a great many furious men assaulting her every moment:

A&amp;T. 2. 23.

Mat. 22. 7.

A&T. 26. 11.  
Gal. 1. 13.

moment: Let him give her say I, that of Martial for her Motto.

*In me omnis terraque, aviumque, marisque rapina est.*

and the city shall be taken] *Non tamen ad exitium, sed ad exercitium.* I have forsaken mine house: I have left mine heritage (saith the Lord Jer. 12. 7.) I have given the dearly beloved of my soule into the hand of her enemies. At which times there is usually, as at Athens when taken by Sylla ἀνελεῖς σφαγὴ a bloody butchery.

and the houses rifled] As at the sack of Constantinople by the Turks: where the souldiers are said to have divided money among themselves by whole hat-fuls: and were therewith so enriched, that 'tis a proverb amongst them at this day, if any grow suddenly rich, to say, he hath been at the sacking of Constantinople. The Emperour had in vaine many times with teares requested to have borrowed money of his covetous subjects, to have been employed in the defence of the city; but they would still swear that they had it not: as men grown poor for want of trade. Which in few dayes after, their enemies found in such abundance, that they wondered at their wealth, and derided their folly, that possessing so much they would bestow so little in the defence of themselves and their countrey. Turk. hist. 347

and the women ravished] These are the common calamities of war: in the in the lawlesse violence whereof those three commandments, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steale*: as they are ranked together in the law, so they are usually violated together. Hence Isa. 13. 16. *Their children also shall be dashed to peeces before their eyes, their houses shall be spoiled, and their wives ravished.* The Irish rebels bound the husband to the bed-post, whiles they abused his wife before his face. In the time of K. Edward the third, the French souldiers at Winchelsey in Suffex took their lustfull turns upon a beautifull woman in the Church, and at the time of divine service, untill they had turned her out of the world, as a learned man phraseth it. Ibid. 345.

and half of the city shall go forth into captivity] *An evil, an onely evil, threatened Dent. 28.* and fulfilled to the utmost upon this nation, so shamelesly, so lawlesly wicked, as can hardly be peered or paralleled. I have noted before, that this their last captivity and disperion is such, as that one of their own Rabbines concludeth from thence, that their Messiah must needs be come, and they must needs suffer so much for killing him. They use to say that there is still an ounce of the golden calf in all their publike calamities. There is another thing lieth more heavily upon them to this day, were they but sensible of it. Let us be tending up, and fighting out for them that of the Psalmist, *O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.* Psa. 14. 7.

and the residue of the people shall not be cut off from the city] A remnant shall be reserved as it were for royall use: whether a third part as chap. 13. 8. or an half, as here, 'tis not much materiall: *in numeris non est anxie laborandum*, saith Calvin here; for the direct number, it is neither here nor there as we say. God shall reserve unto himself a set and select number. He who comforteth those that are cast down, speaketh this to his, for encouragement. The Church may be shaken, not shivered: persecuted, but not forsaken: cast down, but not destroyed Donec mulier fatigata spiritum exhalaret. Walsing.

2 Cor. 4. 9.

Verse 3. *Then shall the Lord go forth, and fight against those nations*] Some read it, *Among those nations*: He shall be the Archistrategus, the Commander in chief of those Armies, which he hath brought together against Ierusalem, to revenge upon her the quarrel of his Covenant. But I like the other way better: because it is purposely spoken for the comfort of Saints in evil times. When therefore there is *dignus vindice nodus*, & *periculum par animo Alexandri*, as he was wont to say, when it is time for God to arise, that his enemies may be scattered, and those that hate him, fly before him; he will arise and have mercy upon Zion: he will awake as in the dayes of old: he will come forth from his holy place to the rescue of his praying people. There brake he the arrowes of the bow, the shield, and the sword, and the battell, Selab. There he appeared more glorious Psal. 76. 3, 4.

and



Esay 10.

and excellent then the mountaines of prey. There he did, and there he will: for this is a common and currant Scripture-medium. God shall fight against those nations, the very rod of his wrath: which after he hath worn to the stump, he will cast it into the fire. The wicked are called Gods sword *Psal.* 17. 13. But it will fall out with them, as with that sword which Hektor gave Ajax; which so long as he used against his enemies, served for help and defence: but after he began to abuse it to the hurt of hurtlesse beasts, it turned into his own bowels.

as when he fought in the day of battel] with his own bare hand as it were, *Esay* 52. 10. and in a miraculous manner, as he did for Israel at the red sea, for *Isaiah*, *Iehosaphat*, *Hezekiah* &c. and as he shall do at that last great battle against Antichrist and his Adherents *Rev.* 20. 8, 9, 10. which is here (haply) pointed at. Let the Lord but arise only and his enemies shall be scattered: but if he once take hold of shield and buckler, (for defence) he draw out the spear and sword (those weapons of offence) and appear as a man of warr *Exod.* 15. 3. or as a Lord and Victour of warrs (so the Chaldee there hath it) he will charge thorough and thorough, he will burn them together *Esay* 27. 4. and in the same place 2 *Sam.* 23. 7.

John 18.  
Mat. 26. 30.

Verse 4. And his feet shall stand in that day upon the mount of Olives that is, he shall so put forth his power for defence of his people, as if he did visibly appear amongst them, and beheld the fight from the top of a mountain: like as Zerxes used to pitch his tent on high, and stand looking on his army when in fight, to encourage them, and to send out orders. From this Mount it was, that God departed after many former removes, from Ierusalem *Ezech.* 11. 23. And what wonder, when as *Har Hamischa* the mount of Unction was become *Har Hamaschith* the mount of Corruption 2 *King.* 23. 13? the boild Jews having set up their Idol in this mount Olivet, even in the sight of the Lord: so that he never looked out of the Sanctuary, but he beheld that vile hill of abominations. From this mount it was that our Lord Christ ascended into heaven, *Act.* 1. 11. There he was apprehended by the Jews: there therefore it is prophecied that he shall stand against them by the Romans, say some, out of *Ioseph. de Bello Iud. lib.* 6. cap. 3. And that when these things should come to passe the Jews might know that their utter destruction was neer at hand. So God shewed unto the Ninivites on what side their city should be taken: and what at that time should be the power and the attempts of the enemy against them, *Nab.* 2. and 3. and yet neither of these repented for all this. Others (more probably) hold that here is promised such a powerful presence of God for the relief of his people, as shall far exceed the glory that appeared at the promulgation of the law, when the mountains skipped like rams, and the little hills like lambs: so terrible also was the sight, that *Moses* said, I exceedingly fear and quake. I also see and tremble at the resemblance (said an holy man) betwixt that giving of the law, and the requiring of it at the last day. In the one Mount Sinai only was on a flame: all the world shall be so in the other. To the One, *Moses* (that climbed up that hill, and alone saw it) sayes, *God came with ten thousand of his Saints.* In the other, thousand thousands shall minister to him, and ten thousand thousands shall stand before him. Hereunto some refer that obscure passage in the next verse, *The Lord my God shall come, and all the Saints with thee:* and that at the day of judgement Christ shall descend with all his Angels into mount Olivet, which hangs over the valley of *Iehosaphat*, that there he may plead with all nations, for his people, and for his heritage Israel, whom they have scattered, and parted their land *Isaiah* 3. 2. Further they say, that mount Olivet shall then be shaken with a very great earthquake: so that it shall cleave in the midst, and leave a very great valley: it shall enlarge the valley of *Iehosaphat*, that it may be able to receive those that are there to be judged by Christ. Thus *Lessius*, *Sa, à Costa, à Lapide*, who also citeth for his purpose *Clemens Romanus lib.* 7. *Constit. Ap.* cap. 33. speaking thus, *Mons ipse Oliveti gloria venientis cedet & in quatuor partes dissectus longissime diffugiet, ut tribunali iudicis theatrum totius orbis assistat. i. e.* Mount Olivet shall give place to the glory of Christ when he commeth; and being cleft into foure parts, it shall flie far asunder, to the end that the theatre of the whole world may stand before the tribunall of the Judge.

*Psal.* 114. 6.  
*Heb.* 12. 21.

Judge. Thus He. and surely the following verses, 6, 7, 8, &c. seem to favour this interpretation, and to have relation to the last Day. But in Prophecies not yet fulfilled (as this may be one) it is better and more sure to expect and stay for the explication by the event, then to give it without any certain ground.

*Verse 5. And ye shall flee to the valley of the mountains* ] Or, ye shall flee the valley of the mountains, *sc.* of Mount Olivet, made by God (*verse 4.*) by whom the Romans were set a work to garrison Mount Olivet against the Jews: and, by digging down a great part of it, to fill up the brook Cedron or the town-ditch, and to bring a wall (where with they compassed about the whole city) thorow the midst of this mount: whereby the city was greatly pressed, and much annoyed. This Mountain ye shall flee (as many of you as are *Aziz*; that is *separated*: confer *Exod.* 24. 11. *Esey* 43. 4.) and repair to Pella, a place of rest provided for you. Not without some perturbation of spirit (though causelesse) as in common calamities it falleth out; and the like shall befall the very Elect also at the last day, till they have recollected themselves, till they remember that now their redemption draweth nigh.

*Joseph. lib. 6. cap 13.*

*And ye shall flee* ] *sc.* with utmost hast and fright; death being that terrible of terribles, as the Philosopher calleth it, Natures slaughterman, Hells Purveyor, &c.

*like as ye fled from before the earthquake* ] which might be as sad and as suddain as that at *Pleures* in *Rheia*, Anno 1618. Aug. 25. the whole town was overcovered with a mountaine, which with its most swift motion oppressed 1500. people.

*Alst. Chronol.*

*in the dayes of Uzziah king of Juda* ] Whether this earthquake fell out just at that instant time when *Uzziah* offered incense, and was therefore smitten with leprosie (as the Jewish Doctors affirm) I have not to say. But of the horror of it (besides *Am.* 1. 1. *Josephus* relateth, that a mountain towards the West cleft in sunder and removed from its proper place the space of four furlongs, or half a mile: and farther it had proceeded, had not a great mountain towards the East stayed its course. *Camden* reporteth the like hereunto to have fallen out in *Herefordshire*, Anno 1571. *Cal. Martij* 12. about six of the clock in the evening, a great hill lifted up it selfe with a huge noise, and ascending into an higher place, carryed along with it trees, flocks of cattle, sheep-coates, walked about from Saturday night till Monday noon, overturned a certain Chappell that stood in its way, &c. This kind of earthquake Philosophers call *Brasmaria*.

*Camd. Britan.*

*and the Lord my God shall come* ] *q. d.* Let scoffers doubt and deride, saying, *where is the promise of his coming?* My God will effect with his hand what he hath spoken with his mouth, he will, he will, *Hab.* 2. 3. There is an Emphasis in the word *My* (*q. d.* The God whose I am, yea *ὁ θεός ἐκείνος* wholly his, as *Aristotle* saith of a servant) and another in the following *Apostrophe*.

*and all the saints with thee* ] The Prophet in an holy indignation at his hearers obstinacy and untractableness, turns him thus to God: like as doth old *Jacob*, *Gen.* 49. 18. and our blessed Saviour tyred out with the peoples perverseness, *Mat.* 11. 25, 26. See the Note on both places.

*Verse 6. And it shall come to passe in that day* ] that is, saith *Diodorus*, after the destruction of Antichrist shall the son of God come in, who shall bring the Church into its glory: where, without any vicissitude or variation of day and night, of calamity and prosperity, of knowledge and ignorance, it shall enjoy eternall light by the sight of God, *Ihu.* 16. 19, 20. *Rev.* 21. 23. and 22. 5. Thus he. Betwixt this fall of Antichrist and the Consummation of all, some place the full and finall restoration of the Jews, and make this a description of that glorious Church they shall then erect. There shall be no darknesse, but perpetuall light. It shall not be saith our Prophet here, sometime clear, sometimes mistie, (variable and uncertain weather, now fair, now foule) but *one day*, not of day and night: for *in the evening* when night is wont to come it shall be light: as if he should say, it shall be alwaies day and no night *ἀνέρας ὁ ἡμέρας* a nightlesse day, a morning without cloudes, a clear shining after raine, as *David* in another case, *2 Sam.* 22. 4. and as with the *Hyperboreans* the whole halfe year is said to be but one continueate day; so that they sowe and reape in a day.

*Herefordshire de re rust.*

*Verse 7. Which shall be known to the Lord* ] And that should suffice us, without further

Calvin.

Heyl. Geors.

Clavis Apoca-  
lypt p. 134.  
135.

D. Harris.

Cas de bel.  
Gall. 1.

1 Kin. 17. 7.

Lib. 2. cap. 130

further curious enquiries, *de re nobis & toti mundo abscondita*, concerning the set times and the seasons which the Father hath put in his own power, *Alt. 1. 7.* The Muscovites use to say in a darke point, in a difficult question, *God and our great Duke know all this*; And in other talk, all we enjoy health, and life, & all from our great Duke: therefore let us leave all to him. should not we much more to God? Time hath already confuted those learned men, who from *Dan. 12. 11.* pitched their calculation for the Jewes restauration upon the year 1650. Those that shall live a few years longer shall see what will become of their confidence? who have undertaken to prove out of *Daniel* and the *Revelation*, that the Prophetical numbers come to an end with the year of our Lord 1655. because then the seventh Trumpet shall sound; and then the six thousand years from the Creation of the world do expire as they compute.

*Vers. 8. Living waters shall go out from Jerusalem*] i. e. Abundance of spirituall graces frequently in scripture compared to waters, for their cooling, cleansing, quickning property, *Isa. 44. 3. Ezek. 36. 25. and 47. 1. John 7. 38.* And of these waters without all doubt, our baptism ordeined of God is a figure and sacrament. *Living waters* they are called: that is running as a Spring, not standing as a poole. The godly esteeme of life by that stirring they find in their souls, *Isa. 38. 15, 16.* In all these things is the life of my spirit: else they lament as over a dead soule. "O live, live (saith a Reverend man) live quickly, live much, live long. Many live more in a day then others in a year: for life consisteth in action: and so much every man liveth, as he acteth graciously. Up therefore and be doing something of worth: whereof ye may testifie that ye have lived. And for this, get a principle of life, the spirit of life which is in Christ Jesus, and then, if ye live in the Spirit, ye shall also walk in the spirit, *Gal. 5. 25.* and not fulfill the lusts of the flesh, *verse 16.* The waters of the sea, though by their natural course they follow the center, yet by obedience to the Moon they are subject to her motion; and so turn, and return, ebbe and flow, and are kept in continual motion, to keep them from corruption: so those that are spiritual, though naturally they are carried downward, and the best that of themselves they can do is but *dead work*: Yet so farre as they are spiritualized, heavenlyed, they are acting for God, and all their deeds are wrought in him, *John 3. 21.* It is their great care to weare out, not rust out: to burn out, not to be blown out: yea to flame out, not to smother out: to serve out their generation, as David did not to idle it out: to live their utmost, and not (as *Job. 27. 15.* with 23.) to be buried, before half dead.

*in summer and winter shall it be*] such is the perennity and perpetuity of true grace: it ever flows—*more perennis aque.* As it is not like the River *Araris* of which *Cesar* saith, that it cannot with eyes be discerned whether it flow forward or backward (so slow and still is its motion:) so neither is it like the brook *Cherith*, that dried up before the Prophet, because there had been no raine in the Land: or like the River *Novanus* in *Lombardy* which (saith *Plinie*) at every Midsomer solstice swelleth and runneth over the banks; but at mid-winter, is clean dry. But as the waters of the Sanctuary, *Ezek. 47. 4, &c.* And as the poole of *Siloe*, which served all *Jerusalem*, and was for every use to the citizens: or *Hezekiah's* watercourses, *2 Kin. 20. 20. Neh. 3. 15, 16.* whereunto some think that the Prophet here alludeth. He that believeth on me, as the Scripture hath said, out of his belly shall flow Rivers of living waters. But this he spake (saith the Evangelist) of the spirit which they that believe in him should receive, *John 7. 38, 39.*

*Vers. 9. And the Lord shall be King over all the earth*] At the sounding of the seventh Angel, the Kingdoms of this world shall become the Kingdoms of our Lord and of his Christ: and he shall reigne for ever and ever, *Rev. 11. 15, 17.* Cosmographers tell us, that if we divide all the known world into thirty parts, the Heathens part is as nineteen of this thirty: the Mahometans as six, the Christians as five only. And of those that professe the name of Christ, three parts at least of those five are posselt by Idolatrous Papists; who say they believe in one only true God, but indeed set up many He-saints and She-saints, whom they adore with divine worship: and therein are no better then Pagans. Hence they are called *Gentiles*, *Rev. 11. 2.* and are said to worship Divels, *Rev. 9. 20* with *1 Cor. 10. 20.* Cardinal *Bemius* saith of their Saint *Francis*, that he was in *numerus Deorum* ab



ab Ecclesia Rom. relatus. At Ruremund in Gelderland, a play was acted by the Je- In Hist. Ven.  
suites, Anno Dom. 1622. under the title of the Apotheosis of St. Ignatius the found-  
er of that Order. In the year 610. Boniface the fourth ordained the feast of  
All-saints, after that he had obtained of the Emperour the Idol-temple at Rome  
called the Pantheon; wherein he placed the Virgin Mary in the roome of Cybele  
the Mother of the Heathen Gods. Now the time is yet to come (and oh that it  
were come!) that, all false worship laid aside and abandoned, the fulnesse of the  
Gentiles shall be brought in: and from the Jews (as some gather from this Text  
compared with others) shall the Gospel go out to all Nations of the world, Isay. 2.  
3. who with one consent shall submit themselves to Christ. *Alfred. Chron. pag. 346.*  
*Jac. Ren. de vit. Pont. 309.*  
Asshur and Egypt, all those large and vast Countries, the whole tract of the East and of the South shall  
embrace the faith of Christ and be converted, *Isa. 19. 23, 24, 25. and 27. 12, 13.*  
*Mich. 7. 11, 12. Psal. 68. 31. and 72. 9, 10, 11. Rev. 21. 14. O deculam illam!* Nei-  
ther need we think it incredible: God can hisse for them and fetch them in sud-  
denly: he can cause a Nation to conceive and bring forth in one day, *Esay 66. 8, 9.*  
A Text that Cardinall Poole in a letter to Pope Julius the third abused by applying it  
to the bringing in of Popery again so universally and suddainly in Queen Maries  
dayes.

[shall there be one Lord] Be the Gods of the Heathen good-fellows faith One, the  
true God is a jealous God, and will not share his glory with another. Be it that to  
Pagans and Papagans there are Gods many and Lords many: to us there is but one  
God, and but one Mediatour betwixt God and man, the man Christ Jesus. As for all  
others, say we of them, as that Heathen once did, *Contemno minuos istos Deos modo*  
*Jovem propitium habeam*, I care not for those petty-deities, so long as Jehovah fa-  
voureth me. Heave O Israel (faith Moses, *Deut. 6. 4.*) Jehovah thy God, Jehovah  
is one. The Hebrew word there used for One hath Daleth the last letter (which  
also stands in number for four) extraordinary great in the Original: to signifie  
say the Jew-Doctors, that this one God shall be worshipped in the foure corners of  
the earth.

and his Name one] that is, One way of worship; all Superstitions being abo-  
lished, see *Mich. 4. 5.* Or, his Name, that is, his glory as *Psal. 8. 1.* his transcendent  
excellency shall be supereminent: He shall have a name above all names, that at  
the name of Jesus every knee may bow. Thus the word Name is used both in  
Divine and Humane Authors, *Gen. 6. 14.* Men of Name, that is, of Renown:  
so *Numb. 1. 16. and 16. 2. Acts 1. 15.* the number of Names, that is, of the chieftaines  
that were fit to act in the Election. Contrary whereunto is men without name,  
*Job 30. 8.* men written in the earth, *Jer. 17. 30.* shrouded in the sheet of shame,  
and whose happinesse it is to be forgotten in the City, *Eccles. 8. 10.* So the Poets  
call Eminent and famous men Nomina, as Ovid doth Augustus:

--ingloria vi-  
ta recedit.

Vive tibi, & longè Nomina magna fuge.

And speaking of some famous person he faith

Claros inter habens nomina clara viros.

*Vers. 10. All the Land shall be turned as a plain.*] Or, shall be compassed about as a  
plain, ut *agore plano*, so the Tigurine translation. God shall enlarge the bounds  
of his Church; he shall lay all level, that people may come in again from all parts.  
Every valley shall be filled, and every mountain and hill brought low; and the  
crooked shall be made straight, and the rough-ways smooth, *Luk. 3. 5.* The  
wildernesse, and the solitary place shall be glad for them, and the desert shall re-  
joyce and blossom as the rose: It shall blossom abundantly, and rejoyce even  
with joy and singing. The glory of Lebanon shall be given unto it; the excel-  
lencie of Carmel and Sharon, they shall see the glory of the Lord, and the ex-  
cellencie of our God, *Esa. 35. 1, 2.* The Prophet here sheweth that all the  
land shall be inhabited from one end unto another; From Geba the North-con-  
fine, to Rimmon, the South-Lorder, *Josh. 15. 32, 57.* And from Benjamins gate  
unto the place of the first (or old) gate, *Neh. 3. 6.* which stood Westward, unto  
the

Cant. 4. 6

Masius in  
Josh. 19. 13.Vide typ. Jero-  
sol. ap. Adricho.

Turk. Hist.

Rev. 21. 16.

Neh. 11

ἀνὴρ ὁ  
ἐν ἀνὴρ ὁ  
Mat. 1. 21  
Psal. 130. 8

the corner gate (See 2 Chron. 26. 9. & 25. 23.) or the gate that looketh Eastward. The limits of the Church shall be greatly enlarged; the rough and rugged mountains being made as the smooth and pleasant champions. The faithful shall pass from Geba to Rimmon, from the mountains of Myrrh and hills of Frankincense, to the Pomgranates (for so Rimmon signifieth, and from the plenty of that fruit there, this place seemeth to have taken its name) that is, from Humiliation and Supplication for pardon and power against corruption, to Love and good Works, looking up, and pressing hard toward the high prize proposed unto them; as the many grains within the case of the Pomgranate do point, and as it were all look up together unto the crown or circle that is without, upon the head of it. To the kings wine-presses] which were on the West-side, where the former two half-compasses did meet to make up a whole compass. Certain it is, that Jerusalem was a very large and spacious city, comprehending thirty furlongs at least, say those that have written of it. There was in it the upper and the nether town, whence it is called, *Ier-rushalaim* in the dual. There was afterwards the old town and the new, called *Boretha*, or *Cenopolis*. But *Ezech.* 40. 41, 42. &c. God sheweth the Prophet a new Temple bigger then all the old Jerusalem put all together: and a new Jerusalem bigger then all the land of Canaan; by these very dimensions shewing, that these things cannot be understood but spiritually. And the new Jerusalem in the Revelation as it lieth four square, looking every way to the four corners of the earth (like as Constantinople doth, which is therefore said to be a city fatally founded to command) so the measure of it is twelve thousand furlongs: which (according to some) make no less then 1500 miles.

*Verse 11. And men shall dwell in it.*] Heb. *They shall dwell in it*, *sc.* Multitudes of men. The new Jerusalem, the Church gathered by the preaching of the Gospel shall not be thinly inhabited, as the wilderness of Judea was: it shall not lye waste for want of people, as divers parts of *Turkey* do. It shall not need to call in the countrey, as in *Nehemiahs* dayes, to replenish it: but it shall be full thrust as an hive is with bees, where they hang out on heaps through want of room within or as Jerusalem was wont to be at the three solemn feasts; or lastly, as the Temple was at those feasts where the people were so crowded, that they were glad to stand and pray, for kneel or bow they could not. See *Esay* 51. 3. *Ier.* 31. 38, 39, 40. *Obad.* 19. 20. *And there shall be no more utter destruction.*] Heb. *Cherem*, which the vulgar Interpreter rendreth, *Anabema*; There shall be no more curse, no execrable or accursed thing; no casting out by excommunication; no cause to do so. (See the same, *Rev.* 22. 3. *No Canaanite in the Lords house*, as *verse* 21. Then shall Jerusalem be holy, and there shall no stranger pass thorow her any more, *Ier.* 3. 17. such shall be her sanctity. Others expound it of her safety and security (as in the following words, *Jerusalem shall be safely inhabited*. See the like, *Ier.* 23. 6. & 33. 16. *In those dayes shall Iudah be saved, and Jerusalem shall dwell safely*: and this is the name wherewith she shall be called, *Iehovah isidkenu*, The Lord our righteousness. A stately name indeed, and that which carries safety in the front of it. In *Ezekiel* the Church is called, *Iehovah Shamma*, The Lord is there: and the *Psalmist* gives the notation, and this note upon it, *God is in the midst of her, she shall not be moved: God shall help her, and that right early*. But the Lord our righteousness is a more August name. It is Christs own name: and imports that Christ will save his people from their sinnes (which would lay them naked to the wrath of God, and rage of enemies) he will redeem Israel from all his iniquities, and then he need not fear what man can do unto him. It was said of *Achilles*, that he was *Styge armatus*: But every child of the Church is, *Cælo, Christo, Deo armatus*: he hath the peace of God within him, and the power of God without him; and therefore cannot but be safe as in a tower of brass, or town of war. *Pf.* 90. 1.

*Verse 12. And this shall be the plague wherewith the Lord wil smite, &c.*] The precedent promises that were so great and glorious, the Prophet doth now farther enlarge, and illustrate in the following verses: and first the conquest of the enemies, *verse* 12, 13, 14, 15. Next, the profession of Christ among all nations of the world, *verse* 16, 17, 18, 19. And lastly, the sanctity of the Church, *verse*

20, 21. The conquest of the enemies is set forth, First by Gods strange judgements upon them, *verse 12.* Secondly, By the means, both they shall dispatch one another; and Judah shall fight bravely against them, *verse 13, & 14.* Thirdly, their wealth and substance *shall become a prey,* *verse 14.* Fourthly, their horses of service, and all the beasts they bring with them shall be as strangely plagued as the men themselves, *verse 15.* *That have fought against Ierusalem.*] God will go forth and fight against them, *verse 2.* so that they shall wish they had never meddled. *Hæc erit plaga qua plagabit.* God hath a mighty hand, *Iam. 4. 9.* and it is a fearful thing to fall into it, *Heb. 10. 31.* for, *who knoweth the power of his wrath?* *Psal. 90. 11.* One stroke of this hard and heavy hand, broke the angels backs, and cast them into chains of darkness, to be reserved unto judgement, *2 Pet. 2. 4.* Job felt but his little finger, as it were; and yet cries out for help, *Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me,* *Iob 19. 21.* It had but lightly touched him; and yet he was hardly able to endure it. Oh the bloody wails that Gods hand hath left upon the backs of his best children! Wo then to his enemies when he comes forth to fight against them. *Their flesh shall consume away, whilst they stand upon their feet.*] They shall pine away in their iniquities, *Levit. 26. 30.* their beauty shall consume away like a moth, *Psal. 39. 11.* they shall melt as wax before the sun, or as the fat of lambs before the fire. God if he be not unto them as a lion to tear the kell of their hearts in sunder; yet he will be as a moth, and as a worm, insensibly to consume them, *Hos. 5. 12, 14.* If he break not their teeth in their mouths by smiting them upon the cheek-bone, yet he will make them to melt away as waters which run continually; as a snail which melteth, and as the untimely birth of a woman that never seeth the sun, *Psa. 58. 6, 7, 8.* God hath secret ways to waite his enemies, and to bring them on their knees when they are best under-set. He can trip up their heels when they are standing upon their feet, and lay them low enough in the slimy valley where are many already like them, and more shall come after them, *Iob 21. 31, 32.* God hath a *Marasmus*, an evil messenger for a malicious persecutor; as he had for *Antiochus Epiphanes*; for both the *Herods*; for *Maximinus* the Tyrant; for *Philip* the second of Spain, *Charles* the ninth of France, *Queen Mary* of England, *Steven Gardiner*, Arch-Bishop *Arundel*, *Nestorius*, *Arrius*, and other odious Hereticks, and enemies of the Church: amongst whom à *Lapide* the Jesuit reckons here *Calvin*, and saith, That like another *Hered*, he died a lowlie lothsom death: and for his authority thinks it enough to say, *ut refert Bolsecus in ejus vita.* But it must be understood, that the lives of *Calvin* and *Beza* were spitefully written by this *Bolsecus* their sworn enemy, that twice banished and thrice runnagate Friar (I might have said) and Physician: for those names his often changes and hard chances have given him. This man being requested by the popish side (and its likely hired by them) to write thus, is in all their writings alledged as Canonical. And their eyes shall consume away in their holes.] Physicians tell us of two thousand diseases that annoy mans body; two hundred whereof affect the eyes: All these are part of Gods hosts, which are as much at Gods command as the Centurions servants and souldiers were at his, when he said but, *Go, or come,* and they did accordingly. He can make mens eyes drop and cease, not without any intermission, as *Lam. 3. 49.* till they melt out; as the Hebrew here hath it; even the very same word as before. He can smite men with sudden blindness (as he did the sinful Sodomites, that had eyes full of adultery) such as tormented their eyes, as if they had been pricked with thorns, as the Hebrew word signifieth, *Gen. 19. 11.* *Failing of eyes, and sorrow of minde,* is threatened as a judgement, *Deut. 28. 65:* yea thou shalt be mad for the sight of thine eyes, which thou shalt see is another piece of the curse, *verse 34.* See *1 Sam. 2. 33.* And their tongue shall consume away in their mouth.] As did the tongue of *Nestorius* the Heresiarch eaten out of his mouth with worms: *Tho. Arundel*, and *Steven Gardiner*, two bloody persecutors, died of a like disease. *Didacte* understands all this to be a description of hel-torments. Their flesh shall consume; yet never be consumed; for they still stand upon their feet, or subsist, that they may still suffer; having no end, that their pain may be endless. Their eyes shall consume, &c. that is, saith he, though they be alive and can see, yet shall they be deprived of light in

I Machab. 6.  
Joseph. Antiq.  
l. 12. c. 11.

Spec. Eur

Mat. 8. 9.



infernal darknesse : having neither eyes nor understanding, but onely to see and judge of their extream misery. *Their tongue shal consume away*, &c. as did the rich gluttons, *Luke 16. 24.* M. Calvin observeth here, that all is delivered in the singular number ; *his flesh shal consume ; his eyes shal melt ; his tongue*, &c. ( for so runs the Original ) to note that every of Ieruselems enemies shal taste of Gods wrath ; though some of them may haply hold themselves out of the reach of his rod. And, Secondly, that God can as easily destroy them all, as if he had to do but with one single man.

*Verse 13. A great tumult from the Lord shal be among them.* He shall fright them as he did the *Philistines* by a sound of a going in the tops of the mulberry trees, *2 Sam. 5. 24.* and the *Syrians* by a hurly noise in the air, causing a Pannick terror, *2 King. 7. 6.* Therefore some render it, *Erit strepitus vel fragor Domini magnus in eis*, *ut 1 Sam. 7. 10.* with *1 Sam. 2. 10.* Or, he shall exasperate and imbitter them one against another ; as he did *Abimelech*, and the men of *Shechem*, by sending an evil spirit between them, *Judg. 9. 23.* that is by letting loose Satan upon them, that old man-slayer, that kindle-coal and make-bare of the world : and this in a way of just revenge for their treacherous conspiracy against the house of *Gideon*. Thus God first divided, and then destroyed the *Midianites* by setting every ones sword against his fellow, *Judg. 7. 23.* So he dealt by the *Philistims*, *1 Sam. 14. 15, 20.* So the Kings of *Syria* and *Egypt* that succeeded *Alexander*, and were enemies to the Jews, destroyed one another : So did the Primitive Persecutors, the Turk and the Persian, the Spaniard and the French. In the year 1526. *Charles* the fifth Emperour of *Germany*, set at liberty his prisoner *Francis* King of *France*, upon this condition ( among others ) that they should joyne their forces and do their utmost to suppress and root out the *Lutheran* Heresie ; that is, the truth of the Gospell, out of both their Dominions. But soon after they fell at variance amongst themselves, ( the Pope blowing the bellows ) whereby the Church had her *Halcyons*, *sic canes lingunt ulcera Lazari.*

Sculter Annal.  
Dec. 2. pag. 2

*shall take the hand of his neighbour* ] as those yonkers of *Helcath-hazzurim* did, that sheathed their swords in their fellows bowels, *2 Sam. 2. 16.*

*Verse 14. And Judah also shall fight at Ierusalem* ] Shall fight like a lion, and do great exploits for his countrey ; as *Judas Maccabæus* did : as *Hunniades*, that Maul of the Turks, and *Scanderbeg*, who killed 800. Turks with his own hand, and fought so earnestly sometimes, that the very blood burst out at his lips. So did *Zisca*, and the rest of Christs worthy warriors : who by faith, ( and yet by force of arms too ) waxed valiant in fight, turned to flight the armies of the aliens, subdued kingdoms, fought the Lords battles, *Heb. 11. 32, 34.* They saw by faith, what is on the other side of the shore of this mortality : and that put mettle into them. The valour of the Gauls was admired by the Romans : it proceeded from that instruction they had from their *Druides*, of the immortality of the soul. The Swedes upon the same ground shewed incredible courage in the late German warres : running into apparent danger, like flies into the candle ( faith One ) as if they had not seen it. Faith fears no colours. What brave spirits hath God raised up amongst us alate, fighting as it were in blood to the knees for Religion and liberty, resolved either to vanquish or die, as the Black Prince, *ו' תאן ו' עמ' תאן*, with that Lacedemonian, either to live with the Gospel, or to die for it ? And how valiant the restored Jews shall once be upon their enemies the Turks, who now hold their countrey till their iniquities be full, who can tell ? Sure it is that *Israel* after their victory over *Gog*, shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God, *Ezek. 39. 10.* And then perhaps it is, that the wealth of all the heathen round about shall be gathered together ( as a prize or booty ) gold, and silver, and apparel in great abundance ] Look how *Abraham* stripped the four kings of their plunder, *Gen. 14. 16.* *Gideon*, the *Midianites*, *Judg. 8.* *David*, the *Amalekites*, *1 Sam. 30. 18.* *Iehosaphat*, the *Ammonites*, ( they were three dayes in gathering the spoil it was so much, *2 Chron. 20. 25.* ) so it may fall out one day with their posterity. The Jew Doctours, as they have a saying, that whatsoever befell unto the Fathers is a signe unto the children : so of *Abrahams* victory over the four kings, they write, that it befell unto him, to teach that four kingdoms : ( those kingdoms spoken of in *Daniel* ) should stand up to rule over the world : and that in the end his children

The life of the  
K. of Sweden  
by M. Clark.

children should rule over them, and they should all fall by their hand, and they should bring again all their captives, and all their substance. R. Menachem on Gen. 14.

*Verse 15. And so shall be the plague of the horse, of the mule, of the camel* ] All the beasts of service, made use of by the enemy, shall consume in like sort, as their masters. First, for a punishment to their owners, who must needs suffer losse thereby. Hence *Saul* was so sedulous in seeking the lost asses. Secondly, to shew how God is displeased with, and will severely punish all that are instrumentall to the Churches calamities, or serviceable to their sinne. The serpent is cursed, cut shorter by the feet, and made to wriggle upon his belly, yea confined to the dust for his diet. So God curseth and abhorreth all instruments of idolatry, *Esay 30. 22. Num. 31. 22, 23. Dent. 7. 25. The graven images of their gods shall ye burn with fire: the very visible heavens, because defiled with mans sinne, are to be purged by the fire of the last day.*

*Verse 16. Every one that is left of all the nations* ] i. e. that hath escaped the plague, *verse 12.* and is beaten into a better mind: as those *Hunnes*, that, vanquished by the Christians, concluded that Christ was the true God, and became his subjects. God had promised before to subvert the Churches enemies, but here to convert them, which is farre better. And it shall appear to be so (as conversion cannot be hid; you cannot turn a bell, but it will make a sound: and report its own motion. See *Gal. 1. 23.*)

*for they shall even go up* ] sc. to the Temple, which stood upon mount *Moriah*: to worship the king the Lord of Hosts ] to send a lamb (or an homage peny) to *Esay 16. 1.* the Lord of the whole earth.

*and to keep the feast of Tabernacles* ] In a due manner, which had not been rightly done (a marvellous thing) all along during the reigne of *David*, *Solomon*, and all those succeeding Reformers, till about these times; as appears *Neh. 8. 16, 17, 19.* The sence of this text is, that the converted Gentiles shall joyn with the Jews, in the sincere service of God according to his will, and not according to their own brains and fancies: that they shall worship him with the same rites, in the same places and assemblies which they do: that *Jehovah* may be one, and his Name one amongst them, as *verse 9.* that there may be no more Jew, and Gentile, Barbarian or Scythian, bond or free, but Christ may be all, and in all. That those two sticks being joyned into one, *Ezek. 37. 16.* all Israel may be saved, *Rom. 11. 26.* and raised as from the dead, *verse 15.* the Gentiles also may have their part in the same resurrection. All this is here set forth in such termes, and under such types as were then most in request: as of going up to the Temple, keeping the feast of Tabernacles, &c. All which expressions are parabolically, symbolically, and enigmatically: framed to the capacity of the Jews, much addicted to these legal rites and shadows, then in use, but now done away, *Col. 2. 17. Heb. 10. 1.* whatever the Jews conclude from this text for their continuance under *Meſſias* his kingdome. Christians have their feasts or holy-dayes too, *1 Cor. 5. 8.* yea their feast of Tabernacles in a mysticall sence, *1 Pet. 2. 11. Heb. 11. 1, 9.*

Col. 3. 11

*Verse 17. Even upon them shall be no rain* ] i. e. *Nullam misericordiam assequatur*, saith *Theodoret*: They shall get no good at Gods hand. *Judæa* was *ſumen totius orbis*, as One saith, a very fat and fertile countrey: but yet so, as that her fruitfulnesse depended much upon seasonable showres, the former and latter rain: and the Prophet seemeth here to allude to that of *Moses*, *Dent. 11. 10, &c.* If God did not hear the heaven, and the heaven the earth, the earth could not hear the corn, wine, and oil, nor those hear *Jezreel*, *Hos. 2. 19.* *Judæa* was not like that countrey in *Pliny*, *ubi siccitas dat lutum, imbres pulverem*, where drought made dirt, rain made dust: but if the heaven were iron over them, the earth would soon be brasse under them, and not yeeld her increase, (See *Pſal. 65. 9. Esay 30. 23.*) and then where would they be quickly? sith *Animantis cuiusque vita in fuga est*, life would be lost, if not maintained by daily food. Rain is in Scripture put 1. Properly, for water coming out of the clouds, *Dent. 11. 11, Prov. 16. 15.* nourishing the herbs and trees. 2. Metaphorically for Christ, his Gospel, and his graces, wherewith the souls of men are made fruitfull in good works, *Esay 45. 8. Dent. 32. 2. Hos. 6. 3.* The want of rain is on the contrary made here, and *Rev. 11. 5.* a signe of a curse. It waiteth not for the finnes of men, *Mic. 5. 7.*

E e e 2

but

but it accomplisheth what God appointeth, *Esa* 55. 10, 11. Why it falleth here, and now, we know not, and wonder.

*Vers. 18. And if the family of Egypt* ] So called from one *Aiguptos*, a King there. In the Hebrew it is called, (mostly) *Mizraim*, from one of that name, *Gen.* 10. 6. sometimes, for its power and pride, it is called, *Rahab*, *Psal.* 87. 4. and 89. 11. *Esa* 51. 9. The family of Egypt is here put for the whole Nation (see the like *Amos* 3. 1.) because, after the confusion of tongues especially, Nations took their originall and denomination from the head of some family; as did the Egyptians from *Mizraim*, *Chams* second sonne.

*go not up, and come not* ] But they did receive the Christian religion with the first: had Christian schools, Doctours, and Professours, after that Saint *Mark* had there planted a Church at *Alexandria*, now called *Scanderoon*. This was fore-prophecied, *Esa* 19. 21. The Lord shall be known to Egypt, &c. And the Lord shall smite Egypt, he shall smite and heal it, &c. he shall cause them to passe under the rod, and to bring them into the bond of the covenant, as it is *Ezek.* 20. 37.

*that have no rain* ] Others read it thus, *It shall not rain upon them*. For they also needed rain in some measure, as well as other nations. See *Psal.* 105. 32. though not so much, by reason of the overflowings of the river *Nilus*: which if it arise to a just height, *sc.* of fifteen or sixteen cubits, as *Pliny* tells us, it makes the land very fruitfull: so that they do but throw in the seed, and have four rich harvests in lesse then four moneths. Indeed where the Nile arrives not, there is nothing, they say, in Egypt, but a whitish sand, bearing no grasse, but two little weeds, colled *Subit* and *Gazul*: which, burnt to ashes, and conveyed to Venice, make the finest chrystall-glasse. The Chaldee renders it, *Non crescit ejus Nilus*. God loves to confute men in their confidences, to dry up their *Nilusses*, (see *Ezek.* 29. 3, 9. *Isa.* 19. 5, 6.) as he did for two years together in the time of *Cleopatra*, a little before Christs birth: and once before for nine years space.

*there shall be the plague* ] *q.d.* If they escape the forethreatened evil, a worse thing abides them: their preservation from famine is but a reservation to those everlasting burnings *Vers.* 12. And though here they abound even to satiety, and surfeit (the Egyptians were wont to boast that they could feed all men, and feast all the gods, without any sensible diminution of their provision) yet at the last day they shall be cut short enough, eat fire, drink brimstone, God himself uttering those or the like words *Esa* 65. 13, Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty: behold, my servants shall rejoice, but none shall be ashamed. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

*Vers.* 19. This shall be the punishment of Egypt, and the punishment ] Or sin: Indeed the sin of sins to slight Gods Ordinances and offers of grace; and to neglect so great salvation as is tendered in and by Christ. This very sin is its own punishment. This is condemnation, or hell atorehand, *John* 3. 19. This brought *Capernaum* down from heaven to hell, *Mat.* 11. 23. Pagans that never heard of Christ shall have an easier judgement then such, *Mat.* 10. 23. for they shall have a double condemnation. One from the law which they have broken, wherein Christ found them: another from the Gospel for rejecting Christ, and the bath of his blood, to the which even the Princes of *Sodom* are invited, *Esa* 1. 10. See *John* 12. 48. *Mat.* 21. 44. It is with such as with a malefactor that being dead in law, doth yet refuse a pardon. *Danans* observeth here that mention is made of the feast of *Tabernacles* especially. 1. Because this feast was now most solemnly kept among the Jews, *Neb.* 8. And secondly, because it was a most evident testimony of the first gathering together of the people of Israel, that is of a free ordained Church. Therefore it was better liked of the people, and a more evident sign of their uniting or knitting together within themselves, as is unto us the holy supper of our Lord Jesus Christ.

*Vers.* 20. In that day shall there be upon the bells of the horses ] hang'd upon their heades, or about their necks: as *Judg.* 8. 26. the Midianitish camels had rich collars and chains about their necks, for ornament sake. It was a witty conceit of a modern Divine, that many deal with their Ministers, as carriers do with their horses; lay heavy burthens upon them, and then hang bells about their necks: they shall

*Pin. lib. 5. c. 9.*

*S. H. Blunt  
1797 p. 77*

*Gen. 1. 1. p. 1.  
lib. 14. c. 1.*



shall have hard work and great commendations: but easy commons, good words, but slight wages. This was better then that bald conceit of *Theodoret* and others, that this Prophecie was then fulfilled when as *Constantine the Great* (or his mother *Helen* for him) caused the bits of his horse-bridle to be made of the nails of the croise of Christ. I confesse the word is by some rendred *bridles*, by others *trappings*, *Frontals*, *cellars*. 'Tis *ἀνὰ ἵμνας* read only here: and hence this variety of interpretations. *Calvin* renders it *stables* of horses: which although they are but contemptible places and usually stink: yet the Prophet saith, they shall be *holy to the Lord*. Hereby the Prophet reacheth, saith He, that God shall so be king of the world; as that all things shall be applied to his worship: neither shall any thing be of so common and ordinary use that shall not change its nature, and be sanctified to Gods service. The comparison here is made betwixt things profane, and the inscription on the high-Priests mitre, which was *Holinesse to the Lord*. This is a manifest testimony of a godly mind, when godlinesse runs thorough a mans whole life, as the woofe doth thorough the web: when ordinary actions are done from a right principle, and to a right purpose: according to that old and good Rule, *Quicquid agas, propter Deum agas, Whether ye eate or drink, or whatsoever ye do, do all to the glory of God*. Receive every creature with thanksgiving: in serving men, serve the Lord Christ: exercise your general calling in your particular: do earthly business with heavenly minds: Content not your self with a naturall use of the creature, as brut beasts do, but tast the sweetnesse of God in all: and in all thy wayes acknowledge Him, depending upon him for direction and successe, consulting with him, and approving thine heart and life unto him. This is to go the upper way *Pro. 15. 24.* which indeed is both cleaner, shorter, and safer. This is to be of that royall Priest-hood, that hath for its posy, *Holinesse to the Lord*. This is to be *harmlesse, and blamelesse, the sons of God*; known by their holinesse as *Dauids* children were by their garments of diverse colours. For as he that hath called them is holy, so are they also holy, and that in all manner of conversation and communion too, even when they deale with carnal men, and in common matters.

and the pots in the Lords house shall be like the bowles before the Altar] All this must be understood of the spirituall service, which should be in the Christian church: described by the ancient ceremonial service, as *Isa. 60. 7.* and *66. 23. Mal. 1. 11.* And it is to shew, that the efficacy, force, and operation of the holy Ghost, shall be far more plentifull through Christ in the Church of the Gospell, then it was in times past, under the law. See *Heb. 8. 6. Eph. 3. 5. Isa. 44. 3, 4.*

*Verse 21. Yea, every pot in Ierusalem &c.*] That is, saith *Daneus*, God shall as God-like be worshiped of every faithfull person in his own house, as he was of old in his Temple by the Jews. *Calvin* adds, *ut quicquid aggrediantur homines sit sacrificium*, so that whatsoever good men enterprize, shall be a sacrifice. God shall smell a favour of rest from them, they of life and peace from him.

there shall be no more the Canaanite] The merchant, saith the vulgar after *Aquila*, and the Chaldee; that is, the Simoniack, the Church-chopper, such money-merchants as Christ whipt out of the Temple *Mat. 21. 12. Ioh. 2. 15.* But better render it *Canaanite*, who were indeed great Merchants *Hos. 12. 7. Ezek. 17. 4.* but here it stands for a wicked man, an hypocrite, that botch of Christian society. *Pura erit Ecclesia ab omnibus inquinamentis*, saith *Calvin*: the Church shall be purged of all such Pests. See *Rev. 22. 27.* no such owles shall be seen flying in the Churches welkin. God will, by the due exercise of discipline, and otherwise, be daily purging out all scandals, as such men are called *Mat. 13. 41.* and causing the unclean spirit to passe out of the land *Zach. 13. 2.* I conclude with *Theodoret*, *Dominus Omnipotens hanc vocem veram esse hoc tempore præstet &c.* God Almighty make good this promise unto us at this time: that there may be no cursed Canaanite found amongst us; but that we may all live according to the doctrine of the Gospell, and expect that blessed hope and comming of the great God our Saviour Jesus; to whom with the Father and holy Spirit be glory for ever. Amen.

*Lib. 1. bist. cap. 18.*  
*Ruff. in lib. 1. c. 8.*  
*Socrat. 1. 1.*

*I Cor. 10. 31.*  
*I Tim. 4. 14.*  
*Holinesse must be written upon our bridles when we warr, upon our cups when we drink*  
*Dr. Harris.*

*The Phenicians those great merchants were Canaanites.*



A  
C O M M E N T  
O R,  
E X P O S I T I O N  
Upon the Propheſie of  
M A L A C H I.

C H A P. I.

Verſe 1.



*H E* burthen ] that is, the burdenous Prophecy (as Tremellius renders it) *A* burden; as 1. enjoined and imposed upon the Prophet to utter, to cry aloud, and not spare, to *lift up his voice as a trumpet &c.* straining every vein in his heart to do it; declaiming lustily against sin and sinners, and proclaiming hell-fire for them in case they amend not.

This is a businessse of some burthen, *onus ipsis eti-*

*Lyra.*  
*Figuer.*

*Chrysoſt.*

*am Angelis tremendum.* This was typified in the *ſtaff-rings* that were made to continue upon the Ark: the Kohathites ſhoulders felt wherefore. If God had not *helped* those Levites, they could never have borne the Ark 1 *Chron.* 15. 26. St. Paul was very sensible of the ministeriall burthen, rowling upon him daily 2 *Cor.* 11. 28. And Latimer leaped, when lighted of his Bishoprick. 2. As burdening the people with their sins, and breathing out threatnings for the same; for sin (how lightly soever accounted of) hales hell at the heels of it, and procures divine vengeance, which is a burthen unsupportable. It brake the Angels backs, and made the son of  
1 *Pet.* 2. 24. God groan piteously, then when he *bare our ſins in his body on the tree.* His soul was *heavy* therewith *even to the death*: and had he not had the better ſhoulders, had not God *laid help on One that was mighty* (even the *mighty strong God*, as he is stiled *Eſay* 6. 6.) he had fainted and failed under his burthen. David complains, that his sins were gone over his head, and like a fore burthen, were too heavy for him to bear *Pſal.* 38. 4. That which comforted him was, that no sooner he had said *Peccavi* I have sinned, but the Prophet Nathan said, *Transſulit Deus peccatum tuum*, God hath translated thy sin upon Christ, hath caused thy sin to passe over to him, and (as it were) by a writt of *Remove*, hath cast thy burthen upon his ſhoulders. And this incomparable mercy David afterwards celebrateth *Pſa.* 32. 4, 5.  
*For*

2 *Sam.* 12.

For day and night thy hand was heavy upon me: the guilt of sinne, and sense of wrath quelled him and killed him almost; for his naturall moisture was turned into the drought of summer: he was turned into a very skeleton, or a bag of bones, a bottle in the smoke, wofully waned he was, and wasted. But for remedy, I acknowledge my sin unto thee (saith he) I fled by faith to the true Scape-goat Christ Jesus on whom was laid (as a burthen) the iniquitie of us all, *Isai.* 53.6. *Rom.* 5.8. And thou presently forgavest the iniquity of my sinne, that is, the guilt of it, that till then lay like a load of lead upon my conscience, and, as an obligation, bound me over to condigne punishment. Cain for want of this comfort, ran roaring up and down, my sinne, that is, my punishment is greater then I can beare. And a farre better man then Cain (even holy Job, with whom God was but in jest, as it were) cries out that his calamitie was heavier then the sand of the sea, *Job* 6.3. and that yet his stroke was heavier then his groaning, *Chap.* 23.2. Those that have ever felt the misery of a laden conscience, can tell what an evil and bitter thing sinne is. Those that now run away with it, and make as light of it as Sampson did of the gate of Gaza, shall one day groan out Woe and alas, when God shall set himself to load them with tortures in hell, who do now load him with their sinnes, and weary him out with their iniquities, *Esay* 43.24. For prevention, oh that they would be perswaded to believe the Prophets, that their souls might prosper, to be sensible of sins burden, that Christ might ease them: to take upon them his burthen which is ours sine onere, and would be no more burthen to them then the wings are to the bird, whereby he is borne aloft, that they would imitate porters, who being called and offered money to beare a burden, will poise it and weigh it in their hands first, which when they see they are not able to stand under, no gain will entice them to undertake it. Do we provoke the Lord to anger? are we stronger then he? Is it not a fearfull thing to fall into the punishing hands of the living God? Is the the wrath of a King as the roaring of a lyon, as the messengers of death? surely they that tremble not in hearing, shall be crushed in pieces in feeling, as that Martyr said, and let all those scoffers that make childrens play of Gods dreadfull menaces (as St. Peters word importeth) that (Leviathan-like) esteem Gods iron as straw, that read his Prophetick burdens, as they do the old stories of forraine warres, or as they behold the wounds and blood in a picture or piece of Arras, which never makes them smart or feare; Let all these, I say, read and ruminate that flaming place, *Jer.* 23.33,37. and let them know, that if they belong to God, he will cripple their iron sinews by the sense of their many and massy or bony sinnes. As if otherwise, he will fall upon them with his full weight, and grind them to powder, *Mat.* 21.44. *Caveo: cavebitis autem si pavetis.*

Gen. 4.13.

Jer. 2.

Heb. 10.

Bradford.  
ἐπιτακται.  
2 Pet. 3.3.  
Job. 41.27.

Am. 5.12.

to Israel] The two Tribes of Judah and Benjamin, with those few of the ten Tribes that returned amongst them from the Babylonish captivity. These, though we never find them again going a whoring after Idols (the sinne that they had paid so dear for, and had now bought their wit) yet forgetfull of former both beatings and benefits; (as children) are, they soon returned to their old flagitious practises of Polygamy, blasphemy, sacriledge, defilement of Divine Worship, unlawfull marriages, &c. and so had lost in a manner, the fruit of their sufferings: putting God to his old complaint, why should ye be smitten any more, &c. and causing him to sigh out, as even sick of them, *Alas* sinfull nation, &c. Reprobate silver shall men call them, &c.

by Malachi] Heb. by the hand of Malachi, i.e. by his mouth and Ministry. *Isai.* 7: *Jer.* 6: Hand is put for Mouth by a *Catachresis*: because the hand is the Instrument of Instruments, as saith the Philosopher. See the like, *Exod.* 9.35: *Numb.* 4.37,45. *Isai.* 8.11. One Expofitor noteth here, that this expression by the hand is used to teach us, that Prophets and Ministers must preach not with their Tongues only, but with their hands too: lest they be found in number of those Pharisees that say but doe not, that bind heavy burdens, and hard to be born, upon other mens shoulders, but they themselves touch them not with one of their fingers, *Mat.* 23.3,4. Let our hands also preach as well as our tongues, *ne dicta factis deficientibus erubescant*, as Tertullian speaketh, lest talking by the Talent, and working by the the Ounce, our hands give our tongues the lye.

by Malachi] i.e. Mine Angel, or an Angelicall man. Not an heavenly Angel,

as



*Litica Jod in  
fine format no-  
men adjecti-  
vum, ut in  
Nochii alienus  
Chopshi liber.*

*All. and Men.*

*Lam. 5. 22.*

as Origen held : nor as told and taught by an Angel how to deliver and deport himself in his office ; like as when that *Bath-gol* or voice from heaven came to Christ, *Joh. 12. 28.* the people that stood by and heard it, said, that it thundered, others said, an Angel spake to him, *ver. 29.* But either he was so called by his parents at his birth, and circumcision ( as *Angelus Politianus* and others ) or else so surnamed by the good people of those times ; as whose disposition, communication, conversation, countenance and whole carriage were Angelicall. *Chrysostom*, for like cause, calleth *Paul*, *Angelum terrestrem* an earthly Angel. And the Authour to the Hebrewes speaking of those faithfull Martyrs that lived and suffered soon after *Malachi's* time, he saith, *Of whom the world was not worthy, Heb. 11. 38.* Meaning, that they were fitter to be set as Angels in heaven, to be fixed in the region of happinesse, to shine full fair upon the Celestiall shelf ( as that Martyr said ) then to abide here among sinners. *Chrysostom* in his 55. Homily upon *Matthew* calleth certain religious men of his time Angels, for their sanctimony and celestiall conversation. And *Dr. Taylor* Martyr blessed God, that ever he came in company with that *Angell of God John Bradford*.

*Verse 2. I have loved you saith the Lord ]* Thou hast loved us ( might they reply ) whilest we were willing and obedient. Thou lovest them that love thee, *Prov. 8. 17.* and shewest mercy to thousands of them that love thee and keep thy commandments, *Exod. 20.* But now thou hast utterly re'ected us, thou art very wroth against us. Nay saith God, I do love you, so *Tremelline* renders this Text : *I am Jehovahs, I change not, Chap. 3. 6.* I do rest in my love, and will seek no further, *Zeph. 3. 17.* Surely *Israel* hath not been forsaken nor *Judah* of his God, of the Lord of Hosts, though their land was filled with sin against the Holy One of *Israel*, *Jer. 51. 5.* Thus it was before the captivitie. But how after ? See *Zach. 1. 17.* The Lord had professed before, that he had been sore displeased with their Fathers, *verse 2.* and it appears *ver. 3, 4.* they were no better then their Fathers : all which notwithstanding, see a sweet promise, *ver. 17.* Cry yet saying, Thus saith the Lord of Hosts, My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet chuse *Jerusalem*. There are four *Yets* in the Text, and all very gracious ones : to shew, that the fulnesse sinne in us doth not abate the fulnesse of love in God toward his people. And the same in effect is thankfully acknowledged by those holy Levites at their solemn fast, held much about the time of our Prophet *Malachi*, *Nehem. 9.* where they make a catalogue of the many fruits and expressions of Gods love to themselves and their fathers. Besides extraordinary favours not a few, he gave them good Lawes, *verse 13.* good Sabbaths, *verse 14.* his good spirit to instruct them, 20. He forsook them not when they dealt proudly against him, 16, 17. but crowned them with outward comforts, 21, 25. afflicted them when they provoked him, 26, 27. sent them Saviours when they cryed to him, 27. after often revolts, was often intreated, 28. with-held his worst and consuming judgments for a long time, 30, 31. And was there not love in all this ? Might not God well say, *I have loved you ?* *Ribera* thinks there is an *Aposiopesis* in the words, as if God would have said more : but very grief breaks off his speech, out of a deep sense of their detestable ingratitude. *David* hath such an abrupt expression, *Psal. 116. 1.* *I love : because the Lord hath heard my voice.* Such a pang, such a passion he felt, that he was not able to say, *I love the Lord*, but *I love*, and so breakes off abruptly. The like whereunto may here be conceived of God ; who cannot endure to have his love lost, his grace undervalued, as it was by these obtriperous Questionists, who put him to his proof, as those did, *Jer. 2. 25.*

*yet ye say, wherein hast thou loved us ]* Their late captivity and calamity so stuck still in their stomachs, that they could not see wherein he had shewed them any love. But had they considered *Daniels* weekes, they might have known that ( besides their free election, all blessings flowing therefrom, as *verse 3. 4. 5.* ) for their seventy years captivity, they had seven seventies of years granted them afterwards for the comfortable enjoyment of their own countrey. *Sed ingrato quod donatur, deperditur*, saith *Seneca*. And *Amare non redamantem est amoris impendia perdere*, saith *Hierome*. All's lost that is laid out upon an unthankfull people, who devour Gods best blessings as bruit beasts their prey : haunch them up and swallow them, as swine do swil : bury them as the barren earth doth the seed : use them as homely,

as

as *Rebel* did her fathers gods, which she laid among the litter, and sat upon; yea, fighting against God with his own weapons (mercies, I meane) as *Jehu* did against *Iehoram* with his own messengers, as *David* did against *Goliath* with his own sword, as *Elisha* did against *Ahab* with that life that he had given him: as if God had hired them to be wicked &c.

[Was not *Esau* *Jacobs* brother] Did they not both tumble in a belly? were they not both digged out of the same pit, hewen out of the same rock? and yet (as the great Turk, and his brethren born of the same parents, the eldest is destined to a diadem, the rest to an halter, so here) *Esau*, though the elder, and heire, was rejected, at least he was lesse loved (for so the word hated is to be taken, *Gen.* 29. 31. *Luke* 14. 26. *Mat.* 10. 37.) *Jacob* though the younger and weaker (for *Esau* was born a manly childe, born with a beard, as some think, and was therefore called *Esau*, that is, *Fallus* & *perfectus pilis*, a man already, rather then a babe) yet was Gods beloved one. And so were his posterity too, the people of Gods choyce, above the Edomites; who were now left in captivity at *Babylon*, when as the Jews were returned into their own countrey: yea, for the Jews sakes, and as a testimony of Gods love to them, were these Edomites still held captives, and their land irreparably ruined because they shewed themselves mercilesse, and bloody in the day of *Jerusalems* calamity, *Obad.* 10. 11. *Psal.* 137. 7. God had charged the *Israelites*, saying, *Thou shalt not abhor an Edomite: for he is thy brother* *Deut.* 23. 7. But as *Esau* began betime to persecute *Jacob*, bristling at him, and bruising him in their mothers womb *Gen.* 25. 22. so his posterity were bitter enemies to the Church, joying in her misery, and joyning with her enemies. wherefore thus saith the Lord God, *I will also stretch out mine hand upon Edom, and will cut off man and beast from it* &c. *Ezek.* 25. 13, 14.

[ye: I loved *Jacob*] And preordained him to a crown that never fadeth, as *Paul* expoundeth this text *Rom.* 9. 13. of election to eternal life, which is the sweetest and surest seal of Gods love. Let us secure our election (and so Gods special love to our souls) by those two infallible marks 2 *Thess.* 2. 13. First, belief of the truth, that particularity and propriety of assurance. Secondly, justification of the Spirit, unto the obedience of the truth. And as God loved *Jacobs* person, so he loved his posterity the *Israelites* above all other people: not because they were more in number, or better in disposition, *ex meliore luto* &c. But because the Lord loved you, therefore he set his love upon you, and chose you, saith *Moses* *Deut.* 7. 7, 8. the ground of his love was wholly in himself; there being nothing in man, nothing out of Gods self, that can primarily move, and incline the eternal immutable, and omnipotent will of God. The true original and first motive of his love to his creature is, the good pleasure of his will. See *Eph.* 1. 5. where all the four causes of Election are shewed to be without us.

*Vers* 3. And I hated *Esau* i. e. I loved him not as I did *Jacob*: I passed him by, and let him alone to perish in his corruption, and for his sin. And for his posterity; whereas they were carried captives by *Nebuchadnezzar* (as *Israel* also was) I have not turned again their captivity, but laid their land desolate; rased and harased their cities and castles made them an habitation of dragons and devils: and all this as an argument of my deep hatred and utter detestation of them. True it is, that *Judea* lay utterly waste, during the seventy yeers of their captivity; the land kept her sabbaths resting from tillage. Upon the slaughter of *Godoliah* all the Jews that were left in the land fled into *Egypt*: and God kept the room empty, and free from invasion of forreiners, untill the return of the Natives out of *Babylon*. Now it was far otherwise with *Idumea*: the desolation whereof is here described to be both total and perpetual, (according to that foretold by *Ezechiel* *Chap.* 35. O mount *Seir*, I will make thee to be most desolate, or (as the Hebrew hath it emphatically and eloquently) wastnesse, and wastnesse, extreme and irrecoverable. A *navoredela*, or utter ruine beset that countrey, being part of *Arabia Petraea* (hence mention of their mountains) and abounding naturally with serpents, or dragons; it being in the wilderness of this country of *Edom* where the *Israelites* were so stung with fiery serpents: hence it became afterwards a very den of dragons lurking there.

*Vers* 4. Whereas *Edom* saith we are impoverished] Or, thrust out of house and home,

Isay 51.1.

Ezech. 35 3,  
7, 15.

Num. 21. 6.

home, and reduced to extreme indigency : yet we will return, and build the desolate places. We will do it all, *despiro di Deo* (as that prophane Pope said :) if it be but to crosse Gods prediction, and to withstand his power and providence. Thus these earthen pots will be dashing themselves against the rocks, against those mountains of brasse (so Gods immutable decrees are called *Zech. 6. 1.* Thus *Lamech* will have the odds of God seventy to seven (so *Iunius* interprets it) *Gen. 4. 24.* Thus, when God had threatened to root out *Ahab* and his posterity, he would try that : and to prevent it, took more wives, and so followed the work of generation, that he left seventy sons behinds him, *2 Kin. 10. 1.* Thus *Pharaoh* (that sturdy rebel) holds out against God to the utmost, and sends away his servant *Moses*, threatening death to him, even then when he was compassed on all hands with that palpable darknesse. Thus the Philistin Princes (while some plagued) gather themselves together again against the humbling Israelites at *Mizpeh* : and so run to meet their bane. Thus the proud Ephraimites *Isai. 9. 10.* The bricks indeed, say they, are fallen down, but we will build it again with hewen stones. The wilde figtrees are cut down, but we will change them into Cedars. Thus the Pharisees and Lawyers rejected the counsel of God against themselves *Luk. 7. 30.* yea would needs be found fighters against God, as *Gamaliel* truly told them. Thus those primitive persecutours would needs attempt to root our Christian religion ; the Jews by the leave and help of *Julian*, to despite the Christians, would reedifie their city and Temple, but were hindred from heaven. *Otho* the Emperour would make the city of Rome his Imperial seat (which was long before pointed and painted out for the Nest of Antichrist) but could not effect it. The Iesuits would fain heal the Beasts wounded head, and reestablish their kingdom of Idolatry, But this they must never look for. Christ shall reign, and all his foes shall be his footstool ; The Romish Edomites shall come to ruine.

1 Sam. 7.

Act. 5. 39.

Job de Colum-  
na in Mari-  
bistor.

thus saith the Lord, They shall build, but I will throw down] *Ruit alto à culmine Roma, Babylon the great is fallen, is fallen* : her downfall is sure, sore, and sudden, *Versa eris in cineres quasi nunquam Roma fuisset*, said *Sibylla* of old. And there was something surely in that which we have read, that when the wars began in Germany Anno 1619. a great brasse image of the Apostle *Peter* (that had *Tu es Petrus &c.* fairely imbossed upon it) standing in Saint *Peters* Church at Rome, there was a great and massie stone fell down upon it, and so shattered it to pieces, that not a letter of all that sentence (whereon Rome founds her claime) was left whole so as to be read ; saving that one piece of that sentence *Edificabo Ecclesiam meam, I will build my Church*, which was left fair and entire. Surely when popish mountains and Monasteries shall be desolated and demolished, when the Pope (who was wont to say that he could never want mony as long as he was able to hold a pen in his hand) shall be miserably impoverished, and his *Euphrates* of revenues dried up, the mountain of the Lords house shall be set above all the mountains, and the Lord Christ alone shall reign in glory : he shall overturn, overturn all Antichristian power and policy : he will utterly destroy those crows-nests (as *Henry* the eighth called the religious houses that he pulled down) *ne iterum ad cohabundum convolent*, lest those unclean birds should build again.

Rev. 16. 12.

Ezek. 21. 29.

Sanderus.

they shall build but I will destroy] It is the Lord then that both plants and pulsup kingdoms, nations and peoples : that makes and destroyes States publike or private at his pleasure : they are all in his hand and done by him, and fall not out by any fortune, or fatal revolution, and vicissitude. *Dan. 2. 21. Luk. 1. 52.*

And they shall call them the border of wickednesse.] Chiefly for their insulting over the people of God in their affliction, *Obad. 10.* That wicked one, the Pope, is grossly guilty of this Edomitish inhumanity. What feasting and sending of gifts was there, when the two witnesses were slain ? What joy and jollity when the *Waldenses* (those ancient Protestants) were worsted in battel ? What processions and bone-fires at Rome upon the news of the Parisian massacre ? *Thuanus* tels us, that the Pope caused it to be painted in his Palace : and that the Cardinal of Lorrain gave him that brought the first tidings of it to Rome, thirty thousand crowns for a reward. I do the rather parallel the Edomites and Romists, because the Rabbins usually by *Edom*, understand Rome : and the Thargum renders O

daughter



daughter of Edom, Lam. 4. 21. thus; *Romi Resignah*, O wicked Rome, which is answerable to this in the Text, *The border of wickedness*; that is, the land of wickedness, haply called the border, or limit, as the *Non ultra* of impiety, of imparallel impiety: Or else because men shall onely come to the bounds and borders; and standing there aloof off, as abhorring to go further, shall as it were point and say, *Ah, wicked, Ah, wicked place*, *Terra de diables*, as the Spaniards call one country in *America*, or the *Mouth of hel*, as another place is named. *Italy* is at this day little better; a second *Sodom*. *M. Ascham*, Queen *Elizabeth's* Tutor, was but seven dayes in *Venice*, but he saw more wickedness there, then he had seen in seven years in *London*. As for *Rome* (that *Radix omnium malorum*) that once faithful city is now become an harlot; yea the great harlot, *Rev. 17*. yea the mother of harlots and abominations of the earth, verse 5. *rosa est jam Roma lapsa*, it is turned into a great brothelhouse, the habitation of divels, and the hold of every foul spirit, *Rev. 18*. 2. *Bethel* is become *Bethaven*; the house of God, the border of wickedness: *Har-hamishcab*, is become *Har-hamashbith*, the Mount of Uaition, the mount of Corruption, 2 *King. 23*. 13. *What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?* Micah 1. 5.

Philip of Macedonia assembled all the infamous and wicked persons into a certain city of Thracia and then called it Poneropolis The Preachers travels, 106.

Petrarch: 1

And the people amongst whom the Lord hath indignation.] The people of Gods wrath, *Isa. 10*. 6. and of his curse (so *Idumea* is called) *Isa. 34*. 5. And such a people was *Amalek*, with whom God (laid his hand upon his throne, and) swore that he would have perpetual war for their ill usage of his Israel *Exod. 17*. 16. He charged also his people never to forget them, *Deut. 25*. 19. Neither did they: *Saul* was sent to make an utter end of them, 1 *Sam. 15*. And wherein he failed of doing it, God stirred up the *Simeonites* in *Hezekiah's* dayes to smite the rest of the *Amalakites* that were escaped, 1 *Chron. 4*. 42, 43. The like judgement whereunto is befallen the *Edomites* long since: their very name is extinct, no memory of them being left in posterity. The destiny of *Doeg* their countryman is come upon them, *Psal. 52*. 5. God hath beaten them down for ever: he hath taken them away, and plucked them out of their dwelling place, and rooted them out of the land of the living. *Selah*. It is ill angriing the Ancient of dayes: His wrath lasts longer then the coals of Juniper, *Psal. 120*. 4. his judgements are severe and durable; as we use to say of winter, they never rot in the skie, but shall fall; if late, yet surely, yet seasonably. He that saith, *Vengeance is mine, I will repay*, repayeth oft times when we have forgiven, when we have forgotten; and calls to reckoning after our discharges, as he did *Nabal*. It is dangerous offending any favorite of him who can have (as here) indignation for ever: whose wrath and revenge is (as that of the *Athenians* is said to be) *deumidis*, Everlasting, whose destructions are perpetual.

Verse 5. And your eyes shall see.] The righteous shall see and fear, and shall laugh at him, and say, *Lo, this is the man*, &c. said *David* of *Doeg* the *Edomite*: *Psal. 52*. And the same is here promised by God to his people as a pledge of his love, and a special privilege: Others should hiss at *Edom*, and say by way of by-word, *This is the border of wickedness*, &c. but the saints should make more of it (a Bee can suck honey out of a flower, so cannot a flye) they should buse their eyes, and regard the work of the Lord; yea they should so consider the operation of his hand, as to say sensibly, *Let the Lord be magnified: Blessed be the glory of the Lord from his place*. God hath delivered me out of all trouble, saith *David*, and mine eye hath seen his desire upon mine enemies. The *Edomites* stood looking on, and laughing at the *Israelites* destruction, *Obad. 12*. 13. God saw this and it displeased him, (as he is wondrous sensible of the least indignity done to his people) He therefore payes them home in their own coyn, and promiseth his Israel that they shall rejoyce when they see the vengeance; they shall wash their feet in the blood of these wicked ones; become more cautious by their just destruction. Learn we hence, *Psal. 58*. 10.

First, To have our eyes open upon the judgements of God, whether general, or personal; that nothing of this nature passe our observation, lest we incur the curse denounced, *Isa. 5*. 12. and be made examples to others, because we would not be warned by the example of others. *Sodom* and *Gomorrah* are thrown

Legē historiam  
forth ne fiat, historia.

αρετιναι.  
Jude 7.  
Ingenia, bene-  
ficia, flagitia,  
supplicia.  
Εμε τις ορεων  
αυσεβης εστω.  
Lib. 2.

forth (as Saint Iude hath it) for an example; suffering the vengeance of eternal fire. And Herodotus saith, That the ruines and rubbish of Troy are set forth for an example of this rule, That National sins bring national plagues, and that God greatly punisheth great offences. Let him that looketh upon me, learn to fear God. These words were engraven upon the standing picture of Sennacherib (after that God had by an Angel slain his Army, and sent him back with shame to his own country) as the same Herodotus testifieth.

Secondly, Learn we how far forth we may look upon the overthrow of the wicked with delight: viz. Not as our own private, but as Gods professed enemies. Not simply for their ruine, but as it is a clearing of Gods glory, and of our integrity. Psal. 9. 16. 1 Sam. 25. 39. Not out of private revenge, but pure zeal for God and his cause. I say pure zeal: for it is difficult to kindle and keep quick the fire of Zeal, without all smoke of sinister and selfe-respects.

Exod. 18. 11

1 Sam. 12. 28

Turk. hist.

Speed 799.

Dan. 101  
Polyd. Virg.  
lib. 19.

And ye shall say, The Lord will be magnified, &c.] Or, The Lord hath magnified himself, i. e. hath declared himself mightily to be a great King above all Gods, by executing judgement upon these Grandees of the earth; and making out, that in the thing wherein they dealt proudly, he was above them. Hence it is that praise waiteth for God in Zion, his Name is great in Israel. He is sent unto (as sometime Iobab sent to David, to come and take the city of Rabbah) to take the glory of all their deliverances and victories. Not unto us, Lord, not unto us, say they, but to thy Name be the praise. Hunniades would not own or accept the peoples applauses and acclamations, but ascribed all to God. So did our Henry the fifth at the battle of Agincourt, where he won the day. He would not admit his broken Crown, or bruised Armour to be born before him in shew (which are the usual ensigns of war-like triumphs.) He also gave strait order that no ballad or song should be made or sung, more then of thanksgiving to the Lord for his happy victory and safe return, &c. So our Edward the third after his victory at Poitiers (where he took the French King prisoner, Anno 1356.) took speedy order by Simon, Archbishop of Canterbury, that eight dayes together should be spent in magnifying the Lord from the border of England.

Psal. 1. 45. 2.  
Psal. 48. 10.  
Psal. 103.

From the borders of Israel.] Or, from beyond the borders of Israel; viz. throughout the wide world. The Saints have large hearts, and could beateem the Lord much more praise and service then they have for him. They would praise him infinitely, and according to his excellent greatness, filling up the distance as it were, and calling in all the help they can get, of Angels, men, unreasonable and insensible creatures, as David did, &c.

Θεοι εφελτοι  
Hierocl.

ελ ολ ο αυτ.

Verse 6, A son honoureth his father.] Heb. Will honour his father. Nature teacheth him this lesson, to reverence his father. Pater est, si pater non esset, said the young man in Terence; It is my father, I must not crosse him. Our parents are our household Gods, said another heathen, and to have all possible respect from us. To God and our parents, saith Aristotle, we can never make recompence. There is no nation so barbarous that acknowledgeth not this natural axiom, A son must honour his father, and a servant his master; as Eleazar did Abraham; the Centurions servants him, by being at his beck and check in all things. Servus est nomen officii; A servant is not one that moveth absolutely of himself: but he is the masters instrument, and wholly his, saith Aristotle: and therefore oweth him all love, reverence and obedience, as if he were many Masters in one: the word here used for Master, is plural. Now from this Principle in nature thus laid down, the Lord tacitly accuseth them

First, Of Ingratitude for his great love to them, evinced and evidenced in the former verses.

Secondly, Of contempt cast upon him and his service: as appeareth, first, by the application of that natural law confirmed by the custom of all countries.

If then I be a father, &c.] As you commonly call me, and claim me, Jer. 3. 4. John 8. 41. We have one Father, even God. And you have been long since taught so to do by Moses, and told by what right I come to be your Father, though with an exprobration of your detestable undutifulnesse Deut. 32. 6. Do ye thus requite the

the Lord---? Is not he thy Father (and is not he by the same right and reason thy master too?) that hath bought thee? Hath he not made thee, and established, or preserved thee? Hath he not (more then all that) adopted and accepted thee for his child; begetting thee again unto a lively hope by the resurrection of Jesus Christ from the dead, unlesse thou be still in thy sinnes, then the which thou canst not chuse unto thy self a worse condition? All which considered, what more equal then that I should have both love from thee as a father, and fear as a master? A mixture of both is required of all Gods children and servants, that they yield unto him an amicable fear, and a reverent love, that they look at once upon his bounty and severity, *Rom. 11. 12.* and so call God Father, that they spend the whole time of their sojourn here in fear: that they fear God and his goodness, and *Jacob-like*, when they see nothing but visions of love and mercy, as he did at *Bethel*, yet then to cry out, *How dreadful is this place? There is mercy with thee that thou mayst be feared.* 1 Pet. 1. 3  
1 Pet. 1. 17  
Psal. 13. 4

unto you, O Priests] Whom I look upon as the chief of my children, given me in lieu of Israels first-born, the lot of mine own inheritance, that stand ever before me, and should by soundnesse of doctrine, and holinesse of life, vindicate my name from contempt, and get me honour before the people. Singular holinesse is required of ministers above others: a double spirit they had need to wish for, as *Elisba*. Things in the sanctuary were double to those that were common; as the shekel, cubit, &c. Ministers are called *Angels*, and they must walk as angels, *ne sit nomen inane crimen immane*, lest God renew his old complaint, *The leaders of his people have caused them to erre*, *Ila. 9. 16.* It was the complaint of Pope *Pius* the second, that there was no notorious wickednesse committed in the Catholick Church *cujus prima origo à sacerdotibus non dependeat*, the first beginning whereof arose not from Church-men. *John Hus* cries out of the priests of his time, *Multa quæ illi ordinem dicunt, &c.* Many of those things that they call by the name of order, have brought all things in Christendom out of order. *Cornelius à Lapide* upon this text, in his popish way bewaileth it, that the ignorance and profanenesse of many of their priests, had given occasion to *Luthers* heresie to spread the further. We also have no lesse cause to complain, that the insufficiency and impiety of some of our ministry hath opened the black mouth of *Campion*, and his popish complices to bark out, *Ministres eorum nihil vilius*, Their Ministers are very base. For prevention, let the souls of ministers be purer then the Sun-beams, as *Chrysostom* saith they should be; and let their lives be so unblameable, that no man may speak the least evil of them without a manifest lie, &c.

*In hist. Austriaca.*

*Bel. Hussit. p. 9*

that despise my name] This is the crime they are directly and expressly charged with. They had not honoured God as a Father, feared him as a Master; therefore they had despised and slighted him. Not to do God right, is to do him wrong: not to reverence him, is to rob him; not to blesse him, is to blaspheme him, *Job. 1. 5.* That's an excellent saying of *Fulgentius*, *Deum si quis parum metuit, valde contemnit: hujus qui non memorat beneficentiam, arguet injuriam. i. e.* who-so feareth God but a little, slights him overmuch: and he that maketh not honourable mention of his bounty, doth him a great deal of injury. The very not serving of God, the not sacrificing to him, is a crime, *Mal. 3. 18. Eccles. 9. 2.* How much more then a slubbered service, a corrupt sacrifice? There is a contempt in this latter, which is worse then a bare neglect; and displeasing service is double dishonour. Hence the present contest with those greasie priests that despised Gods name: the Septuagint hath it, *Te that esteem my name at a low rate, that misprize it,* (as the French translateth it) that have base and bald conceits of me and of my nomen *Majestativum*, Majestrick Name. (as *Tertullian* termeth it) that take me not into your hearts under the name and notion of an infinite Highnesse, the great and mighty Maker and Monarch of the whole world. Our safest eloquence concerning God, is our silence, saith *Hooker*: But if we take in hand to say any thing of him, *Nullis vocibus tam plenè Deum significamus* (saith learned *Scaliger*) *quam in qua ignorantiam nostram pratendunt*, We can set forth God so fully by no words, as by those that set forth our ignorance of his excellency. The very heathens when they would swear by their *Jupiter*, out of the meer dread and reverence of his name, forbore to mention him. The Jews would not pronounce the name *Jehovah*, here

*ὁ θεὸς ὁνομαζόμενος*

*Snider.*



Pfal. 111.

Pfal. 150.

Gen. 4.9.  
2 Kin. 5.25.  
Acts 5.8:

Pfal. 50. 13.

Procul hinc  
este profani.Erasmi. Adag.  
preat:

used in the text. The first among the Christians that pronounced *Jehovah*, was *Petrus Galatians*, following the pronuntiation of the Syriacks and Greeks. If at any time we take Gods *holy and reverend Name* into our thoughts, and (truly we should think of him almost at every breath we draw, according to that *Let every breath praise the Lord*) Remember to think of God as of One at all to be thought of; as one whose Wisdom is his Justice, whose Justice is his Power, whose Power is his Mercy, and all himself, Good without quality, great without quantity, Everlasting without time, Omnipresent without place, containing all things without extent, &c. This is to magnifie God, to make roomth for him in our hearts, and the contrary is, to despise his name.

And ye say wherein have we despised thy Name? Loe, the impudencie of these frontlesse Hypocrites. They traverse their aceusation, stand upon their justification, and put God to his proofs. How ordinary is it with people still, to palliate their sinnes and plead their innocencie? *Hos. 12.8.* In all my labours, they shall find none iniquity in me: that were sin, that were a foul businesse. But men have learned to draw a fair glosse upon a foule hand, to cast a colour, as the Calf-fish doth, to deceive the fisher-man: to hide their sinnes as *Adam*, *Job 31.33.* by down right denyall as did *Cain*, *Gehezi*, *Ananias and Sapphira*, or else by excusing and extenuating, as *Saul*, *1 Sam. 16.20, 21.* Or at least by a senselesse silence, not acknowledging their sinnes, or being affected with them; but rather out facing, as *Judas*, *John 13.21.* with *Mat. 2.24.* Sinne and shifting came into the world together, and so they continue. Satan knowes there's no way to purge the sick soul but upwards: therefore he holds the lips close, that the heart may not disburden itself, and have ease, *Prov. 28.13.*

Verse 7. Ye offer polluted bread upon mine altar ] Bread, that is, Sacrifices and Oblations (so Rabbi David expounds it out of *Levit. 21.6.* and *Levit. 3.3.* and *Num. 28.2.*) For the Hebrews call all kind of meat by the name of bread, though it be flesh of Oxe, Lamb, or Goat, offered in sacrifice to God, whom they made account that they feasted in their sacrifices. Hence that of the Psalmist in the person of God, *will I eat the flesh of Bulls, or drink the blond of Goates?* Now the bread was reckoned polluted when it was neither lawfull, nor acceptable, but prohibited, and therefore abhorred; as much every whit, as *Ezekiels bread prepared with mans dung*, *Cap. 4.13.* of which he saith, *verse 14.* Ah Lord God, behold my soul hath not been polluted: neither ever came there abominable flesh into my mouth. What sacrifices God had flatly forbidden, see *Levit. 22.20, 21, 22, &c.* Take we heed that we despite not the Lord with seeming honours: we pollute him with our sacrifices, whiles either for the matter of them, we present him with will-worship; as those of old that sacrificed their children (in a foolish imitation of *Abrahams* offering his sonne *Isaac*) and the Papists at this day in their unbloody sacrifice for the living and the dead, and many other unwarranted fopperies. Or else, when for the manner, devotion is placed more in the massy materiality of the outward works, then purity of the heart, from which they proceed. This made God complain, *Isai. 1.* that all his five senses, nay his very soul was offended and vexed at their hypocritical performances, *verses 11, 12, 13, 14, 15.* their very incense (that pretious perfume) that was made up of so many sweet spices, and pure frankincense stank in his nostrils. Gods sharp nose easily discerns, and is offended with the stinking breath of the hypocrites rotten lungs, though his words be never so sented and perfumed with shews of holinesse. Never did the five cities of the plaine send up such poisonous vapours to God, as the prayers and other performances of a corrupt and carnall person. And God, not able to abide these ill sent, sends down upon such, a counterpoysen of fire and brimstone. Good actions from bad men displease: as a man may speak good words, but we cannot hear them, because of his stinking breath: and as we abhorre to tast of a dainty dish, if brought to table by a foul nasty sloven that hath been tumbling in a jakes or wallowing in a quagmire. The very Heathens, as they were very curious in the choice of their sacrifices, that they were every way sound and of the best, so they carefully shut out all profane persons: the Priest cried out *τίς τῶδε who is here?* those that were present at the sacrifice answered, *πολλοὶ τ' ἱερεῖς there are many, & those all good men.* And hence it was that *Jehu* sees and searches

searches that no servant of Jehovah be crept into the throng of Baals worshippers. Well might this search have bred suspicion, were it not that in all those idolatrous sacrifices the first care was to avoid the prophane. Even Baal will admit no mixture: how should the true God abide it? Let all *Cainists* take heed how they draw nigh to him: so Luther calleth *offerentes non personam, sed opus personae*, all those that offer to God the work done, but do not offer themselves withall. We may fitly call those also *Cainists* that offer *polluted bread*: as if Gods table were contemptible; that think any thing good enough for God, that comes next hand, as Cain did: when Abel brought of the *firstlings of his flock*, and so offered a more excellent sacrifice than Cain, God testifying of his gifts: as likewise Christ did of Maries spicknard of great price, defending her against Judas the thief, that held it wast; whereas he secretly taxeth those rich wretches of baseness, who cast their *brasse-money* into the Treasury, as holding the worst piece they had good enough for God and his poore. Surely Papists with their vowed presents of the very best they have to their He-saints and She-saints: and Turkes with their Moschees or Temples stately built, when their private houses are low and homely, shall rise up in judgement and condemn such sordid Christians, as cannot beateem God the best of the best. Solen the Athenian Lawgiver appointed, that their sacrifices should be chosen and selected: that the sacrificers should purifie themselves some dayes before, and that none should serve God *obiter*, slightly and slenderly, but in all best manner, and with the best preparation they could make aforehand. Numa Pompilius King of Romans would not have them worship their Gods *πέρεργον ἢ ἀμελῶς* for fashion and dissolutely: but freed from all other cares and cumbres: in the time of Divine Service, the Priests, to prevent distraction, cryed out oft to the people, *Hoc agite*, mind the business you are about. So in the Primitive times of the Church, the Deacons called oft upon the people *sursum corda*, lift up your hearts. And again, *Oremus, attendamus*, Let us pray, let us attend. For why? Prayer without intention, and hearing without attention, is as a body without a soule. This sentence is written in Hebrew upon the walls of the Jewish Synagogues, *et si nullibi minus intentionis sit quam in ipsorum precibus, &c.* saith mine Authour, though there is as little true devotion to be seen amongst them in their services, as among any people, unlesse it be among the Papists (of whom perhaps they learned it) whose devotions are prized more by tale then by weight of zeale, whose holynesse is the very outward work it self, being a brain-lesse head, and soule-lesse body. In the Isle of *Sardinia*, as they give way, in the very time of their Masse, to vain talking, and toying, and tumults, so after Masse done, they fall to dancing in the midst of the Church: singing in the mean time songs too immodest for an Ale-house. Henry 3. King of France *Processiones religiosas non intermit, ac tepidius celebrat*, saith the Chronicler would not neglect their religious processions, but shewed little devotion at them. For betwixt him and his Cardinall, there went at same time a Jester, whose work was to make sport then, when the business required greater seriousness. How much better the great Turke, who when he comes into his Temple laies aside all his state, and hath none to attend him, but a Professour of their law, whose Office is to proclaim before they begin, that *nothing be done against religion*?

yet ye say, *wherein have we polluted thee?* They well understood that by offering polluted sacrifices they polluted God himself (as much as in them lay) and that the dishonour done to Gods service reflected upon himself, and was a despising of his name *verse 6.* whereof his true worship is a part *Mic. 4. 5.* and *1 King. 5. 3. 5.* Hence they say not, wherein have we polluted thine Altar? but *wherein have we polluted thee?* This is much more done under the New Testament by all unworthy Communicants, and Unhallowed Worshippers, that present the great God with dough-baked duties, slubbered services, careless and customary performances; which they turn over as a task, holding a certaine daily stint of them, as malt-horses do their pace, or mill-horses their round, merely out of form and for fashion sake. These do enough to pollute the God of purity, and to cast contempt upon him from the sons of men; who will be apt to conclude, that he is a contemptible God, sith he will be content to take up with such contemptible sacrifices and services. But more especially those that come hand over head, and

Luth. in decal.

Gen. 4. 4.  
Heb. 11. 4.μαλκόν.  
Mat. 12. 41ἐκκεῖτα ἱε-  
ρεῖα.  
Rous Arche.  
pag. 57.  
οὐκ ἔστιν πα-  
ροικεῖν αὐτοῖς.Plur.  
Cyp, de oratio-  
ne Chrysost.Buxtorf.  
Abbreviat.  
Spec. Europ.

Heyl. Georg.

without due preparation to the Lords supper, are guilty of polluting Gods holy things, and of crucifying afresh the Lord of glory, putting him to an open shame. *Dum enim sacramenta violantur, ipse cuius sunt Sacramenta, violatur*, saith Hierome. When the Sacraments are violated, he also, whose the Sacraments are, is no lesse violated.

1 Cor. 11. 27.

And as these in the text are said to *pollute God*, in that they offered polluted sacrifices, though they never touched God himself: so unworthy Receivers are *guilty of the Lords body and blood*, although they never touched either his body or blood with their impure mouthes. They are as very *Kill-Christ*s as *Judas* was in a proportion: And look whatsoever blasphemies, irrisions, scorns, contumelies, reproaches, the miscreant Jews belched forth, and practised corporally against Christ, the same are spiritually repeated and iterated by the unworthy Receiver: who polluteth the very outward elements that he toucheth, and so offereth indignity to Christ whom they represent: like as he that doth rent, deface, trample under foot, and villanously abuse the image, seal, or Letters Patents of a Prince or State, is guilty of high treason: so is it here: The Donatists that cast the holy Elements to dogs, did it to the disgrace of Christ: and by a just judgment from him, were themselves afterward devoured of dogs. Dr. Morion reports a story of his own knowledge, of one Sr. Booth a Bachelor of Arts in St. Johns Colledge in Cambridge, who being Popishly affected, at the time of the Communion took the consecrated bread, and forbearing to eat it, convey'd and kept it closely for a time, and afterwards threw it over the Colledge wall. But a short time after, not enduring the torment of his guilty conscience, he threw himself headlong over the battlements of the chappel: and some few hours after, ended his life. God seemeth to lay of every one that commeth to the supper of his son, as sometime Solomon said of Adoniah, *If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickednesse shall be found in him, he shall die* 1 King. 1. 52.

Instit. of the  
Sac. lib. 5. cap.  
3. Sect. 5.

*in that ye say, The table of the Lord is contemptible*] Gods infinite patience in vouchsafing not only to reply to these malapert Priests, but thus to rejoyne, and to approve the Assumption of the last Syllogisme, which they so shamelessly denyed, is much to be admired. How justly might he have answered them with blowes instead of arguments: and have dealt with them as he did with Pharaoh, that sturdy rebel, that proudly asked, *who is the Lord?* Hereunto God made a large reply by a great many plagues, one after another, till Pharaoh was forced to answer himself, *The Lord is righteous, but I and my people am wicked.* And as Gods patience appeareth in his proceeding with these Priests in the text, so his wisdom too, in his thus instancing in particulars of their sins, that he might the sooner evict them, and bring them to a saving sense and sight thereof. Thus he dealt by our first parents in paradise: and afterwards by Cain. Whereas, without any more adoe, the Lord God said unto the serpent, *Because thou hast done this, cursed art thou &c.* He was not so much as questioned, or convinced, because God meant him no mercy: but presently doomed, because of meer malice he had offended.

Gen. 3.

*ye have said*] i. e. ye have thought, as Psa. 32. 5. and 30. 7. and as good ye might have spoken out: for I hear the language of your hearts: I understand your thoughts long before, or at a great distance.

Psal. 139. 2.

*the table of the Lord*] that is, the Altar of burnt offerings See Ezek. 41. 22. which is therefore called a *table*, because by their sacrifices God did as it were feast the Lord, as is above noted. And as God prepared the Israelites a *table in the wilderness*, so they also (in a sense) prepared him a table: Hence Moses tells Pharaoh, that they *must go to keep a feast to the Lord*. And how God accepted of their kindnesse, See Hos. 9. 10. I found Israel, saith He, *like grapes in the wilderness*: which, to a wearied parched traveller, how welcome are they? And how the good soule still entertaineth her Christ, as Esther once did *Abasbuerus* at the banquet of wine, is sweetly set forth in many passages of Solomons song. See cap. 1. 12. with the Note.

Exod. 5. 1.

*is contemptible*] Or, *lightly set by*. Some are poor and cannot: others are prophane and care not to cover Gods Altar with their sacrifices. Hence the whole ministry is slighted, because impoverished. For *ad tenuitatem beneficiorum, necessario*



*necessario sequitur contemptus Sacerdotum*, Lean benefices make contemptible Incumbents: And *Nil habet infelix paupertas &c.* Poverty rendreth men ridiculous. Or thus, *The table of the Lord is contemptible*, so they esteemed it, because the fat and blood powred upon the Altar were things but base and despicable in themselves: and they considered not for what end God had appointed these sacrifices, and how they were to be led to Christ by them. For the ceremoniall law was or ought to have been their Gospel, it was Christ in figure. And this, if these Buz-zards had seen, they would never have counted the *Table of the Lord contemptible*; as holding forth the Lord Christ unto them, that Pearl of Price, who is better then Rubies; and the Altar or Table, that typified him, or presented him to his people, was not an *oyster-board* as the Papiſts in K. Edw. 6. time scornfully termed our communion-table; but far more precious then either that rich table sent by *Ptolemy Philadelph* to *Eleazar* the Jews high-Priest, or that costly communion-table that had in it all the riches of land and sea, offered up by *Iustinian* in the temple of *Sophia* in Constantinople.

Panormit.

Horat.

R. David.

Alt. and Men  
Joseph Antiq.  
lib. 12. cap. 2.  
Cedron comp.  
bist. pag. 817.

*Ver. 8. And if ye offer the blind for sacrifice &c.* ] Their prophaneſſe in polluting Gods Altar is here further evinced and evidenced. 1. By the Illegality of their practice, whiles they offered the *blind and lame* as good enough for such a contemptible Altar. 2. By the incivility and indecency thereof; whilest they presented that to the Emperour of the world, that they would have been ashamed or afraid to present to some petty Prince, that had any power to punish such an affront. The Law for sacrifices see *Levit. 22. 20. Dent. 15. 21.* A blind sacrifice he offereth; who worshippeth he knoweth not what *Iob. 4. 22.* that is, to seek, and grope in the dark *Alt. 17.* when they yeeld not the *obedience of faith*, bring not to God an intelligible *reasonable service*, such as whereof they can render a sound reason out of the word of God; who binds us not to any blind obedience, as the Popish *Padres* do their Novices. And yet the most people are to this day wofully to seek for the warrant of their worships; resting on that old Popish rule, to follow the drove, and beleeve as the Church beleeves. As at Ephesus (so in our Church-assemblies) the *more part knew not wherefore they were come together*. They will say in generall, to serve God. But who he is, how to be served, wherein and in whom to be served, they know not. There is in a printed sermon a memorable story of an old man, above threescore, who lived and died in a parish, where there had been preaching almost all his time. This man was a constant hearer as any might be, and seemed forward in the love of the word. On his death-bed being questioned by a minister touching his faith and hope in God, he made these strange answers. Being demanded what he thought of God? he answered that he was a good old man. And what of Christ? that he was a towardly yong youth. And of his soule, that it was a great bone in his body. And what should become of his soule after he was dead? That if he had done well, he should be put into a pleasant green meddow. These answers astonished those that were present to think how it were possible for a man of good understanding, and one that in his dayes had heard at the least two or three thousand sermons: yet upon his death-bed in serious manner thus to deliver his opinion, in such main points of Religion, which infants and sucklings should not be ignorant of. But we may be sure this man is not alone: there be many hundreds whose gray haire shew they have had time enough to learn more wit, who yet are in case to be set to their A. B. C. againe for their admirable simplicity in matters of religion. Blind they are, and blind sacrifices they offer: never once opening their eyes till death (if then) as *Pliny* reporteth of the Mole; but alwayes rooting and digging in the earth, as if thorough the bowels of it they would dig themselves a new way to hell.

Rom. 12. 1.

Act. 19. 32.

Mr. Fensble  
Sermon, misch. of  
Ignor.

*is it not evill?* ] Or, as some read it, *It is not evill. g. d.* 'tis good enough, and may serve turn well enough. Or thus, *It is not evill* in your opinion, who rather then you would lose any gaine, say, *Melius est illi quam Nil* ('tis *Osianders* rime) better that which is ill and bad, then nothing at all. But they which count all good fish that comes to net, will in the end catch the devill and all. The sense is much clearer in the interrogative, *Is it not evill?* It is, It is: and therefore studiously to be declined and avoided, as poyson in your meat, or a serpent in your

way, *Abstain from all appearance of evil*, saith that great Apostle: how much more from all apparant evils, such as stare you in the face, and are so directly contrary to the plain word of God? Such are sins with an accent, wickednesse with a witnesse, great transgressions *Psal. 19. 13.*

and if ye offer the lame and languishing | He offers the lame that brings his sacrifice with a wicked mind, *Pro. 21. 27.* as *Balaam* and *Balaam* did *Num. 21. 1, 2.* that walks not evenly before the Lord, and with an upright foot *Gen. 17. 1.* that halts between two opinions, as the people did *1 King. 18. 21.* *inter cælum, terramque penduli* hanging betwixt heaven and earth, as *Meteors*; uncertain whether to hang or fall. Such were *Ecebolus*, *Baldwin*, *Spalaensis*, *Erasmus duxifus*, *Cyprian* calleth such *ancipites*, *palpatores temporum*, in *levitate tantum constantes*, doubtfull-minded men. St. *James* calleth them *double-minded men*, *unstable in all their wayes*, as he is that stands on one leg, or as a bowle upon a smooth table. But what said that Martyr? If God be God, follow him: if the Masse be God, let him that will, see it, heare it, and be present at it, and go to the devill with it. But let him do what he doth, with all his heart. God cannot abide these Neuter-passives (*I would thou wert either hot or cold.*) He requires to be served truly that there be no halting, and totally, that there be no halving. To halt between two opinions, to hang in suspence, to be in religion as idle beggars are in their way, ready to go which way soever the staff falleth, how hatefull is it? When some took Christ for *Iohn Baptist*, some for *Elias*, some for *Jeremias*, But whom say you that I am? said our Saviour: to teach us that Christ hates to have men stand doubtful and adhere to nothing certainly: to have them as mills fit to be driven about by the devil with every wind of doctrine: or as hunting dogs betwixt two hares, running afoor after this, afoor after that; and so losing both. This for point of judgement: And for matter of practise, the soule is well carried, when neither so becalmed that it moves not when it should, not yet tossed with tempests, to move disorderly. A wise mans course is of one colour, like it self: he is *homo quadratus*, a square stone set into the spirituall building *1 Pet. 2. 7.* he is *Semper idem* as *Joseph* was; no changling, but one and the same in all places and estates of life: his feet stand in an even place (as *Dauids* did *Psa. 26. 12.*) that is, in an equall tenour. Uniformity and ubiquity of obedience are sure signes of his sincerity: when godlinesse runs thorough his whole life, as the woof runs thorough the warp. But the legs of the lame are not equall saith *Solomon Pro. 26. 7.* The hypocrites life is a crooked life, he turneth aside to his crooked wayes, saith *David*, as the crabfish goes backwards: or as the Planets though hurried from East to West, yet by a retrograde motion of their own, steal their passage from West to East. It's a crooked life when all the parts of the line of a mans life be not straight before God; when he listeth not up the hands that hang down, and the feeble knees, and maketh straight paths for his feet, lest that which is lame be turned out of the way, and not rather healed and rectified, or set to rights, as the Apostles word signifieth. That's a sick soule that is not right set for heaven: and that's a gasping devotion, a languishing sacrifice that leaneth not upon Christ, and that is not quickened by his spirit, fitly called by the Apostle, a spirit of power, and of love, and of a sound mind *2 Tim. 1. 7.* Surely as a rotten rag hath no strength, so an unsound mind hath no power to do ought that may please God. *Frustra nititur qui Christo non innititur*, saith a Father. He loseth his labour that leaneth not upon Christ (who is the power of God and the wisdom of God) that leaneth not wholly upon him, but will needs have one leg upon the earth, and the other upon the water, as that Angel in the Revelation: one foot upon the solid ground, and the other upon a quagmire: that rest upon Christ, but as a part-Saviour, as Papists: or trust to him, as the *Apricock* tree that leaneth against the wall, but it's fast rooted in the earth: so some seem to lean upon Christ in their performances, but are rooted (mean-while) in the world, in pride, filthinesse &c. Or, lastly as the Ivy, which though it clasp about the oak and draweth much from it, yet brings forth all its berries by vertue of its own root. Thus hypocrites also offer sacrifice, but its a sick sacrifice, because it is from themselves and in themselves: they do all in their own strength, that is, in their own weakness. For our strength is to sit still, and to work our selves into the Rock of ages. Trust ye in the Lord for ever: for in the Lord *Jehovah* is everlasting strength. The blind

1 Theff. 5. 22.

Jam. 1. 8.

Bradford's  
letters.

Rev. 3. 14.

Psal. 125. 5.

Heb. 12. 12, 13  
ΑυορδωσαςIsa. 30. 7.  
Isa. 26. 4.

blind and the lame Jebusites when they had secured themselves in the strong hold of Zion, insulted over *David*, as if he could not come in thither, though he did his utmost to get in to them: the very blind and lame there inclosed should be able to withstand him. But both their hold and their hope deceived them. *Neverthelesse*, saith the Text, *David took the strong-hold of Zion, the same is the city of David*. But they that get into the Rock Christ Jesus, shall neve be visited of evil, nor disappointed of their hopes: *but of weak they shall be made strong*, Heb. 11. 34. able to present their bodies a lively (not a languishing) sacrifice, holy, acceptable unto God, *Rom. 12. 16.* they shall do all things thorough Christ which strengtheneth them, *Philip. 4. 13.*

2 Sam. 5, 6, 7

Deo confisi  
nunquam con-  
fusi.

Gen. 42. 11

1 King. 8. 63

Lev. 5, 11,  
12. & 14. 30,  
31.  
Cassanb. in  
Theoph.  
Scholiast.  
Aristop.Vide Pollucem.  
lib. 1.

*Offer it now unto thy Governour*] Be it but some petty Provinciall President, some Duke of Venice, or Despot of Servia. *Jacob* can tell, that the Lord of Egypt will look for a present: and therefore biddeth his sonnes take of the best fruits in the land in their vessels, and carry down the man a present, a little balme, and a little honey; spices and myrrhe, nuts and almonds, of every good thing somewhat, though it were the lesse: for to do much, it was not in the power of their hands; but see that it be of the best, saith He. The poor Persian that met *Artaxerxes* with a handfull of water, out of the river *Cyrus*, went away well rewarded. So did the gardiner that presented the Duke of *Burgundy* with a rape-root, because it was the best they were able to do. Semblably, the Almighty takes any thing well aworth from those that are willing indeed, but alas, not able to bring a better present. *Vow and performe* (saith He) *unto the Lord your God: bring presents unto him, that ought to be feared*, *Psal. 76. 11.* Say not, I fear to present, because I have nothing worthy of him. *Send a lamb to the Ruler of the earth*, *Esay 16. 1.* Or, if thou hast not a lamb, offer a pair of turtle doves, or two young pigeons: but see they be young, and that thy lamb be the best in thy fold, and it shall be accepted. Every man cannot do as *Solomon* did at the dedication of the Temple: when he offered two and twenty thousand oxen, and an hundred and twenty thousand sheep: Or, as great *Alexander*, of whom *Pliny* reporteth, that in his childhood when he threw incense upon the Altar in great plenty, his Schoolmaster checkt him for so doing; and bade him sacrifice on that sort when he had conquered the incense-bearing countreys, and not till then. *Alexander* when he had subdued Arabia remembered his School-master, and presented him with a ship laden with frankincense: largely exhorting him to spare for no cost, when he sacrificed to the gods. But no man must come before the Lord empty-handed: if it be but an handfull or two of flour, or a corn or two of salt. So the Athenians thought the gods would be well-pleased with a poor man, if he offered but meal; especially if he could mingle it with oyl and wine: for they held that every man was bound to bring his best, and not to be base in saving charges in this case. Hence it was, that when the famous Artificer *Phidias* advised them to make the statue of *Minerva* rather of marble then of ivory. 1. Because it was more durable: this passed with allowance. 2. Because lesse chargeable: at the mention hereof with infinite indignation they commanded him silence. Their meat-offerings were to be sound and without blemish, whether it were an ox, sheep, goat, swine, calf. The more wealthy did cast frankincense on the altars: and in their blind devotion, thought they could hardly over-do in honour of their dunghill-deities. What then shall become of those base wretches amongst us, that think every thing too good for God, too much for his Ministers? that study to beat down the price of heaven, and will not deal except they may have it under foot?

*Will he be pleased with thee?*] I trow not. The Vulgar renders it, *Si placuerit*, &c. If it please him, or if he accept thy person: *q. d.* then let me never be beleevd. But the other reading is better, and more agreeable to the Original.

*Or accept thy person?*] Heb. *Accept thy face*, that whores forehead of thine, hatcht with so much impudence, that thou-darest bring him a worse present, when thou hast a better at hand, but holdest it too good for him. *Araunab*, though a subject, yet as a king, he gave unto the king, oxen for sacrifice, and threshing instruments for wood. And although *David* accepted of his courtesie, but not of his cost, yet God hath crowned him and chronicled him for his munificence, *Zach. 9. 7.* *Echron*, that is, the barbarous people of Palestina, shall be as the Jebusite, that

2 Sam. 24. 23



is, as this famous Jebusite *Arannab*, a Profelyte, a true Convert, as appeared by his ready parting with his free-hold to God, and the best that he had to his Prince. Let all those that look for acceptance in heaven, honour the Lord with the prime of their age, with the *choice of their dayes*, (as the Hebrew hath it, *Eccles. 12. 1.*) with the primrose of their childhood, with the best of their time, and of their talents: and not unworthily, and wofully waite and cast away the fat and marrow, the flower of their age, the strength of their bodies, the vigour of their spirits in sinfull pleasures and sensuall delights, in pursuing their fleshy lusts that hale hell at the heels of them. Will they give the devil the best, and then think to serve God with the dregs, the bottom, the snuffe, the very last sands, their extreme dotage, that themselves and their friends are weary of? Surely, God takes no pleasure to pledge the devil, or drink the snuffes that he hath left. If men reserve the dregs of their dayes for him, He will likewise reserve the dregs of his wrath for them. He will put them over to the gods whom they had chosen. as *Judg. 10.* and make them to know the worth of his good acceptance, by the want of it. He that should set before his Prince, a dish of meat that had been half-eaten before by hogs, or dogs, would he not be punished with all severity? What then shall become of those that serve God with the devils leavings? that sacrifice to themselves, as *Sejanus* did, that serve not the Lord Jesus Christ but their own bellies, as those Seducers, *Rom. 16.* that say to God, *Depart from us*, and to the devil, *Reigne thou over us*, that are serious at his work, sleighty in Gods, &c.

*Dio in Tiberio.*

*Verse 9.* And now I pray you, beseech God! Heb. *Wearie God with your prayers*, presse him till he be even sick of you: improve your uttermost interest in him, if at least you have any. Pray hard, if ye can at least: for all men cannot pray, wicked men are gagged by the devil: and their character is, *They call not upon God.* They may cant or chatter out a charm when Gods chastening is upon them, yea, be with childe, as it were, of a prayer, and yet bring forth nothing better then *winde* *Isai. 26. 16, 17, 18.* In prosperity, they may have some few short-winded wishes as *Balaam* (satans spelman) had; yea, they may by strength of wit or memory devise an handfom prayer, and seem to set it forth with much life, that they may passe for men of parts and gifts: But will the hypocrite pray alwayes? *Iob 27. 10.* will he persevere in prayer when God seems to cast out his prayers, and to multiply his crosses? will he not rather curse in that case: as *Iob's* wife, and *Micah's* mother? will he not how lagainst heaven as the wolf, when hungerbit? and as the Parrot when beaten, leave imitating man, and turn to his own natural harsh voice? But say that wicked men do (*Ioub-like*) run to the horns of Gods altar, when in distresse or danger: say they roar out a confession, when they are upon the rack, (as *Pharaoh*) and call for good prayers: say they seek him with their sacrifices as *Israel* did, when he slew them, then they fought unto him &c. and made their voices to be heard on high, as the prisoner at the bar, as the hog under the knife, as a bull in a net; Say they weary out God with their many words, as those sacrificing Sodomites *Isai. 11.* & those hypocrites in the Gospel, that hoped to be heard for their much babbling: yet all this is but the prayer of the flesh for ease, and not of the spirit for grace: it is but the fruit of sinful self-love, to rid themselves of Gods rod, or to still the noise of their consciences, or out of a vain hope to stop Gods judgements, &c. And hence it is that they miscarry, that they pray to so little purpose (as here is hinted) and that they are not a button the better for their long prayers. For either God answers them not at all, he hath no respect to their sacrifices (which was *Cains* and *Sauls* unhappinesse. *The Philistims were upon him, and God was departed from him*) Or else he answers them according to the idols of their hearts, bitter answers; Or if better, its but as he answered the *Israelites* importunity for a king, for a scourge to them, and for quails to choak them: *Deus saepe dat iratus quod negat propitius*, God often gives that in anger which he denies in mercy. If it were otherwise, the devil should have received mercy from God, when, upon his suit, he was suffered to enter into the swine. Let our chief and constant Petition therefore be in all our our addresses to God, that he would be gracious unto us: that he would cast a loving aspect upon us, that what ever else he denie us, corn, wine &c. yet that he would lift up the light of his countenance upon us. This *David* preferred before his crown and scepter.

*Hof. 5.*  
*Psal. 78. 34*

*Mat. 6.*

scepter. He had a crown of gold, but he valued not that, in comparison of that other crown, *Psal. 103.4. he crowneth thee with loving kindnesse and tender mercies*. Hence Saint Paul having himself obtained mercy, beginneth and concludeth all his Epistles with wishes of *Grace, mercy, and peace*: as not knowing what better to wish those whom he wished best unto. This was Abrahams prayer for *Ismael*, *O that he might live in thy sight*, that is, be joynt-heire of the promise of grace with *Isaac*. God answers, *Divers Dukes shall come of Ismael, but with Isaac (as a token of special grace) will I make my covenant*. This was also Iosephs prayer for *Benjamin Gen. 43.29. God be gracious unto thee my son*. This the priests were appointed to pray for, as a blessing upon the people, *Num. 6. 24, 25. The Lord make his face to shine upon thee, and be gracious unto thee*. And hereunto the Prophet seems to allude in this text, *q. d. you are the Lords Priests, and your office is to preach and pray Deut. 33. 10. They shall teach Jacob, they shall put incense before thee*. Shew now what ye can do in a time of necessity: *Beseech the Lord that he would be gracious unto us*. This is the main, the mother-blessing that comprehends all the rest. Every man seekes the face of the Ruler, *Prov. 29. 26. I humbly beseech thee that I may finde grace in thy sight, my Lord O king: q. d. that's better to me then all the land thou hast given me*, said that crafty Sycophant *Ziba 2 Sam. 16.4*. How much more is the grace of God to be preferred before all outward blessings whatsoever? *The Lord that made heaven and earth, blesse thee out of Zion*, *Psal. 134.3*. saith the Psalmist, intimating that blessings out of Zion are above all the blessings besides, that heaven and earth can yeeld us; What is the ayre without light? what was *Haman* the better for all his honours, when the king frowned upon him? How can a wicked man be happy though wealthy, so long as God is his enemy? As that father speaks of *Ahab*: he describes him sitting in his ivory palace in the time of the three yeers famine in Samaria: he had gold, silver, and jewels in every place: but what good did all that when the heaven was brasse above, and the earth iron beneath? Cry therefore as those in *Zachary, Grace, Grace unto us*, pray for our selves and others, as *David* did for *Ittai the Gittite, mercy and truth be with thee, 2 Sam. 15.20*. Stir we up our selves to take hold of God, and to get of him *Gaius*-his-prosperity,  *dona throni*, soul-blessings, and such as accompany salvation. Jesus Christ when he came into the world, brought grace and truth with *John 1. 17. And God was in Christ reconciling the world to himself*, Not imputing our sins, but stretching out to us the golden scepter of his grace. Get in to him therefore till this be done; though thou shouldst spend thy time in gathering up pearls and jewels, thou art an undone creature.

*this hath been by your means*] Heb. *From your hand q. d. You Priests have effected it, and are in fault about it*. It is long of you that I and my service are so slighted, as hath been before demonstrated, you have caused the people to abhor the offering, *1 Sam. 2. 17. you should have better instructed the people in their duties, and not have suffered them so to pollute mine altar with their carrion-sacrifices, and if God reject your prayers, as here, and even curse your blessings as Chap. 2.2. and curse your seed, ver. 3. you have to thank your selves*. All this is by your means. Accept therefore of the chastisement of your iniquity, leave quarrelling, and lay the blame of all where it should be, wash you, make it clean &c. For till then will he regard your persons? will he receive you to favour, and hear your prayer? Or will he think the better of you, for your office and dignity of Priest-hood? No sure, but the worse; For, *sedes prima & vita ima*, the highest place, and the basest life agree not. *Dignitas in indigno est ornamentum in luto*, even royakty without righteoufnesse is but eminent dishonour: and men of mark are therefore the worse, because they should have been better. Height of place ever addes two wings to sin, *Example, and Scandal*, whereby it soars higher, and flies much further. If the Sun be eclipsed and obseured, a thousand eyes gaze upon it: a lesser star may be darkned, and none take notice. A small flaw is noticed and noted in a jewel; a small spot in a swan, not so in a swine. One fly may corrupt a box of precious ointment: when a hundred flies in a tar-barrel, do no hurt to it.

*Verse 10. Who is there amongst you that would shut the doors*] To be a door-keeper in Gods house, to have any the meanest employment about him, *David* (though destined to a Diadem) looked upon, as an high preferment. Those *Nethinims*

1 Cor. 9. 13.

Calvin.

*thinims*, mentioned in *Ezra* and *Nehemiah*, were none other but the *Gibeonites*, who were made drawers of water to the Temple, as a kind of punishment. God (who is a liberall paymaster) made this crosse a mercy. Their employment so neer the House of God, gave them fit occasion to be partakers of the things of God. The Lord did wonderfully both reward and honour them. So he did ~~at~~ others, though but porters, that had any office about his house. Know ye not, saith Paul, that they which minister about holy things, live of the things of the Temple? and they which wait at the Altar (though but to kindle a fire upon it) are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. Should have, if not tythes as they had, yet honorary stipends, double honour, 1 Tim. 5. 17. duplex, id est, multiplex, as *Esay* 40. 1, 2. *Jer.* 17, 18. Or, double, comparatively to that of widows indeed, *verse* 2. which yet was honourable maintenance, *Et ex publico alebantur*. The Priests of the old Testament were plentifully provided for by tythes and other renewes appointed them by God. True it is, that in the captivity little commodity was made of the priesthood: whereupon some priests who had married themselves into the noble family of *Barzillai*, took scorn to be in the priests register, but called themselves after the family of their wives. Now after the return from Babylon, the priesthood grew into some gain and grace again: and then these degenerate priests, would fain have thrust in among the priests of the Lord: but the *Tirshatha* would not suffer them, *Ezra* 2. 61. Howbeit those priests that had stuck to their offices, and been faithfull in them, did not serve God on free-cost: neither was he behinde hand, or in arrere with any of them, as appears by this text: but as they did their work, so they had their wages. God put into the heart of good *Nehemiah* to take order, that these tythes were duely payed in to the treasurers for that purpose appointed, *Neh.* 13. 10, 11. What reason had these priests therefore to be so gripple and greedy of filthy lucre? as to take such lame and lean sacrifices of the people, or if fat and good, to change them for worser of their own, as holding any thing good enough for God? which because they did,

*I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hands* ] I care not for your persons, I respect not your performances. The Lord had respect, first to *Abel*, and then to his offering, *Gen.* 4. 4. and *Psal.* 4. 3. But know (saith *David*, to those that vilipended him) that the Lord hath set apart him that is godly for himself: and this he makes the ground why his prayer should be heard. The blood of a swine may look better, and brighter then the blood of a sheep; yet might it not be offered unto the Lord, because it was of a swine. *Sordet in conspectu iudicis, quod fulget in conspectu operantis*. A piece of wood may shine in the night from its rottennesse: and that be fair in the sight of men that is abomination before God, *Luke* 16. The swan was rejected for sacrifice, because of his black skin, notwithstanding his fair feather, *Lev.* 11. 18. The wicked mans incense stinks of the hand that offereth it: and all his devotion is but a beautifull abomination. There is in *Lombard* this sentence quoted out of *Augustin*, *Omnis vita infidelium peccatum est: & nihil bonum sine summo bono*, The whole life of unbelievers is sinne, neither is there any good without the chiefest good. *Ambros* *Spiera* the Postiller saith, *Crudelis est illa sententia*, This is a cruel sentence. But saith not the holy Scripture the very same in effect, *Prov.* 15. 8, *Heb.* 11. 6. *Joh.* 15. 5? What though Papists talk much of *Opus operatum*? and teach that good works by whomsoever performed are accepted of the Lord, as justice in an Atheist is a good and acceptable work to him? Saint *James* assures us, that it is the effectuall fervent prayer of a righteous man onely, and of one reconciled to God, that availeth much. And, for this shall every one that is godly pray unto thee, saith *David*. The lepers lips should be covered according to the law. And to the wicked God saith, *What hast thou to do, &c*? It is said of witches and their good prayers, (as they call them) *Si magica, Deus non vult tales: si pie, non per tales*. If those prayers be abused to witchcraft, God will have none of them: and if they be never so good, God will not have them from such kind of people. Before they pray, men should see whether they are persons fit to pray: for God accepts not of a good motion from an ill mouth, *Jer.* 11. 10, 11. *Joh.* 9. 31. 1 *Joh.* 3. 22. *Psal.* 66. 16. A wicked man wants contrition, humility, faith, hope, feeling, fervency: he hath not a

Jam. 5. 16

Psal. 32. 6

Psal. 50



(spirit of grace and supplication; to endite his prayers; he hath not an Intercessour in heaven to present and perfume his prayers. The breath wherein our prayers ascend should be like pillars of smoke perfumed with Christs myrrhe and incense. Otherwise our words will be like the Egyptian pots, recking out the strong smelling onions and garlick of our own corruption, such as God can take no pleasure in; neither will he accept such an offering at our hands.

*Verse 11. For from the rising of the sun &c.*] where as they might object, If you will not have service from us, you can have none at all: for other people walk every one in the name of his God *Mic. 4. 5.* and the Gentiles have their vanities, and doctrines of vanities *Ier. 14. 22.* and *10. 8.* wherewith they are wholly taken up. Take you no care for that, saith God here,

*for from the rising of the sun, to the going down of the same, my name shall be great among the Gentiles*] I will provide for mine own great Name, that is, for my glory (for so Gods Name is used in that sense *Exod. 9. 16, Psal. 8. 1.*) I will be no loser by your rejection: for I have other people that will more reverence me, and do me better service; so that I need not be beholding to you. I have from East to West those that will make hard shift but I shall have service done me. I

can set a signe, and send to Tarshish, Pul, and Lud &c. that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in charrets, and in litters &c. that though sick, weakly, and unfit for travell, yet they shall come on end; and rather in litters then not at all: they shall be content to suffer any hardship for heaven, as the stone will fall down to come to it's own center, though it break it self in an hundred peeces. The Gentiles once converted shall fly as a cloud *Isa. 60. 8.* that is, with greatest pernecity and swiftnesse: yea they shall in such flocks come to the Church, as if a whole flight of doves, driven by some hawk or tempest, should scour into the columbary, and rush into the windowes. There are that have observed, that the name of God in all the maternall languages consisteth of foure letters, to intimate that he hath his people in all the foure quarters of the earth, out of all countries, nations, and languages, *Deut. 6. 4. Heare, O Israell, The Lord our God is one Lord.* In the Original, the last letter of the word *Heare*, is greater then the rest, as calling for all possible heed and attention. So likewise is the last letter in the word *One*, which being *Daleth*, and standing usually for *Four* (as a numerall letter) signifieth, say the Hebrew-Doctours, that this One God shall be worshipped in all the four corners of the earth. This, *Cyprian* hath also gathered from the Greek letters of the name *Adam*: which do severally signifie the four quarters of the world, East, West, North and South: to teach, that Christ, the second *Adam*, will fetch his people from all parts: and hath therefore built his Church, his new Ierusalem four-square *Rev. 21. 16.* and placed on the East three gates, on the North three gates, on the South three gates, and on the West three gates, *ver. 13.* that all from all parts may have free and open acceffe unto him. Babylon was in like manner built four square, as *Herodotus* testifieth: and Constantinople is so scituate betwixt Europe and Asia, as if it were fatally founded to command both. This is much more true of *Uranople*, the city of the great King, open to all commers, as the *Edilis* or Chamberlains house in Rome was. O thou that hearest prayers, to thee shall all flesh come (saith the Psalmist) come with a courage, sith they are sure as of acceffe, so of successe in all their suites thorough Christ the Mediatour, who hath made both one, and hath broken down the middle-wall of partition between Jews and Gentiles. This the perverse Jews could never abide to heare of: nor can they to this day. And therefore is it that they have in their expositions basely depraved this text, and corrupted the true sense of it, as is to be seen in the *Chaldee Paraphrast*, and *David Kimchi*: calling us still *Goi Mamzer* bastard Gentiles, and cursing us in their daily prayers, which are not (sure) that pure offering mentioned in this verse, and interpreted by them of the prayers of the holy Jews every where disperst. The rejection of the Jews and acception of the Gentiles into grace and favour is a hidden mystery: such as maketh the Apostle of the Gentiles cry out, *O the depth!* *Rom. 11. 23.* yea it is a part of that great mystery of Godlinesse *1 Tim. 3. 16.* that God manifested in the flesh should be preached

*Isa. 66. 19, 26.*

*יהוה* *Θεός.*  
*Deus, Dieu*  
*Gott &c.*

*A Αναπλ.*  
*Δ Δύσις.*  
*A Αρκτος.*  
*M Μεσημ.*  
*Σελα.*

*Lib. 1.*

*Turk his.*  
*1153.*

*Psal. 65. 2.*

*Eph. 2. 14.*

unto

unto the Gentiles, and believed on in the world. Let us pittie the poor hardened Jews: and pray the rending of the vail that is yet spread over them: that the rebuke of Gods people may be taken away from off all the earth *Iſa.* 25. 7, 8. Let us also praise God who hath made us Gentiles meet to be partakers of the inheritance of the Saints in light *Col.* 1. 12. And take heed that we sin not away our light, and cause God to take his kingdome from us, giving it to a nation that will bring him better fruit *Mat.* 21. 43. we have a fair warning given us by the example of the Jews *Rom.* 11. Seeſt thou another ſhipwrack? look to thy tackling.

Vide Scapul.  
in Them Δω.

from the riſing of the ſun] from the Eaſt of Judæa the ſun of Chriſts Goſpel paſſed by the ſouth of Greece to the Weſt of the Latine Church, and theſe Iſlands of ours that lye in the Sea, into which the Sun is ſaid to go down, or to lye down, as in its tabernacle of reſt (which is an expreſſion of the old Greek Poets, and the Originall word here uſed agreeeth to it.) All the danger is, left the Goſpell in this it's Solar motion, be travelling for the Weſt of that other world, the American parts; and quitting it's preſent places of reſidence and unworthy poſſeſſours; And then farewell England. Oh let us pray that that diſmall day may never ariſe, wherein it ſhall be ſaid, that the glory is departed from our Engliſh Iſrael.

my name ſhall be great] Name for fame as *Exod.* 34. 5, 6. *Philip.* 2. 9. *Gen.* 11. 4. Renowned men are called men of name *Gen.* 6. 4. and baſe men are called men of no name *Iob* 30. 8.

ſhall be great] Not that God is great, or leſſe. *Magnum & parvum ſunt ex ijs, quæ ſunt ad aliquid*, ſaith *Ariſtole*. But Gods name is ſaid to be great, when he is declared or acknowledged to be great, as the word ( ſanctified ) is uſed *Mat.* 6. 9. and the word ( justified ) *Mat.* 11. 19. *Iam.* 2. 21. Gods fame and glory is ( as himſelf ) eternall and infinite; and ſo abides in it ſelf, not capable of our addition or detractiō. As the Sun which would ſhine in its own brightneſſe and glory, though all the world were blind, and did wilfully wink. Howbeit, to try how we prize his Name, and how indutrious we will be to magnifie and exalt it, he hath declared that he eſteemes himſelf made glorious; and accounts that he hath received, as it were, a new being by thoſe inward conceptions we have of his glory, and thoſe outward honours we do to his name.

and in every place incenſe ſhall be offered] Not at Ieruſalem only, as the Jews held; nor in mount Gerizim, as the Samaritans *Iob.* 4. 20, 21. but any place ( without difference ) be it but a chimney might make a goodly Oratory *1 Tim.* 2. 8. All religious difference of places was taken away by Chriſts death. Therefore ſo ſoon as he had ſaid *Iob.* 19. 30. *It is finiſhed*, he gave up the Ghoſt, and preſently the vail of the Temple was rent from the top to the bottom *Mat.* 27. 51. And from that hour there was no more holineſſe in the Temple, then in any other place. Though till then, the Temple was ſo holy a place, and ſuch religious reverence did Gods people beare to it, that after the Caldeans had burnt it, they honoured the very place where it had ſtood, and eſteemed it holier then any other. This appears by thoſe eighty perſons whom *Iſhmael* murdered *Ier.* 41. 5. and by *Daniels* opening his windowes toward Ieruſalem, when he prayed *Dan.* 6. 10.

Incenſe ſhall be offered, and a pure offering] *Inſigne teſtimonium pro ſacrificio Miſſæ*, ſaith *Bellarmino*. This text is a notable teſtimony for the ſacrificing of the Maſſe, which Papiſts will needſly have to be the ſacrifice here meant and mentioned. Much like that *Sorboniſt* that finding it written at the end of *S. Pauls* epiſtles, *Miſſa eſt*, &c. bragged he had found the Maſſe in his Bible: So another reading *Iohn* 1. 4. *Invenimus Meſſiam*, made the ſame concluſion. We ſhall wave their arguments as ſufficiently answered by others: and take the meaning of the holy Ghoſt here to be of ſuch ſpiritual ſacrifices of the new Teſtament, as all Chriſtians, even the whole royal prieſthood, are bound to offer up to God. Theſe are called *Incenſe and Offering* by Analogy, the type for the thing thereby ſhadowed, as *Irenæus*, *Tertullian*, and *Auguſtine* interpret the Text. This incenſe is prayer, and praise, *Pſal.* 141. 2. *Heb.* 13. 15. *Hof.* 14. 4. *Pſal.* 51. 21. This pure offering is every faithful Chriſtian together with all the good things that he hath or can do. It is *ſimplex oratio de conſcientia pura*, ſaith *Tertullian*. Thus thoſe good *Macedoni-*

Bee-hives of  
Rome ſol. 93.

1 Pet. 2. 5.

Rev. 5. 8.

Rev. 8. 3, 4.

Cont. Marcion.  
lib. 4.

an

and gave themselves to the Lord, saith S. Paul, and unto us by the will of God. 2 Cor.

8. 5. Thus the Romans had delivered themselves up to the form of Doctrine, that had been delivered unto them, Rom. 6. 17. and are yet further exhorted to exhibit, present, make tender, yield up and offer as spiritual priests, their bodies (and much more their souls) to God, as a living sacrifice, by a willingness to do what he requireth, Psal. 40. 6 Rom. 15. 16. and to die for his sake if called thereunto, Phil. 2. 17. 2 Tim. 4. 6. *Swenkfeldians* took away all external service, saith *Zanchy*. Libertines say, it is sufficient that we sacrifice to God the hidden man of the heart. The Pope saith to his vassals, *My Son, give me thy heart*: be a papist in heart, and then go to Church, dissemble, do what ye will. But God requires to be glorified with our spirits and bodies both, because both are his. The very *Manichees* that denied God to be the Author of the body, fasted on sundays, and in fasting exercised an humiliation of the body. But (2) as the true christian sacrificeth himself to God, so all that he hath, or can; and is ready to say as that Grecian did to the Emperor, *If I had more, more I would bring thee*. It comforts him to consider, *That if there be a willing minde, God accepts according to that a man hath, and not according to that he hath not*. Noahs sacrifice could not be great, yet was it greatly accepted, because of clean beasts, and offered in faith. It is the godly mans care, that his offering though it be poor, yet may be a pure offering, proceeding from a pure heart, a good conscience, and faith unfained; and then he is sure it is pure by divine acceptation through Christ. 1 Pet. 2. 5. In confidence whereof he lifts up holy hands, 1 Tim. 2. 8. And although sensible of his impurities & imperfections, his heart misgives him sometimes as *Jacobs* did, lest his father should discern him; yet when he remembreth that he is clothed as *Jacob* was, with the garment of his elder brother, the robe of Christs righteousness (which is not a scant garment, as *Bernard* saith, but reaching to the heels and covering all the parts of the soul) he goeth boldly to the throne of grace, and covers Gods altar with his evangelical sacrifices. Such as are contrition and self-denial, Ps. 51. 17. Confidence in God, Pl. 4. 6. Obedience to the preaching of the gospel, Rom. 15. 16. Beneficence to the poor, Phil. 4. 8. &c. In all which his aim and endeavour is to worship God in spirit, and to do all, more out of thankfulness; and lesse out of constraint of conscience. For he knows that as the greatest growth of sinners is in spiritual wickedness (as in those that sin against the holy Ghost) so the greatest growth of grace is in spiritual holiness; in worshipping God more in spirit and truth.

Rom. 12. 1.

1 Cor. 6. 20

Εἰ πλεον ἐ-  
χον, πλεον  
ἐδιδουν.  
2 Cor. 8.  
1 Tim. 1. 5

*Verse 12. But ye have profaned it.* Ye Jews in general, though my peculiar people, and called by my name. You that quarter armes with me as it were, and should therefore lift up my Name as an ensign: that you should use me thus courageously, and cast dirt upon my name by your irreligion: this moves me not a little: so that I cannot but once and again complain of it. Had it been an enemy, I should better have born it. But it was thou my familiar, &c. What, thou my son *Brutus*? Friend, betrayest thou the Son of man, and that with a kisse? *Scipio* had rather Hannibal should eat his heart with salt, then *Lelins* his friend do him the least dishonour. God will take that of a profane person, that he will not of a professor. Philistines may cart the ark, & scape scotfree. But if *David* do it, God will punish him in the death of *Uzzah*. *Augustus Caesar* may send forth a decree that all the (Roman) world should be taxed or numbred, Luk. 1. 2. but if *David* number his people, God will make bloody wailes upon his back: & if he make Gods name to stinck among the heathen, God will scour out that blemish cast upon his name with *Dauids* tears and blood, See Ezek. 36. 21. & 39. 7. Amos 2. 7. Levit. 10. 3, I will be sanctified in all them that draw near unto me. Sanctified he will be either actively or passively: either in the sincerity of their conversation, or else in the severity of their condemnation. If *Solomon* forsake the Lord that appeared unto him twice, God will chastise him with the rods of men at least. If *Israel* profess Gods name, and yet profane it, God will cast them off, and turn to the Gentiles. And indeed what could he do lesse to a nation so incorrigibly flagitious, a nation so unthankful for mercies, so impatient of remedies, so incapable of repentance, so obliged, so warned, so shamelessly, so lawlessly wicked?

Καὶ σὺ τέκ-  
νον ἐστίν.

*The table of the Lord*] that is the Altar: see verse 7.

*And the fruit thereof.*] Or the revenue, the income of it: It is a base allowance

G g g

that



that the Priests have; prisoners pittance: they live that's all. Or thus, *The table of the Lord is polluted, &c.* That is, it is no better worth then to be polluted; neither do his Priests deserve either countenance or maintenance. So many wretched people in these dayes think there is more ado made then needs in the worship and service of God, *Colo Deum, ut par est.* Whereas indeed we that have received so many mercies, and have lived in such an age of miracles, should not onely *servire Deo*, sed & *adulari* as *Tertullian* phraseth it, serve God, but be unsatisfiable in serving him. And as Gods service is slighted, so his ministers are well nigh starved in many places: the vulgar holding the ministry no better then a idle uselesse trade, taken up to make a living of. How Shamefully are Gods ablest servants defrauded, mocked, misused. A sad prognostick of a dying State, *2 Chron.* 36. 16.

*Verse 13. And ye have said also, Behold what a varineffe is it, and ye have snuffed at it: &c.* At what? At the chiding you have had for your lame and lean sacrifices. A little offensive breath hath blown you up into rage: This is a kinde of blasphemy, *Ezek.* 20. 27. when gracelesse men fall into a *fustian-fume*, as they say, by hearing of their faults: and bristle against a reproof, though never so just. Or thus, *Ye have puffed and blown*, as almost breathlesse, by carrying some carrion sheep for a sacrifice: as if it were so fat and full of flesh, that you could hardly bring it without breaking your winde; whereas ye might have blown it away, it is so thin and light. *Hateful Hypocrisie!* And it sped accordingly. For *should I accept this at your hand?* No, no: *Sapiens nummularius est Deus: nummum fictum non recipiet.* God is a wise mint-man: he will take no counterfeit coyn. He not onely detests the cozener, and detests him as here, but curseth him bitterly in the next verse. He rejects the hypocrites sacrifice and plagueth such *Promethusses*; when as he wipes not out any of the good services of his sincere people, *Neb.* 13. 4. but abundantly blesteth them.

Labour therefore for that truth in the inward parts, that we may be with *Appelles approved in Christ*, *Rom.* 16. and with *Nathaniel, an Israelite indeed.* Be we the same that we would seem to be: and, if not as the windows of the Temple were, *wider within then without*; yet to be no more in shew then we are in truth. It stands us in hand when to deal with God, to have the greater part of our ware in the inner part of the shop, and not all on the fore-side, on the board or stall: and to see, that though our work be but mean, yet it may be clean; though not fine, yet not foul; soyled and slubberd with the slur of a rotten heart. Sweet powders can make even leather an ornament, when the *Saries* of a plague-sore will render a rich robe lothsom, and infectious.

*Verse 14. But cursed be that deceiver!* Cursed with a curse both verbal and pend; temporal and spiritual. These last light heavy (such as are hardnesse of heart, and horiour of conscience) though lesse observed; because they come into the deceivers bowels like water, and like oyle into his bones: They soak and sink into his soul insensibly. He hath his death about him (as we say of one that hath drunk poyton, or eaten an *Italian fig*) though he fall not down dead immediately. He is accursed, and he shall be so, as (in a contrary sence) *Isaac* said of his son *Jacob*, *He is blessed, and he shall be blessed.* But usually the visible vengeance of God, doggs the deceiver at the heels: his sin findes him out, and layes him open to others, as an accused person. This was *Cains* case and curse, *Gen.* 4. 15. God sets a mark upon him; probably it was the perpetual trembling of his hands and whole body, through the horriour of his conscience. So, not long before, when *Adam* had played the deceiver, and hearkened to that old Impostor the subtile Serpent, God spared him, but cursed the ground (as the *Persians*, when their Noble-mens sons had made a fault, hangd up their coats and whipt them in their presence) *Cursed is the ground for thy sake*: Thorns also and thistles shall it bring forth. And the truth is, it was never beautifull nor cheerfull since that curse inflicted: but lyes bed-rid, waiting for the coming of the second *Adam* to free it from that heavy curse. *Rom.* 8. 20. The barren figtree felt the power of Christs curse even to admiration *Mat.* 21. 20. For when the disciples saw it, they marvelled saying, *How soon is the figtree withered away?* They might marvel well enough: for the figtree is the most juycefull of any tree: and beares the brunt of winter-

Bern.

Psal. 51 5  
John 1Mal. 3 9  
Rom. 1 23  
Mat. 27 5  
Psal. 109 18

Gen. 3 17

winter-blasts, without withering. But the blasts of Christs mouth are more powerfull. He can blow men to destruction *Job. 4. 9.* as so many dust-heaps; yea frown; not some single fig-tree only, but the whole vineyard to desolation. *It is burnt with fire, it is consumed: they perish at the rebuke of thy countenance, Psal. 80. 16.* Men may curse, and no hurt follow; the curse causlesse shall not come, *Prov. 26. 2.* Michah's mother cursed when she lost her money, *Jud. 17. 2.* But who cared or cared the worse for that? And the like may be said of *Julius Palmer* the Martyrs mother, when he craved her blessing upon his knees, she drove him out of doores for an heretike, and said, *Gods curse and mine go with thee.*

A.D. &amp; Mon.

What was *David* the worse for *Semei's* cursing of him, or *Jeremy* for the peoples, or the reformed Churches for the Popes? the silly people in Italy are made to beleve, that ever since the Pope excommunicated *Queen Elizabeth*, the people of England are all as black as devils. The Pope is like a wasp, no sooner angered, but out comes a sting: which being out is like a fools dagger ratling and inaping without an edge. We may say of his curses (with bell, book, and candle) as *Vegetius* saith of chariots armed with fitches and hooks, that at first they were a terrour, and after a scorn. But Gods curses are terrible, and light heavy. Together with word there goes forth a power (as it is said in another case) and what he speaketh with his mouth, he maketh good with his hand. And 'tis a fearful thing to fall into the punishing hands of the living God: those that have felt his fingers will say so. This the deceiver is sure to do if timely course be not taken: *Curat ergo penitentia, ne praecurrat sententia.*

Jer. 15. 10.

lib. 1. cap. 24.

that deceiver } That fraudulent fellow, that crafty companion, that coz'ner, *Quadruplator*, *Machinator*, that dealeth subtilly with the Lord, as the Egyptians did with his people, and thinks to out-wit him, as the Medianites did the Israelites, (See *Num. 25. 18.* *Psal. 10. 25.* in both which places the same word is used, as here) that casteth and fetcheth about (*versutulus & versatilis*) how to deceive both God and man with shewes of devotion; not afraid to be damned, so he may seem to be saved, and seeking so long to deceive others, that in fine he deceiveth his own soul, (which is the worst kinde of deceit, as self-murther is the worst sort of murder) winding himself into the fools paradise of a sublime dotage, and that in matters of greatest consequence and concernment. *Imposturam faciunt & patiuntur*, as that Emperour said of them that sold glasse for pearl; they mock and are mocked, deceiving or being deceived, as *Paul* saith, like some drunken stage-player, they have acted a kings part so long, that now they begin to think themselves kings indeed: and like sleeping *Sisera* they dream of a kingdom, when as *Juels* nail is neerer his temples then a crown. A curse he is sure of, set on by God (who then shall take it off?) and seconded by men, yea by men that were without God in the world. Witnesse that law of the twelve tables in *Rome*, *Sacrum, sacrove commendatum qui clepsit rapseritve, parricida esto.* Let him be punished for a parricide, that shall commit sacrilege of any sort. Now an hypocrite is by *Basil* rightly called *ιεβουλα* & sacrilegious Church-robber: because he steals from God *πρὸς θεὸν ἀναδινύα* himself dedicated to God by profession of Christianity: and so becomes *Ἀναδινύα* accursed, yea, *Anathema Maranatha* double accursed, and put over to God to punish: who hath prepared the hottest fire in hell for such, because their sin is increased by their knowledge: as the sin of *Solomon* in honouring idols which he knew to be no gods, was far greater then that of his wives, which beleev'd them to be gods, as *Tostatus* truly observeth.

which hath in his flock a male } A flock he hath then, and is a sheep-master: able perhaps to say as he in the Poet --- *mille meīs errant in montibus agni.* Were he a poor man, he might be the better excused: of a little God accepts a little. Again, he hath a male in his flock, a sound, tidy fat lamb, or ram: and reserving that for his own use, though he had voluntarily vowed it to God, he brings a corrupt carrion, or a lean starv'ling for a sacrifice. This deceitful dealing is his sin, that subjects him to the curse. This was the sin, (and became the calamity) of those in *Jeremy Chap. 4. 22.* that served not God with the best of their understanding: of those in *Haggee*, that dwelt in their ceiled houses, and let the Lords house lie waste: of *Solomon* (some think) that bestowed twice as much time in building his own house as Gods house: of all those that seek not Gods kingdom in the first place, that

Hag. 4. 4.

Ggg 2

give

Dan. hijt.  
fol. 13.

על' ו' ת'ט'  
ע'ת' ע'י' ו' ע'ו-  
נ'ל' ו'ט'  
Arist. Polit.  
lib. 1. cap. ult.

Gen. 27. 12.

Dan. 4:

Job. Manl.  
loc. com.

A.R. I  
מ'ג' ו' נ'

give not God the best of the best, the primrose of their age, the first thoughts in the morning, the fittest and freest times of the day for prayer &c. *Scipio* went first to the Capitol every day, and then to the Senate-house. *David* prevented the night watches to pray.\* *Christ* was at it a great while before day *Mar. 1.35.* Of *Charls* the Great it is reported, that he spoke and conversed more with God than with man. Our King *Alfred* cast the natural day into three parts; Eight hours he spent in prayer, study and writing: eight in the service of his body, and eight in the affaires of his State. The Jews divided the businesse of the day into three parts. The first, *ad Tephilla*, that is for prayer: the second *ad Terah*, for the study of the Law: the third *ad Malchah*, for work: this they did on working-dayes; besides their weekly sabbath and other holy-dayes stricktly observed, which made *Seneca* (that profane Heathen) say of them, that they lost more then a seventh part of their time. How much better might he have bewailed his own losse of time, and neglect of the one thing necessary in the words of *Bernard*, *Totum vita mea tempus perdidit, quia perdit vixi*, I have lost my whole life, because I have lived without God in the world? what a happinesse had it been to him, if he had observed *Aristotles* rule (and *Thales* his examples, viz. that a Philosopher may get riches, but that's not their main businesse. Many are so busied in the world, that they think not of Gods kingdom (which yet they vowed to do when they were baptized) as the Duke of *Alva* told the king of France, who asked him, whether he had observed the late great Eclipse? No, said he, I have so much to do upon earth, that I have no leasure to behold the heaven. How much better *Anaxagoras* the Philosopher, who being asked wherefore he came into the world? answered, *Ut calum contempler*, that I may contemplat heaven? men should certainly minde heaven most and first; and not suffer the leaner kine to eat up the fat, the thin ears of corn the good: but honour God with the best of their substance and with the best of their abilities (if they stand bound by vow especially, if they have vowed a male to God.) Let it not be according to the Italian Proverb with us, *Sciapat il morbo frandato il Santo*, when the danger is escaped, the vow is neglected) lest else God curse them, as here, for a company of cozeners: and make them know and rue his breach of promise. *Num. 14.34.* Surely if *Jacob* was afraid when he went about to seek a blessing, lest his blinde father should discern him, and his deceit in dealing with him, and so he might get a curse instead of a blessing; How ought men to take heed and fear to dissemble or deal deceitfully with the All-seeing God? especially since he is so great a God (see him set forth in his greatnesse *Deut. 10.17*) and therefore lesse patient of affronts and indignities: he lookes to be served like himself, and according to his excellent greatnesse.

for I am a great king saith the Lord of Hosts! Yea a great King, because Lord of Hosts. See the Note on Chap. 3. 17) παντοκράτωρ, παμβασιλεύς, Αυτοκράτωρ. He is absolute Monarch of the whole world: and by him it is that all other kings reign, and Princes rule *Prov. 8.15.* All other Sovereignes are but his substitutes, his Viceroyes; he makes them, and unmakes them at his pleasure, as proud *Nebuchadnezzar* was forced to acknowledge. Hence he is rightly stiled a great King (a title anciently given to the kings of Persia, and now to the Grand Signior) yea, he is King of Kings, and Lord of Lords, in another sense then *Maximilian* the Emperour of Germany said that he was, because the Princes and cities of the Empire were free states, and yielded him little obedience. God hath all the Kings of the earth at his beck and check: *Constantine* the great, *Valentinian*, and *Theodosius*, three Emperours, called themselves *Vasallos Christi*, the vassals of Christ, as *Socrates* reporteth. And well they might; inasmuch as all nations (taken together) are in comparison of him, but as a drop of a bucket, and as the dust of the ballance: behold he taketh up the Isles as a very little thing, as one would take up a feather at his foot. And if a sacrifice fitting for him should be prepared, *Lebanon* would not be sufficient to burn, nor all the beasts thereof for a burnt-offering. All nations to him are as nothing &c. *Esa. 40. 15, 16.* *Simon Magus* gave out, that he was some great matter: and the world hath been troubled with *Alexander* the Great, and *Pompey* the Great &c. But what's now become of all these Grandees, with their swelling titles, and loud bragg's. Hath not God long since cut off the spirits of these petty-Princes, and become terrible to the kings of the earth? *Psal.*



*Psal.* 76. 12. where the word rendered *cut off*, signifieth that he slips them off, as one would slip a flower betwixt ones fingers, or a bunch of grapes off the vine. The kings of Persia were wont to give laws to their people, sitting in a chaire of State, under a vine tree of gold, that had as it were bunches of grapes made up of smaragds, or em'rals, and other stones of greatest price. The King of heaven sits upon a throne far more costly and stately: as may be seen *Ezek.* 1. *Eesai.* 6. *Dan.* 7. *Omnino igitur oportet nos, orationis tempore, curiam intrare celestem, in qua Rex Regum stellato sedet folio &c.* as Bernard excellently inferreth, it becometh us therefore at prayer-time, to enter into the Court of heaven, where the King of Kings sits in his starrie and stately throne, environed with an innumerable number of glorious Angels, and crowned Saints; with how great reverence therefore, with how great fears, with how great humility ought a poore base toad creeping and crawling out of his ditch to approach so dreadfull a presence?

*Athenicus*  
lib. 12.

*Bern de di-*  
vers 25.

and my Name is dreadful among the Heathen] It was ever so from the very distinction of men into Hebrews, and Heathens. At the first, before the covenant made with Abraham, all Nations were alike before the Lord. But as soon as it was said, *I will be thy God, and the God of thy seed after thee*, the Church was evidently divided from the world, as light was from darknesse at the first creation. The Heathens God suffered to walk in their own ways. Nevertheless, he left not himself without witnesse: but his Name was ever terrible and tremend amongst them. The Hittites honoured Abraham as a Prince of God, Pharaoh was raised up on purpose, that on him God might get him a name throughout all the earth, *Exod.* 9. 16. *Jerbro* heard of his doings in Egypt, and became a Profelyte. The hearts of the Canaanites melted, and they were made to say, *The Lord your God, he is God in heaven above, and in earth beneath.* *Joh.* 2. 11. The Philistines were woe-begon when they beheld the Ark of the God of Israel brought into the field: and were ready, as worms, to wriggle into their holes. The king of Babylon sent Embassadors and a present to *Hezechiah*, because he had heard that for his sake God had caused the Sun to go back. *Daniel* records what a Name God had gotten him in his dayes all the world over. And after the captivity neer Malachi's time, the famous victories gotten by the Maccabees were far and neer discoursed of. *Judas Maccabaeus* had his name from the capital letters of this motto written in his Ensigne *Mi camocha Elohim Jehovah, who is like unto thee O Lord among the Gods?* But besides, and above all this, Gods name is dreadfull among the Heathen in a special manner now; since the calling of the Gentiles, and the conversion of so many nations to the faith of Jesus Christ, Maugre the malice of earth and of hell. This made *Calocerius* an Heathen say, *Verè magnus est Deus Christianorum* the God of the Christians is a great God indeed. And another *Αἰωρινός τ' αὐτὸς ὁ Θεὸς ὁμοῦν* your God is a most Majestick God. What a mouth of blasphemay then opened that separate Papist *John Hunt* in his humble appeal to King James? The God of the Protestants, saith he, (whom he knowes to be the Father, Son, and holy Ghost) is the most uncivil, & evil-manner'd God of all those who have born the name of gods upon the earth: yea, worse then *Pan* God of the clowns, which can endure no ceremonies, nor good manners at all; True it is, that humane inventions in his service, and Popish will-worships, our God will not away with. Such strange fire if any presume to bring before him, they may look to speed as *Nadab* and *Abihu*, *Coe* and his complices did: but he expects and requires that all his worshippers should come before him with reverence and godly fear: For even our God (no lesse then the Jews God) is a consuming fire. He is terrible out of his holy places *Psal.* 68. 35. And albeit he loves to be acquainted with his people in the walkes of their obedience: yet (as a great King) he takes state upon him in his ordinances, and wilbe trembled at in his word and Saeraments. Hence Chrysostome calles the Lords table, that dreadfull table: and other Ancients call Sacraments τὰ φοβερά μυστήρια terrible mysteries. He that comes to this table without his wedding garment may look to be taken from the table to the tormentor. That's a remarkable Text *Exod.* 34. 10, 11, upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. So dreadfull is God, and so infinite is the distance betwixt him and the greatest Noble that comes to his table, that it is an honour they may be

*A. R.* 24. 16,  
17.

*Chap. 6.*  
of that Pam-  
phlet.

*Heb.* 12. 28.

*γενέσεις*

L. Vives de  
caus. corr. art.  
1.3

Espenc. in Tit. 1

suffered to live in his sight: how much more then to partake of his ordinances? Kings and judges are instructed to serve the Lord with fear, and to rejoyce before him with trembling, *Psal. 2. 10, 11.* This is *horror facer*, saith à *Lapide* upon this text descanting upon their vulgar interpreter, who rendereth the word dreadful horrible, *Et nomen meum horribile.* But what an odde conceit was that of a certain Sophister at Paris, who would needs be called the horrible Sophister, *non minorem eam appellationem ratus quam Africani aut Asiatici*, saith *Vives*. Perhaps he had read this Text in the vulgar Translation. Unless they had the same law at Paris that they had in Italy, that none should read the Bible, lest they should thereby be made heretikes: but rather study *Aristotle* (whom *Peter Lombard* had brought into more request then *Saint Paul*, as the Sorbon at Paris complained (or the Canon-Law, whereof *Carlostadius* had been eight yeers Doctour, ere he began to read the Scripture: and yet at the taking of his degree had been pronounced, *Sufficientissimus.*

## CHAP. II.

Jer. 23. 15

De cultu Sanct.  
1.3. c. 4.  
Hom. 3. in Ag.

Lib. 4. de  
Consid.

In hist. Austr.  
apud Callenat.  
hist. Neap. 1.4.

Verse 1. **A**nd now, O ye priests, &c. Now, that is, Now again, I must have the other bout with you, besides what I had chap. 1. 6, 7, &c. for as once from the Prophets (so now from the Priests) in Jerusalem profaness is gone forth into all the land. Their white Ephods covered many foul sinnes: and their evil example proved a publike mischief. Hence the Prophet is so round with them: for he knew that a wicked Priest is the worst creature upon earth. Unfavoury salt is fit for no place; no not for the dunghill. It is an old proverb, that hell is paved with the shaven crowns of evil priests. The word *priest* is never used by the Apostles for a Minister of the Gospel: no not by the most ancient Fathers, as *Bel-larmine* himself confesseth. Indeed in *Chrysostome* I finde this piercing passage; *Non arbitror inter sacerdotes multos esse qui salvi fiant*, I do not think, saith He, that among all our priests, there be many that shall be saved. *Bernard* comes after him and complains, that in the court of Rome good men failed, bad men grew amain: and that the Bishops of his time, were not Doctours but seducers, not Pastours but Impostours, not Prelates but Pilates. Yea Pope *Pius* the second hath left it in writing, that no villanous act had been for a long time committed in the Catholike Church, the first beginning whereof proceeded not from the priests. *Corne-lius à Lapide* upon this chapter, cries out of the ignorance and wickedness of the Popish Clergy, as the cause of the contempt cast by us upon them. And I would we had not cause to say, that many of our Ministers neither feed liberally by charity, nor soundly by doctrine, nor religiously by life: which opened once the mouth of that dead dog *Campion*, maliciously to bark out, *Ministri eorum nihil vilius*, Their Ministers are most vile and vicious.

this commandement is for you] i. e. that curse, chap. 1. 14. implying a commandement: that if you desire to escape that heavy curse, you forthwith obey this commandement (*Aut faciendum enim aut patiendum*) to procure the purity and integrity of my worships, and to see that there be a present reformation of Religion. Reformation is a work that hath ever gone heavily on, and hath met with much opposition. As that made by *Elias*, by *Iosiah*, by *Nehemiah*, and by *Hezekiah*, who found the Priests and Levites very backward: which the good king perceiving, began first himself, and awaked those sluggards with these words: *Obbe not deceived, my sonnes: God hath chosen you for this service*, 2 Chron. 29. 11. The like backwardness was found in the Popish Clergy to a generall Councell, so much urged and called for by the Bohemians, Germans, and other Nations, that groaned under the yoke of Papall tyranny. *Luther* truly and trimly compared the Cardinals and Prelats that met at Rome about Reformation of the Church, to foxes, that came to sweep an house full of dust with their tails: and instead of sweeping it out, swept it all about the house, and made a great smoke for the while: but when they were gone, the dust fell all down again. When nothing could be obtained of the Pope, *Luther* began to reforme in Germany, where he had a great door

Sleidan Com-  
ments

door open, but many adversaries, and none more violent then the Pope, whose tripple crowne, and the Monks, whose fat paunches he so nearly touched, as *Erasmus* merrily told the Elector of Saxony. *Bucer* and *Melancthon* framed a form of Reformation with approbation of the Peers and States. But the Clergy of Colleen rejected it with scorn and slander, saying that they would rather submit to the government of the great Turk, then to a Magistrate that followed or furthered such a Reformation. Here in England something began to be done in the time of Henry the 8. but it was so envied and opposed by the Church-men, that little could be done to what was expected. There are many (said He, sitting in Parliament) that are too busie with their new *Sumpsimus*, and others that dote too much upon their old *Mumpsimus*. The new religion though true, He and his Clergy envied: the old, though his own, he despised. Magistrates are to have the main stroke in Reformation of Religion, (though Papists would utterly exclude them for having to do in matters Ecclesiasticall) but Ministers also must move in their own Orb, and do their part too. (why else are the priests here commanded and menaced?) 1. By teaching. 2. By exercising discipline. And here Magistrates must helpe Ministers in with boards of Cedar, *Cant.* 8. 9. provide for their security, whiles they do their duty, that they may be without fear among them, as *Timothy*, 1 *Cor.* 16. 10. Envied they must look to be, and hated for their zeal to Gods house, which they seek to purge. But publike respects must (like the rapt motion) carry our hearts contrary to the wayes of our own private respects, or concerns: and consider, that as it is not the tossing in a ship, but the stomach that causeth sicknesse; the choller within, and not the waves without: So the frowardnesse of men, that quarrell with reformation; and not the work it self, which is Gods commandement, as here the Prophet calls it.

*Verse 2.* If ye will not hear ] that your souls may live, *Isa.* 55. 3. but forbear, and so shew your selves a rebellious house, *Ezek.* 2. 8. so adding rebellion to your sinne. If you will needs resemble the deaf adder, which although by spitting out his poyson, he might renew his age, stoppeth his ears by applying one to the earth, and covering the other with his tail, lest he should hear the voyce of the charmer. Or, if ye do hear with that gristle that growes upon your head onely,

and will not lay it to heart ] Heb. upon your heart, as a weight to keep it down from rising in rebellion against the Lord. If you esteeme my command a light matter, and instead of pondering it in your hearts with Mary, cast it behind your backe, *Psal.* 50. 17. or, suffer it to run thorow you as water runs thorow a riven vessell, *Heb.* 2. 4. If thirdly, you will not give glory unto my Name, by confessing your sinnes, *Iosh.* 7. 19. (so submitting to my justice, and imploring my mercy, which will make much to my glory) and redressing your wayes, *Psal.* 50. 23. by breaking off your sinnes, and bearing much fruit, *Iob.* 15. 8. studying mine ends more then your own, and drowning all self-respects in my glory. If you will not observe and fulfill these three fore-mentioned conditions of exemption;

I will even send a curse upon you ] that evill Angel of mine, that shall bring with him fiercenesse of anger, wrath, indignation and trouble *Psa.* 78. 49. The Vulgar Interpreter renders it, I will even send poverty upon you; a curse well suting with their covetousnesse, and agreeable to that threatened by another Prophet: As the Partridge sitteth on eggs and hatcheth them not: so he that getteth riches and not by right (as these Priests had done) shall leave them in the midst of his dayes, *Jer.* 17. 11 and at his end be a fool. A poor fool God will soon make of the covetous caitiff: and reduce him to extreame want; than the which he knowes no greater hell, no curse comparable. But the Originall is more generall, I will execrate you, or pronounce a curse against you. Howbeit, *Non nisi coactus*, No otherwise then as compelled to it; as that Emperour said, laying his hand upon his mouth for a good while, before he would pronounce sentence of death upon one that had deserved it. Histories tell us of *Augustus*, that it went as much against the heart with him, as it did against the hair with the malefactor, when he adjudged him to condigne punishment. *Vespasian* wept over those he sentenced. *Nero*, in his first five years, being to signe a warrant for execution of certain Malefactors said, *O, utinam literas nescirem*, O that I could not write. Our King *Edw.* 6. could not be perswaded by all his Councill to put his hand to a warrant for the burning of one

*Melch. Ad. in  
vita Buc.*

*Jer.* 17. 11

*As. to Mon.*



Ezek. 33. 11.

οὐκ ἔστι δὲ θεός,  
ὡς ἐπεὶ οὐδὲν αὐτῷ  
H redet.

one lone Butcher, that had well deserved it. Our gracious God might well say *As I live, I delight not in the death of sinners, but rather would they should convert and live*: why else doth he here in threatening a curse, interpose condition of repentance? why doth he warn before he wounds, and premonish before he punish? Well might the Heathen Historian say, *God loves to fore signifye*. Well might that Father say, *Minatur Deus ut non puniat*. God therefore menaceth misery that he may not inflict it. And another, *Idco prolata est sententia, ut non fiat*. The sentence is, therefore pronounced, that it may not be executed. Witnesse that we read *Am. 4. 12. Therefore thus will I do unto thee. Thus? how? He nameth not how, that they may fear the utmost, (as Ribera noteth) and yet he addeth, Because I will do this unto thee, prepare to meet thy God, O Israel.* Surely as a woman brings not forth without pain; And as a bee (usually) stings not, till much provoked: so neither doth God curse his creature, till there be no other remedy *2 Chron. 36. 16* And then, *Patientia lasa fit furor*: abused mercy turns into fury. If men will not accept of conditions of peace, though never so fair and reasonable (as here) but pervert his mercies to wantonnesse, his patience to presumption, he will not alwaies bear with their evill manners: but, repenting him of his kindnesse so cast away upon those that prized it not, as *David* repented of the good he had done unworthy *Nabal*, he will make them know the worth of his blessings by the want of them.

1 Sam. 25. 21.

*I will curse your blessings*] faith He here, I will recover mine own and be gone, as *Hos. 2. 9. I will cut off the meat from their mouths, and blast all your hopes of abundance, and destroy you after that I had done you good Josh. 24. 20.* Thus God dealt by his unfruitfull vineyard *Esay 5. 5.* he peld up the hedges and let in the wild-bore. Thus also he dealt by the unprofitable servant: he took away his talent, and turned him over to the tormentour. And thus he deales by diverse now adayes, in whom it is no hard matter to observe a waine and decay of their gifts and abilities, upon their disuse, or misuse thereof. How many have we that are wofully fallen from the affections of prayer they were wont to find and expresse? how many idle and therefore evil ministers, rejected by God, and laid aside, as so many broken vessels: whiles he causeth the night to come upon their divination, puts out their right eyes and dries up their right armes *Zach. 11. 17?* till at length they may say with *Zedekiah*, When did the spirit depart from me? *Woe to me, for I am spoiled Jer. 4. 13.* And in very deed what should a Prince do but take away a sword from a rebel? what should a mother do, but snatch away the meat from the child that marrs it? And what can God do lesse then take away his corn, wine and wooll, from those that not only own him to it, but go after other sweet-hearts with it?

Hos. 2. 5, 9.

Lev. 26.

Idem repetit  
q̄ in culcat. a  
Lapide.

*yea I have cursed them already*] for a pledge of more malediction. For as in blessings, every former is a pledge of a future: so in curses. As one cloud followes another till the Sun disperse them: so doth one, curse succeed another till Repentance remove them. No sooner doth that rain-bow appear in our hearts, but God remembering his covenant, clears up our coasts, and lifteth up the light of his countenance upon us. Take the bark from the tree, and the sap can never find its way to the branches. Take sin from the soule, and God will soon be reconciled. But if ye walk contrary unto me, I will punish you yet seven times more, and seven times, and seven to that; till I have dashed you in pieces: as *Dagon*, never left falling before the Ark till his neck was broke. Sin doth as naturally draw and suck curses to it, as the Loadstone doth iron, or Turpentine, fire. The Chaldees and the Vulgar make these words but a repetition of the former: for they read the Text thus: *I will curse your blessings, and I will curse them*: to intimate his peremptorinesse in the thing, and that he was unchangably resolved upon it. Now when God will do a thing, who shall hinder it? Nature may be resisted and hindred in its course; as when the fire burnt not the three worthies, when the Sun stood still in heaven, yea went backward. Men and devils though never so potent may want of their will, and be crossed in their designs and desires. But if God will have this or that to be done, ther's no gain-standing him. If he have a mind to blesse his people, they shall be blessed. If he will have pity for his own names sake, which the house of Israel had prophaned *Ezek. 36. 21.* If he will

will come in with his *Non-obstante*, *Nevertheless he saved them &c.* and dealt with his servants not according to his ordinary rule, but according to his prerogative, who shall contradict him? In like sort, if he will redouble his strokes upon his enemies, and not only curse them, but *curse them bitterly*, as the Angel did *Meroz*, who can hinder or object against his proceeding in that behalf? His judgements are sometimes secret, but alwayes just: and if he once say, *I will curse, yea that I will*, there is as little hope of altering him, as there was of *Pilate*, when he had once pronounced, *what I have written, I have written*, It shall surely stand.

Judg. 5

*because ye do not lay it to heart*] As he had repeated their curse, so he doth here their sin; instancing in that branch of it that most offended him: and that was their stupidity and senselesnesse either of their sin, or danger. This is a God-provoking evill, oft complain'd of, but especially when it proceeds from presumption, as *Deut. 29. 19. Esay 22. 12, 13, 14. Ezek. 24. 13.* The Lord cannot satisfie himself in threatening such: as if the very naming of it had enraged his jealousy: neither is he more absolute in threatening, then he will be resolute in punishing.

*Verse 3. Behold, I will corrupt your seed*] And so mar your hopes of an harvest: I will bring famine upon you, that sore judgement, worse then that of the sword, which yet is the slaughter-house of mankind, and the very hell of this present world. By this scourge God will tame his prodigals, and starve their bodies; who by the contempt of his ordinances starve their own soules. Either by immoderate drought God can cause a famine, *Joel 1. 10.* Or by immoderate moisture, *Verse 17. The seed rotting under the clods &c.* to revenge the quarrel of his covenant. Israel was plagued with famine for breaking their faith with the Gibeonites. What may they expect that keep not touch with God? *David* knew that the naturall cause of that famine was drought: but he enquired (though, 'twere long first) after the supernaturall. As *Jacob* enquired who stood on the top of the ladder and sent the Angels to and fro? so must we in case of publike calamities, ascend, to the top of them, and see who sends them, and what is the cause of them, that we may cast the traitours head over the wall, and he may return and repent and leave a blessing behind him. For till then, we may look that he should cut off our provision and victualls, as wise Princes use to do from their rebels whom they have gotten up into a walled town.

Lam. 4. 9.

Hag. 1. 4.

2 Sam. 21. 1.

Gen. 28. 13.

*and spread dung upon your faces*] cast contempt upon you, and cover you with confusion: make you to stink above ground, so that men shall shun and abhor your company. This is another fruit of sin, and piece of the curse: and many wicked men are more afraid of it, then of the sin that causeth it: as *Chareas* in Terence not ashamed to deflower a virgin, was yet ashamed to be seen in an Eunuchs habit the signe of that sin. True it is, that the best may have dung cast into their faces, as *St. Paul* and his precious companions had *1 Cor. 4. 13. We are filth of the world, and the offscouring of all things.* The later word signifieth the *dung-cart* that goes thorough the city, into which every one brings and casts his filth: to note, that every foole had some filth to cast upon those Worthies of whom the world was not worthy. And truly all publike persons that are faithfull to their trust, had need carry a spare handkerchief to wipe off dirt and drivell: which yet many times will hardly stick, as dirt will not upon marble, though it will upon a mud-wall. *The wise shall inherit glory: when shame shall be the promotion of foolles* *Pro. 3. 35.* A fair promotion: but good enough for them, unlesse they were better. If the precious sons of *Zion* comparable to fine gold, be at any time esteemed as earthen pitchers as *Lam. 4. 2.* or trodden in the dirt by the fat bulls of *Basan*, God will in due time make all his that have laine sullied and flurred among the pots, to become as the wings of a dove covered with silver, and her feathers with pure gold *Psal. 68. 13.* In the mean while, they have the Edge of a good conscience, which is better then the worlds *Plaudie*. But profane and profligate persons with their spiritual nastinesse and superfluity of naughtinesse, stink worse then these cities of the plaine in the nostrils of God and all good men, whiles they live, (according to that, *The name of the wicked shall rot*, And again, *Pro. 10. 7. &c. He that perverteth his wayes shall be known.*) And when they dye they shall be carried

Ech. 1. 1.

Iob. 20. 6, 7.

carried thorough the *dung-gate* of death, to the *town-ditch* of utter destruction. At which time, that in *Iob* shall be verified of them, *Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever like his own dung: they which have seen him (in his flourish) shall say, Where is he?* Let those *dehonestamenta Cleri* look to this; all idle and evill Ministers, who as unfavoury salt are fit for no place but the dung-hill, even to be buried in a dung-hill, as Bishop Bonner was, and (mean-while) to be trodden under foot, which is a thing not only calamitous, but extremely ignominious. *Mat. 5. 13.*

*even the dung of your solemn feasts*] i. e. for the iniquity of your most solemn services, which you have slubber'd over and made to stink, I will make you also abject and abominable: as the dung of sacrifices offered in great number on festivall dayes, was carried into some by-corner, and set out of sight. And here it is remarkable that God calleth the solemn feasts *their solemn-feasts*, as if they had been none of his: he would not own them. So *Ier. 7. 21.* in scorn he calles their sacrifices *flesh*, ordinary flesh, such as was bought and sold in the shambles. And *Hos. 9. 4.* he calleth the same sacrifices, *their bread for their soule*, or for their naturall sustenance, and saith it shall not *come into his house*. And yet he speaks there of that meat-offering *Lev. 2. 5.* appointed by God himself for a spirituall use, which is neverthelesse called the *bread for their life*, or *livelyhood*: because God esteemed it no other then common meat. In a like sense it was, that after the people of Israel had set up the golden calf, God would own them no longer, but fathers them upon *Moses: Behold thy people*, saith He to *Moses, whom thou broughtest out of Egypt &c. Exod. 32. 7.* David also, when he had sinned in numbring the people, was counted and called but plain *David, Go and say to David &c. 2 Sam. 24. 12.* whereas before that, when he purposed to build the Lord a Temple &c. then it was, *Go tell my servant David &c.* The Saints themselves, when they sin against God, are in a sort suspended from the covenant. Therefore it is usuall with them, when they seek the Lord for any speciall mercy, to begin with humbling themselves, and taking pains with their own hearts, as *David, Daniel, Ezra, &c.*

2 Sam. 7.

*Verse. 4. And ye shall know that I have sent &c.*] That is, ye shall know by wofull experience: your punishment shall advertise you: the curse appendent to the commandement shall teach you as *Gideon taught the men of Succoth* sc. with thorns and briers of the wilderness, *Jud. 8. 16.* and as *David taught the children of Ammon better behaviour*, by making them passe thorough the brick-kilne, *2 Sam. 12. 31* and as the Phrygians wax not wise, unlesse they be beaten to it, when *Gods judgments are in the earth, the inhabitants of the world will learn righteousness* *Isai. 26. 9.* Smart makes wit, and vexation giveth understanding. *Ehuds* ponyard was a message from God; who as he is said to hold his peace when he punisheth not *Psal. 50. 21. Esay 42. 14.* so to preach and teach when he doth *Esay 28. 19.* his scourges are mens school-masters *διδασκαλοι αμαρτιων*, One calls them, Gods free-school-masters, curstand crabbed enough, but such as whereby he openeth mens ears to discipline, and commandeth them to return from iniquity: Then he sheweth them their work, and their transgressions that they have exceeded, that they have slighted the commandement which he had sent them, and that now he would plead with them another way, sc. with patience, and with blood, *Ezek. 38. 22.* and so would cause them to passe under the rod, that thereby he might bring them into the bond of the covenant, purging out the rebels, and them that transgress, *Ezek. 20. 37, 38.* God should have no tribute from men (as those Malignants suggested against the returned captives, *Ezra 4. 13.* if he did not make them know his breach of promise *Num. 14. 34.* if he did not break covenant with them that first play false with him, and keep no condition on their part required. See *2 Chron. 15. 2.* and when thou art making a covenant with sin, say to thy soul, as *Boaz* said to his kinsman *Ruth* *4. 4.* *At what time thou buyest it, thou must have Ruth with it.* If thou wilt have the pleasure of sin, the wages of wickednesse, thou must also have the curse &c. and let thy soul answer as he there doth, No, I may not do it, I shall mar and spoil a better inheritance. *Polanus* and others dislike the reading of this text in the future tense *ye shall know that I have sent this commandment*, and tell us that the scope of the Prophecy requires,

Judg. 3. 20.

Iob 36. 8, 9, 10.



quires, that it be read in the present tense thus, *Nam citis, For ye do know that I have sent &c.* You know your dignity and duty as Priests: and yet ye wilfully crosse your own knowledge and conscience. Knowledge is a divine gift: it is the *great talent* of all other: there is a (much) set upon it, *Luk. 12.48.* there is a special *depositum* in it, as the word there used importeth. To know heavenly things is to *ascend into heaven* saith *Agur Prov. 30. 4.* But as the devil (that knowing creature, that hath his name in Greek from the largeness of his objective knowledge) was once an Angel of light till he fell from his dignity, *Jud. 6.* so those that corrupt themselves in that they know *Jude. 10.* that imprison the light they have (as a prophet from God) in unrighteousness: that know the commandment sent from God, as here, and yet after that they have known the way of righteousness, do turn from the holy commandment delivered unto them, the latter end will be worse with those men than the beginning *2 Pet. 2.20,21.* they have but aspired to an higher pitch that their fall might be the more desperate. *Neronis illud, Quantus artifex perco quadrabit in te peritum & periturum* saith One. Thou doest but carry *Utri h's* letters about thee to thine own utter destruction. Thou maist go to hell with much knowledge in thy head: as a bull with a coronet and garland goes to the slaughter. Thou mayest also, for this one fault meet with an hell aforehand in thine own conscience, as *Spiradid*; crying out to those about him, to learn of him to take heed of severing knowledge and practise. What else was it that brought such mourning and troubles both inward and outward on those *Esay 59.11,12.* and that when salvation was looked for? *Our iniquities, say they, testify to our faces, and we know it.* All sins offend conscience: but sins against knowledge waste and destroy it. A dangerous degree, drawing neer that sin to which sacrifice is denyed. For sins against the law, though against knowledge, there was an attonement, *Levit. 6. 1.* to the 8. and he instanteth in perjury. But to persecute the known truth with malice, for this there's no sacrifice.

*Vos probe cognitum habetis &c. Polan. μαρτυρο.*

*δ δαίμων quasi δαίμων*

*Rom. 1.18.*

*Heb. 19. 26.*

that my covenant might be with *Levi*] *Levi* did not thrust himself into the Priesthood: but was taken by God into special covenant. See *Num. 3.13,14. 1 Sam. 2.28. Heb. 5.4.* No man taketh this honour unto himself, but he that is called of God, as was *Aaron*. Or if he do he shall smoke and smart for it, as *Saul, Veziah* and others: no man might come uncalled to the king of Persia, upon pain of death: much lesse to the King of heaven, as *Kore* and his complices, whom God hath hanged up in gibbets, as it were, for example to all bold intruders upon that tremend function of the Ministry. Men out of office are not sent of God, therefore they may not preach though gifted men *Rom. 10.15.* with *Esay 52.8.* All that are in office to preach are Apostles, Evangelists, Prophets, Pastours or Teachers *Eph. 4.11.* Elders onely my preach *Tit. 1.5.* And the contrary would prevent, the Apostle willeth that in the Church all things be done decently and in order, which could not be if all were teachers: for then there would be no distinction of Ministers and people. But *Are all teachers?* saith the Apostle *1 Cor. 12.29.* And he answers himself, No, but onely those whom God did set, *verse 13.* like as he set apart the tribe of *Levi*, to execute the Priests office: which whiles *Corah, Dathan* and *Abiram* sought to impugne, and level, they went quick into the pit *Num. 16.30.* Meddle not therefore without a calling; that in the day of Gods displeasure you may appeal unto him with *Jeremy*, and say, *As for me I have not hastened or thrust in myself for a Pastour after thee: neither have I desired the woful day, thou knowest: that which came out of my lipps was right before thee.* And being able safely to say this, thou mayest binde upon it, that God who is in covenant with all his *Levites*, his faithful Ministers, will be their shield and their exceeding great reward, how ever the world deal with them.

*1 Cor. 14.4.*

*Jer. 17.16.*

*Verse 5. My covenant was with him of life and peace*] Now Gods covenant (saith an expositor here) is of four sorts.

1. General made with all creatures *Gen 9.2.*
2. With the Church in general *Gen. 17.*
3. With the Church of the Elect *Jer. 31.33.*
4. With some particulars of some special graces, as here with *Levi*, of life and peace. So then to ministers (above others) hath the Lord bound himself by special covenant to be their mighty Protector, and rewarder: to give them life and

peace

Jer. 45. 5.  
Gen. 45. 26.

2 Chron. 34.  
28.  
Hieron.

Ren. 1.

Esay 56. 2  
Eccles. 5. 12.

Psal. 37. 37.

peace] that is, long life and prosperous. See Num. 25. 12, 13. Life of it self, though pestered with many miseries, is a sweet mercy, and highly to be prized. Better is a living dog then a dead lion, Eccles. 9. 4. And why is the living man sorrowful, a man for the punishment of his sins? Lam. 3. 39. As who should say, let a man suffer never so much, yet if he be suffered to live, he hath cause to be contented. It is the Lords mercy he is not consumed. When Baruc sought great things for himself, Jeremy tels him he may be glad (in those dear years of life, when the arrows of death came so thick whisking by him) that he had his life for a prey. Jacob took more comfort of his son Josephs life, then of his honour. Joseph is yet alive &c. Quis vitam non vult? saith Austin, who is it that desires not life? When David moveth the question, what man is he that desireth life, and loveth many dayes, that he may see good? Austin brings in every man answering I do, and I do. Long life and happy dayes is every mans desire. If God give these blessings to thole that are gracelesse, it is by vertue of a providence onely, and not of a promise, and that's nothing so comfortable; life in Gods displeasure is worse then death, said that Martyr, if wicked men live long, it is that they may make up the measure of their sins; and by heaping up sin, increase their torment. If godly men die soon, God taketh them away from the evil to come: as when there is a fire in an house or town, men secure their Jewels: And though they fall in wars, yet they die in peace, as good Josiah did: who also in brevi vite spacio tempora virtutum multa replevit, lived quickly, lived apace, lived long in a little time. For life consists in action Esay 38. 15, 16. The Hebrews call running water living water. Now Gods faithful Ministers, if they work hard, and so wear out themselves to do good to others, (as a lamp wasteth it self to give light, or as that herb mentioned by Pliny, that cures the patient but rots the hand that administreth it) if like clouds they sweat themselves to death to bring souls to God, yet shall they be sure to finde it a blessed way of dying: they shall *more vitaliter* die to live for ever. God will not send any of his to bed, till they have done their work. The two witnesses could not be slain, till their testimony was finished. No malice of man can antedate their ends a minute. The dayes of mourning for my father will come said Esau, and then I kill my brother Jacob, Gen. 27. 41. Here Esau, that rough reprobate, threateneth his father also, as Luther conceiveth. For it is as if he should have said, I will be avenged by being the death of my brother: though it be to the breaking of my fathers heart. But what's the proverb? Threatened folk live long: for even Isaac who died soonest, lived above forty yeers beyond this. My times are in thy hands saith David, and that's a safe hand; And blessed be God that Christ liveth and reigneth, *alioqui totus desperassem*, or else I had been in ill case, said Miconius in a letter of his to Calvin. Ministers are stars in Christs right hand, and it will be hard pulling them thence; They must carry their lives in their hands, and be ready to lay them down, when it may be for the glory of their Master: but they shall be sure not to dye (whether by a natural or by a violent death) till the best time; not till that time when, if they were but rightly informed, they would desire to die. But whether their death be a burnt-offering (of Martyrdome) or a peace-offering, (whether they die in their beds as Elisha, or be carried to heaven in a fiery chariot as Eliab) let it be a free-will-offering, and then it shall be a sweet sacrifice to him who hath covenanted with them for life and peace. They shall by death, as by a door of hope, enter into peace, they shall rest in their beds, yea, in Abrahams bosome: and as the sleep of the labouring man is sweet unto him, whether he eat little or much: so heaven shall be so much the more heaven to such as have here had their purgatory. Mark the upright man, saith holy David, and behold the just, for (how troublesome soever his beginning and middle is) the end of that man is peace.

and I gave them to him] Here's the performance of Gods covenant to Levi and his posterity. God doth not pay his promises with fair words onely, as Sertorius is said to do: Neither is he like Antigonus Adow (ignominiously so called, because) forward in promising, slack in performing. But as he hath hitherto kept promise with nights and dayes, Jer. 33. 20, 25. that one should succeed the other, so much more doth he keep promise with his people: for as his love moved him to promise, so his truth bindeth him to perform. See both these together,

2 Sam.

2 Sam. 18, 21. For thy words sake, and according to thine own heart hast thou done all these things. According to thine own heart, that is, of thine own meer motion; out of pure and unexcited love thou didst give thy word and promise: and for thy words sake hast thou performed it. There was nothing in Aaron or his seed that God should make his special covenant with him of life and peace. His rod was as dry and dead as any of the rest, til God made it to blossom. But when God had once passed his promise, and so made himself a voluntary debtor, he failed not to perform it to him and his. Aaron himself lived one hundred & three years, Phineas three hundred, as it is thought, and as some Chronologers do observe. Joshua the son of Josedeck lived (according to Helvicius) 110 years in the office of the high-priest-hood.

To these and others was expressly fulfilled a Covenant of life and peace: and God would have been ready to have performed it to these to whom Malachy prophecieth, had not themselves hindred. For they like men (or like Adam) transgressed the covenant: Or (as Junius and Tremellius read it) not *tantum homines*, Hof. 6. 7, but *tantum hominis*, they made no more of breaking it, then if they had had to do with dust and ashes like themselves, and not with the great God. Remember them, O my God, saith good Nehemiah concerning these covenant-breakers, because they have defiled the priest-hood, and the covenant of the Priest-hood and of the Levites. Nch. 13. 29

for the fear wherewith he feared me, &c. That is, the good priests did so, the bad did otherwise: but God reckons of men by their righteousness. and this was the stipulation, or the condition on the priests part performed: for in a covenant both parties undertake to do somewhat. As in the general covenant of grace, God promiseth to be the God of his people, that is, an universal good, All-sufficient, satisfactory, and every way proportionable and fitting to their souls. And they (interchangeably) promise to be his people; that is, to bestow themselves wholly upon him with highest estimation, most vigorous affections, and utmost endeavours, giving up their names and hearts to the profession of his truth. So that when he cries out, Who is on my side? Who? one saies, I am the Lords: another calls himself by the name of Jacob: another subscribes, &c. Semblably in this particular covenant with the tribe of Levi, God promised them life and peace; and they assured him of fear and humility. Fear is an affection of the soul shrinking in it self from some imminent evil. Hereof there are three sorts, natural, carnal and spiritual. Elij. 44. 5

The first is not to be disliked, if it do not degenerate into the second. The next is a base fear of the creature more then of the Creator, who is God blessed for ever. The third is nothing else but an awful respect to the Divine Majesty. Spiritual fear we called it in respect,

1. Of the Author of it, Gods holy Spirit, called therefore, *A Spirit of knowledge, and of the fear of the Lord.*

2. Of the object of it, *The Father of Spirits*, who is therefore, by an Appellative proper, called *Fear*, Ps. 76. 11.

3. Of the effect, which is to spiritualize both us and our services: and was therefore fitly vowed to God by those of the spirituality that stood before him continually, and were to be exact in their whole deportment, at their peril: God is of purer eyes then to behold evil. He cannot look on iniquity in any, Hab. 1. 13. Moses and Aaron among his priests, and Samuel among them that call upon his name: They called upon the Lord, and he answered them: he forgave their iniquities: howbeit he took vengeance of their inventions. Psal. 99. 8. He met Moses in the Inne and had much ado to forbear killing him Exod. 4. 44. And for Aaron, when, (together with Miriam) he murmured against Moses, and Miriam was thereupon smitten with leprosie, Aaron was spared, not so much for the honour of the Priest-hood (as Chrysostom gives the reason, but because of the feare wherewith he feared the Lord, and his humiliation that followed upon that fear.

for he was afraid before Gods name] Or, as others better render this text, *Propter nomen meum humiliatus est*, He was amazed, affrighted, humbled because of my name, he withdrew himself (so some render it) or threw himself out of doores, as Peter did into alone place where he might fowce himself in the salt tears of godly sorrow

H h h

forrow

Διὰ τὸ φόβον  
τοῦ ὀνόματος  
ἐμῆς  
Πολων.  
Conturbatur  
Consternatur  
ἐμβάδων  
Mar. 14. 72.



sorrow. Or, he *shrunk and shriveld up*, and so testified the trouble of his mind by the horror of his body. *Horripilatus est*, his heart fell down, his hair stood upright. See *Psal.* 119. 53, & 120. His humiliation was deep, and down-right, soaking and sowing his heart, *Psal.* 73. 21. The word here used is passive, but *Levi* his humiliation was active: he was not humbled onely, but humble; low, but lowly: he knew that no sacrifice could be accepted, but that which was laid on the low altar of a contrite heart, which sanctifies the sacrifice.

*Verse 6. The law of truth was in his mouth*] Hitherto hath been set forth what the Priests of old were for their own particular, and as private persons: they were not high-minded but feared God. Now as Pulpit-men and publike Teachers, they have here a four-fold commendation. And first, that Truth was their study and trade: they were expert in it, and had an excellent faculty in communicating their conceptions of it to others; so that if they did but open their mouthes almost, it was a sermon: they had a ready and easie way of discourse, an holy volubility and dexterity of delivering themselves to the benefit of others: as the law of God was in their hearts, so their mouthes spake wisdom, and their tongues talked of judgement, *Psal.* 37. 30, 31. Out of the good treasure of their hearts they could throw forth at pleasure good things, for the edification of others: yea, like full clouds, they willingly distilled, and like full paps they were in pain till eated of their milk. Neither medled they onely with toothlesse truths, lest themselves should be left toothlesse, (as One said, Truth is a good mistresse, but he that followeth her too close at heels, shall have his teeth struck out) as *Balaam* bad *Balaam* neither curse nor blesse at all: and as the Papists were wont to say, *Missa non morder*, the Masse biteth no man: But they held, that truth must be spoken however it be taken: and abhorred to be looked upon as the devils *dirt-dawbers*, and *upholsters*, to dawb with untempered mortar, or to sowe pillows under their elbowes. They affected rather to be stiled (as *Arrianus* the Historian was) φιλαλῆδεις, Lovers of Truth, plain-dealers: and, as it is reported of *Snetorius*, they took the same liberty to cry down sinne, that men did to commit it. *Elian* tells us that the High-priest among the Egyptians wore about his neck a Saphir-stone, which was called ἀλήθεια, Truth. This was but an apish imitation of *Aarons Urin* and *Thummim*, i. e. light of truth, and integrity of life. *Mercuries* Priests were wont to feed upon figs, and then to say, γλυκεία ἡ ἀλήθεια, Truth is sweet. It is so indeed to those that have their senses exercised to discern good and evil. But most men cannot brook down-right truth: the hearing of it galls them, as they write of some creatures, that they have *fel in aure*, their gall in their ears. Hence Truth breeds hatred, and plain-dealing is generally disgusted: it is bitter in the stomacks of those that hear it, though sweet in the mouth of those that utter it, *Rev.* 10. 9. *Micaiab* would not budge, or be bafe in his errand to *Ahab*, though he were sure to kisse the stocks for his stoutnesse. *Azariah* the high-Priest withstood king *Uzziah* to his face, and put him out of the Temple. Which whiles *Uriah* did not, but wickedly complied with idolatrous *Ahaz*, in making and setting up the altar of Damascus, 2 *King.* 16. 11, 16. he is branded with a black-cole for a court-parasite, and shall be infamous to all posterity. His contemporary *Esay* was of another spirit, and fulfilled after God. (as it is said of *Caleb*) He kept the law of truth in his mouth, and rolled it as sugar under his tongue, though he suffered for it. For (as *Hierom* tells us) he was sawn asunder by his wicked countrey-men, for two causes. First, because he said he had seen the Lord. Secondly, because he called the great Ones of Judah, *Princes of Sodom*, and *Rulers of Gomerrah*, *Quintilian* saith of *Vespasian* the Emperour, that he was *patientissimus veri*, very patient of truth, though it never so much touched him. But not many such to be met with. *Asa* though otherwise a good Prince, yet fell out grievously with Gods Prophet, for his plain-dealing, and layed him by the heels. Queen *Elizabeth* dealt little better with a Bishop that had in a zealous Sermon admonished her to think on her last end, by reason of her great age, which few Princes had attained unto, and of the Clymaſtericall year of her life, which happened at that time. The Bishop had the Queens *Apoge*, but Gods *Engage*. And so shall all Truths-Chaplains have, however the world entertain them. Wisdom shall be justified of her children, and God will see to their safety, *modo videntur quæ sentiunt*, so they shew men all the counsel of God, and keep back nothing, that they have in charge to deliver.

Ezek 13.10

Ed libertate  
scripsit Impe-  
ratorum vitas  
qua ipsi vixe-  
runt.

Lib. ult. hist.  
Exod. 28.30

Heb. 5. ult.

Implevit post  
me. Num. 14.  
24.

Hier. in Isa. 1.  
ex Rabbin.

The Newlan-  
ders cure by  
Sr. Wil. Vaugh.

Art. 20, 25, 27

and iniquity was not found in his lips] Heb. *Crossenesse* or *Crookednesse*: Chaldee, No *falsenesse*. He did not preach distorted doctrines that produce convulsions of conscience, as those Seducers did *Act. 20. 30.* He did not handle the word of God deceitfully, or fraudulently, as those deceitfull workers did *2 Cor. 11. 13.* Neither did he broach errors, and writh from the right way for self-respects, setting his diall by that Sunn; *1 Thess. 2. 3.* But being of a most masculine, disingaged, and noble spirit, that hath received the truth in the love of it, he will not be drawn to falsity or fault, to huckster the word, or handle it craftily and covetously: but as of sincerity, but as of God, in the sight of God &c. *2 Cor. 2. 17.* Without mixture of errors, or humane inventions. Let Pharisees soure mens soules with their leaven of false doctrine. Let those Inhabitants of the Sea (as they are called *Rev. 12. 12.*) Popish *Padres* set abroach grosse, troubled, brackish Tenents which rather bring barrenesse to their hearers; and gnaw their bowels, then either quench thirst, or yeeld good fruit: He that feares God can pity poor soules made prize of by Sectaries and Seducers; and knowing that he that breaketh the least of Gods commandements and teacheth men so, shall be least in the kingdome of heaven *Mat. 5. 19.* (that is, nothing at all there *Mat. 20. 16.*) he hateth every false way with *David*: and takes care that no iniquity be found in his lips.

he walked with me in peace and equity] i. e. He kept constant correspondency and communion with me, so that we never disagreed or differed. For can two walk together, and they not agreed? He was like-minded to me in all things, and observed my law in every point and part thereof. An high commendation and a necessary qualification in a minister, that he not only talk of God, but walk with him: and that not loosely and at all adventures, but stricktly and exactly, as a pattern of the rule, as a transcript of his own sermon, *ne verba factis deficientibus erubescant*, lest his words blush for want of deeds accordingly: *ne virtutis stragulum pudefaciat*, lest he put honesty to an open shame, as *Antipater* did, when being vitious he wore a white cloke, the ensigne of innocency: lest his life gives his lips the lye, as it fared with those Pharisees that said and did not *Mat. 23. 3.* The foolish Virgins were found with their *Sic dicentes* so saying, but the faithfull servants shall be found with their *Sic facientes* so doing. And when men come to give account, it shall be enquired *non quid legerint, sed quid egerint non quid dixerint, sed quomodo vixerint*, not what they have taught others, but what they have practised themselves. *Origens* preaching and living were said to be both one. *Quod iussit & gessit.* So did *Mr. Bucer*, whom his friends could never sufficiently praise: nor his foes in any point find fault with his singular life and sincere doctrine. *Tertull.*

and did turn away many from iniquity] The effect of his unspeakable labours and unblameable life was conversion of soules, and those not a few. God sometimes gives a *Pastour* after his own heart to such places, where he takes but one of a city, or two of a family. *Ier. 3. 14, 15.* *Quod si decimus quisque, si unus persuasus fuerit &c.* saith *Chrysostom.* If one in ten be gained, nay if one of ten thousand be turned from iniquity, it is a great mercy. Nay (saith He) say that none be converted, the faithful Minister that indeavours their conversion, though he effect it not, *non minus premii*, shall have no lesse reward, then if he had prevailed for their conversion. Some good Divines think he shall have more then those that do convert; because they have *premium ante premium*, that which may encourage them in Gods work: but he does his utmost amidst all discouragement. Well may *Ephraim* love to tread out the corn, because while he treads, he seeds on the corn: but to beare and draw, to plow and work, where no refreshing was to be had till the work was done, this that delicate heifer cared not to doe. But he is an happy man that hath any hand in turning men from iniquity, though fruit, for present, appear not. The new birth of some is like the birth of the Elephant, foureteen years after the seed injected into the womb. And that divine Proverb is not seldome verified, *One soweth, and Another reapeth.* The Ministry is Gods arme to gather people into his bosom: and the weapons of our warfare are mighty thorough God *2 Cor. 10. 4.* Surely as the rain commeth down and the snow from heaven &c. *Esay 55. 10, 11.* And as the rain from heaven

hath a farnesse with it, and a speciall influence more then standing water: so hath preaching more then reading. Howbeit there may be fruit and yet invisible, as in *Elias* his time. And that which doth not yet appear, may hereafter, when the day of visitation comes. See *Iob* 33. 14. &c. God may have much people in the city, and *Paul*, for the present, not know so much. A master doth not use to set up a light, but there is some work to be done by it: and seldome doth he send his servants afield with their siths, to mow thistles only. Let Gods faithfull witnesses prophesie out their 1260. dayes: bending themselves to that office incessantly, being instant in season, and out of season, and turning themselves, as it were, into all shapes and fashions, both of speech, and of spirit, to turn people from iniquity: and then God will be with the good, as that Prophet speaks in another case. The fruit of the righteous is a tree of life: and he that winneth souls, is wise *Prov.* 11. 30. Say he cannot win as he would, but labour all night and take nothing, yet he shall be paid for his paines: as the Physitian is, though the patient dye. *Curam exigens, non curationem*, saith *Bern.* It is the care, not the cure of your charge that is charged upon you. You may speak perswasively, but it is God only that can perswade *Japhet* to dwell in the tents of *Sem*: *Paul* may plant &c. but God only giveth the increase. You shall be held wise, and shine as stars in heaven, whether you win soules or not. As there are diversity of gifts, so of operations *1 Cor.* 12. 6. and the Holy Ghost may and doth work when and how he pleaseth: but usually he delights to honour those of most sincerity, with most successe as *1 Cor.* 15. 10.

*Verse 7. For the Priests lips should keep knowledge* How else should he be instant in lip-feeding? how should his lips present it, unlesse they preserve it? How should he wise others, unlesse he be wise himself? The Pope brags of an infallibility, and pleads this Text for it: avouching, that he knowes all things knowable, and hath all wisdom and skill lockt up in *scrinio pectoris*, in the cabinet of his breast. But what will they say of sundry of their Popes that have been manifest hereticks? *John* the 23. was accused in the Councell of Constance, for denying the Resurrection of the body, and everlasting life. And of all their Popes we may safely say as the Venetian Embassadors did: when the Pope laid his hand upon his breast and said, *Hic est Arca Noe*, Lo here is *Noahs Ark* (meaning that he was the Church virtually, and was enriched in all knowledge and in all utterance) One of them presently replied, that in *Noahs Ark* there were unclean beasts, as well as clean: and so left him further to apply. The Priests lips indeed should keep knowledge. But those of *Malachi* his times, had forsaken the way, and caused many to stumble *ver. 8.* How this was we shall see when we come to it. Meane-while, we may take notice, that *non libro sacerdotis, sed labro, non codice, sed corde, conservatur scientia*: knowledge should be kept, not in the Priests book, but in his bosom, as a storehouse: neither should it lye low or long there, but sit upon his lips, that all may have benefit by it. For the manifestation of the spirit is given to profit withall. *1 Cor.* 12. 7. And it was death for the Priest to enter into the sanctuary without his golden bells about him, that he might be heard by all. A minister must be both able and apt to teach. *Predicationis officium suscipit quisquis ad sacerdotium accedit*, saith *Gregory.* Hee's no minister, that's no preacher. Nor can he be a Preacher, that is not stored with knowledge of Gods Will, and peoples duty. See *Mat.* 13. 32. with the Note. *Walter* surnamed *Malclerk* was surely no fit man to be Bishop of *Carlisle*; as he was by evil and corrupt meanes *Anno. Dom.* 1223. If the blind lead the blind both will fall into the ditch *Mat.* 15. 14. but the blind guides will lye lowermost, and have the worst of it. *Varro* complained of the Roman priests, that they were ignorant of many things about their own rites and Religions. *Mucius Scaevola* (being their High-Priest) derived *Pontifex* of *Posse & facere*. This derivation pleased not *Varro*: but it intimated that such should both be able and active to teach the people knowledge. It was a witty observation of a Bishop who (was called in his time the gulf of learning) that *Doces* to teach governs two accusative cases: according to that *Esay* 28. 9. Whom shall I teach knowledge? Ministers, saith He, must have whom to teach, & what to teach, viz. knowledge; and must therefore give attendance to reading, that they may the better to exhortation and doctrine. *1 Tim.* 4. 13. that they may feed the people with knowledge and understanding.

and

Aft. 18. 10.

Rev. 11. 3.

2 Chron. 19.

Dan. 12. 3.

*Σύδναμνος*  
*Greg. Pastor.*

*Vives in Aug.*  
*de civ. Dei lib.*  
*4. cap. 1.*  
*Pompon. Lat.*  
*de Rom. Sa-*  
*cerdot.*  
*B. Andr.*

Ier. 3. 15.



And they should seek the law at his mouth] as at an oracle; they should depend upon the ministry, as the people hung upon our Saviours lips, *Luk. 19. ult.* as David went into the Sanctuary to be resolved of his doubt *Psal. 73.* though himself were a prophet: and as *Cornelius* was appointed by the Angel, to send for *Peter*, for further information. But what must men seek at the Ministers mouth? The law, the sincere milk of Gods word, the minde of Christ, the testimony of Jesus, *non nugas & fabulas*, saith *Bernard*, not trifles and fables, not strong lines, and strains of wit, but the simple and plain words of God. *Non Oratorum filii sumus sed Piscatorum*, said *Nazianzen*. Ministers are not to study so much to please as to profit, to tickle mens ears, as to work upon their hearts. They must not so paint the window as to keep out the light: nor so put the sword of the spirit into a velvet scabberd, that it cannot prick and pierce the hearts. Let them handle, and set out the Law as skillfully, and adornedly as they can: but still remember, that it must be dispensed, *sancitè magis quàm scitè, solide potius quàm floridè*, with fear and reverence, rather then with wit and dalliance. If in *King Edward* the fourths dayes a citizen in Cheap-side was executed as a traitour for saying he would make his son heire to the crown, (though he onely meant his own house having a crown for the signe) more dangerous it must needs be to witwanton it with the Majesty of God, *Loquamur verba scripturæ, utamur sermone spiritus sancti &c.* Let us speak scripture-language, let us use the speech of the holy spirit, and not go about to correct the divine wisdom and eloquence with our sophistry and vain-babbling. To the ears of that which *Saint Peter* calls the hid man of the heart, the plain-song alwayes makes the best musick: If heaven door may be opened to it by a key of iron, it cares not for a key of gold. A sermon works not upon the heart as it is thus elegant or admirable, but as well fraught with testimonies of holy scripture. (that most powerful Rhetorick) it is an instrument of God appointed to such an end. Let the people hear often, *Thrs. is the law*, this is *ipsissimum Dei verbum*, the very word of God; Shew scripture for what you deliver, and that will carry it. But *ut drachmam auri sine imagine principis, sic verba hortantis sine autoritate Dei contemnunt homines.* The Law carrieth a Majesty in it: and if *Tully* durst say that the law of the twelve tables did exceed all the Libraries of Philosphers, both in weight of authority, and worth of matter, how much rather is this true of the Law of God? Wherefore as *Eschines* said of an Oratours, so let a ministers discourse, and the Law be unisons: and let the people ask the Priests concerning the law, as they did *Haggee 2. 11.* and not be like tidlings, that will not eat their milk unlesse it be in a silver-dish: but account it a singular happinesse to live under those lips (how thick soever, a thin lip is a signe of eloquence *Job. 12. 20.*) which both keep knowledge, and utter it.

for he is the messenger of the Lord of Hosts] Heb. the Angel (See the Note on Chap. 1. 1.) and so the Septuagint and Vulgar render it. His office is as to stand before God and praise Him, so to carry messages from him to his people, and to be in his stead, *2 Cor. 5. 20.* Knowest thou not, (saith *Chrysostom*) who the Minister is? He is Gods Angel: he speaketh not of himself, if thou despisest, thou despisest not him, but God that sent him. And to the same purpose *Ambrose*: The minister is Gods Angel to set forth the kingdom of Christ and eternal life: *non specie tibi assignandus sed munere*; he is not therefore to be judg'd of by his outside; but by his office. Those Sodomites that sought to abuse the Angels, are thrown forth for an example, suffering the vengeance of eternal fire, *Iude 7.* Behold, Christ himself hath assured us that Sodomy it self is not an heavier sin, nor more severely punished in hell, then the dispising or abusing of a Minister in the faithfull discharge of his duty. We should therefore welcome such with trembling, as the men of Bethlehem did *Samuel*, and as *Cornelius* did *Peter*; *Commeest thou peaceably?* said the Bethlemites, as suspecting the purpose of some judgement. Now therefore are we all here present before God (not onely before thee, said *Cornelius*) to hear all things that are commanded thee of God. If *Ahab* had been like-well-affected as these good souls, he would never have asked *Elijah* that absurd question, *Art thou he that troubleth Israel?* Alas what had the righteous Prophet done more than what by his office (as Gods Ambassadour or Messenger) he was bound to do? he taxed their sin, he foretold the judgement: he deserved it not, he inflicted it not: yet he smarts, and they are guilty. As if some fond people should accuse the Herald, or the trumpet, as the

1 Pet. 2. 2.

1 Cor. 2.

2 Cor. 1.

Lib. 1 de Consider.

Speed

Pet. Ramus

1 Pet. 3.

Lipsius.

χρὴ τὸ αὐτὸ  
φθέρῃ γὰρ τὸ  
ἐν τοῖς ὕψι  
νόμον.

Hom. 2. in ep.

2. ad Tim.

Lib. de in-

tand cap. 2.

ἀποκρίσεις

AR. 10. 33.

cause of their war : Or as some ignorant peasant, when he sees his fowles bathing in his pond, should cry out of them, as the causes of foule weather. Saith a Divine It is a good thing to stand in awe of Gods Angels, and with reverence to receive their message howsoever distastful unto us ; considering they are but messengers.

Verse 8. But ye are departed out of the way] Heb. from that way, viz. that good old way of your progenitours : you are nothing like *Levi*, but are wofully degenerated from the practise of your Predecessours, and have swerved from your fathers foot-steeps : though ye have the same place, and enjoy the same priviledges. This is a foul fault and condemned even by the Heathen Sages. *Seneca* tells us with indignation, that *Socrates* his sons were more like their mother, a froward woman, then their father the wisest of men : according to that, saying, *Partus sequitur ventrem*, the birth follows the belly. Young *Cassius* was for his intemperancy, and excesse in drinking surnamed *Tricongius*. *Catigula*, that monster, was the son of Noble *Germanicus*. But we have scripture instances not a few. Not to speak of *Eli* his sons, and of *Samuels*, *Salomon* degenerates from his father *David* who had carefully taught him better *Prov. 4. 4.* and so had his mother *Prov. 31.* (which one calls *Bathsheba's Catechisme*, another *Lemuels lesson*) *Iehoram* is taxed for his not walking in the wayes of his father *Iehoshaphat*, and his Grandfather *Asa*, as if there had been no intervention of an *Hezekiah*. *Ionathan* the son of *Gershom* the son of *Manasseh* that Idolatrous Priest mentioned *Iud. 18. 30.* is thought to have been the grandson of *Moses* : so the Hebrews tell us : and that therefore the *Nun* in *Manasseh* is suspended above the rest of the letters. Certain it is that *Nabal* the fool was of the line of faithful *Caleb* *1 Sam. 25. 3.* to teach us, that vertue is not, as lands inheritable. All that is traduced with the seed is either evil, or not good. Grace is by gift, and not by descent. Hence that prayer of *Dauids* courtiers *1 King 1. 47.* God make the name of *Solomon* better then thy name. Agreeable whereunto is *Hectors* prayer in, *Homer* for his son *Πολύδης* *ὅζω πολλὸν ἀμείων* I wish he may be a better man then his father. And that of *Juvenal*,

Heyonim filij  
notæ.

Buxtorf.

*Malo pater tibi sit Ther sites, dummodo in sis*

*Æacida similis, Vulcaniaq; arma capessas,*

*Quam te Ther site similem producat Achilles.*

ye have caused many to stumble at the law] Which is a very dangerous thing : like as it is to stumble on a bridge : A bridge is made to give us a safe passage over a dangerous river : but he who stumbles on the bridge is in no small danger to fall into the river. The word is given as a means to cary us over hell unto heaven : But he who stumbles at this means (as by *snuffing at it Mal. 1. 13.* chattering against it and contesting with it, as oft in this prophecy, casting reproaches upon it, *Ier. 20. 8, 9.* gathering odious consequences from it, *Rom. 3. 8. &c.*) shall fall in thither, from whence otherwise he had been delivered by it. This mischief many fell into, in *Malachi* his dayes, by the means of those ungodly Priests who either taught them not better, or otherwise drew them into sinful courses by their corrupt glosses, or leud practises. Evil examples of ministers have a strong influence upon their people : and the sins of Teachers are the teachers of sins : The leaders of this people have made them to erre *Esay 9.* Corruption commonly (as in a fish) begins at the head ; neq; solum obsunt Principes, quod illi ipsi corrumpuntur, sed etiam quod corrumpunt : plusquam exemplo quam peccato nocent, saith the Oratour : they that are in office do a great deal of mischief by encouraging others in evil, through their evil example. *Jupiters* adulteries drew the people to like wantonneffe. *Magis inveniuntur quid facerit Jupiter quam quid docuit Plato*, saith *Austin* ; They look more what *Jupiter* did, then what *Plato* taught. I have read of a woman, who living in professed doubt of the God-head, after better illumination and repentance, did often protest, that the vicious life of a great schollar in that town did conjure up those damnable doubts in her soul. In the time of *Pope Clement* the fifth, the Church was so ill governed, and things so corruptly carried at the court of *Rome*, that *Frederick King* of *Sicily* doubted much of the truth of the Christian religion : but

Cicero.

Mr Wards  
Serm.

was

was confirmed, and his minde better settled by *Arnoldus de villa nova* who shewed him, that *Offences must come, but wo be to them by whom they come.* A scandalous priest is a singular mischief: for he falls not alone, but (as when a main stone in a building, or a tall cedar falls) he draws many with him into fellowship of errors, and enormities: as did *Hymenæus* and *Philetus*, *2 Tim. 2. 18.* and as the dragon with his long and strong tail, drew the third part of the stars of heaven, and threw them to the earth, *Rev. 12. 4.* When the Pastours become brutish, all the flocks are scattered, *Isa. 10. 21.*

*Jacob. Rca. de vit Pont. p. 198.*

*ye have corrupted the covenant of Levi* ] The covenant on Gods part with *Levi* was a covenant of salt, and could not be corrupted, *Num. 18. 19. non commutabitur salsitas*, saith *Flaccius*, it putrifieth not with age, or long standing: as that pillar of salt into which *Levi* wife was turned, and of which *Josephus* saith, that something of it was to be seen till his time. But these degenerate priests had abandoned Gods holy fear, they did not humble and tremble before his Name, as *Levi* their father had done, *verse 5.* they had falsified with God, and so forfeited his favour. It was with them as *Cajetan* complains, and confesses of the Popish priests; that whereas by their places they should have been the salt of the earth, they had lost their savour, and were good for little else, but looking after the rites and revenues of the Church: therefore God held himself dishonoured, and was resolved that they should bear the iniquity of their priesthood, *Lev. 18. 1.* that is, the punishment of their iniquity notwithstanding the priesthood. That should be no protection to them, but an aggravation: because they fell as if they had not been anointed: and were therefore the worse, because they should have been better. God holds himself not bound to perform covenant with them that break with him: for why should he give the childrens bread to dogs? why should he cast away his favours upon those that value them not? We have the Covenant, the Seals, the Ministry, &c. (and this is a singular happiness, *Esay 19. 25. Assyria is the work of Gods hands, but Israel his inheritance.*) But alas, are not these blessings amongst us as the Ark was among the Philistines, rather as prisoners, then as privileges? rather in testimonium & ruinam quam in salutem, for a testimony against us, and for our further ruine, then for our safety here, and salvation hereafter? O consider how God hath cast off the Israelites, notwithstanding his covenant with their fathers: and when in their necessity, they would have forced acquaintance with him, he would not look upon them, *Judg. 10. 14.* The sword hath broken in pieces those seven golden candlesticks in Asia, merely for their covenant-breaking. See the Note on *verse 5.*

*Comment. Matth.*

*Ideo deteriores sumus quia meliores esse debemus Salvian.*

*Verse 9. Therefore have I also made you contemptible and base* ] And so have cried quittance with you, and returned you your own with usury. God loves to retaliate, and to proportion jealousy to jealousy, provocation to provocation, *Deut. 32. 21.* forwardness to forwardness, *Psal. 18. 26.* contrariety to contrariety, *Lev. 26. 18, 21.* contempt to contempt, *1 Sam. 2. 30.* and here. How these unworthy priests had slighted God, and exposed his Name and Service to contempt and obloquy, hath been before set forth sufficiently. And now it is come home to them. It was threatened before *verse 3.* (see the Notes there) and now it is executed. Graceless men are apt to imagine that God threateneth in terram only: and are ready, with those miscreants in the Gospel, to say, *God forbid*: we hope he will be better then his word, and not be so unmercifull as the Preachers would make him. They beleeve the predictions of Scripture, but as they beleeve the predictions of an Almanack, which saith, such a day will be rain, and such a day winde: men think it may come to passe, and it may be not. But shall God say the word, and not see it fulfilled? Is not his dicere, his facere? his word, his deed? Yea, doth he not sometimes, *dicto citius*, break out upon his enemies, as he did upon *Nadab* and *Abihu*, *Nebuchadnezzar*, *Herod*, &c. God had poured contempt already upon these degenerate priests. And the like he had threatened to those, *Jer. 23. 40.* See *Mich. 3. 7.* *Zach. 13. 4.* *Ribera* upon this Text bewailes the businesse in their Romish Clergy, now become despicable by reason of their evill manners. *Petrarch* complain'd long before, that the stench of that sink the Court of Rome was come up to heaven. *Erasmus* layed them open in their colours, and did them more mischief *jocando*, by his jeering and



Marcidi.  
rebaulde.  
Parisiensf.

Heyl. Geog.  
pag. 55.

and jesting at them, then *Luther* did *stomachando*, by dry blowes and invectives, as One well observeth. He made the world look up ( that had been long luld asleep ) and take notice of the truth of that which *Chrysostom* had long before discovered and lamented, *Multi sacerdotes, & pauci sacerdotes, multi in nomine, pauci in opere*. There are many Priests, and yet but few: many so in name, few so indeed. *Fy on such rascall rebaulds* said the excommunicated *Barons* in *K. Johns* time ( in their declaration ) concerning the Pope and his Cardinals, and yet they were no Protestants. No more are the *Venetians*: and yet how they slight their Pope ( who is now, like the cuckow in June, heard but not regarded by them ) is sufficiently manifested by their Manifesto's to the Christian world. In *Biscany* ( anciently *Cantabria* ) a province of *Spaine*, they admit no Bishops to come amongst them: such an hatred they have taken against that order of men. And when *King Ferdinand* came in progress thither, accompanied amongst others by the Bishop of *Pampeluna*, the people arose in armes, drove back the Bishop, and gathering all the dust on the which they thought he had trodden, flung it into the sea. What our Bishops did in *Q. Maryes* dayes we all know: that bloody Bonner especially, buried at length in a dunghill ( too good a grave for him. ) Sure it was an unhappy proverb that was then learnt, *The Bishops foot hath trodden here*. They are now utterly cashiered, and lye wrapt up in the sheet of shame for this very sin ( amongst others ) here charged upon these Priests, their dishonouring Gods great Name, his services, and servants. For it was come to that height of wickednesse amongst us, a little before the late troubles, as to cast *odium in religionis Professores tanquam in adversarios*, an evill report upon the professors of religion, as so many adversaries, as *Bede* saith the ancient Britains did immediately before their destruction by the Saxons. He that would not be an *Arminian*, was therefore accounted a practickall Puritan. He that was not for the *jure divino* of Episcopacy, was little better then a publike enemy. If the Ministry of England be under any abuses at present, as they are thorough the iniquity of the times, and the overflow of errors and Atheisme, let it serve to humble them for their desire of vainglory, and not seeking the honour that commeth from God onely *Iob. 5. 44.* let it also work in them a greater care to approve themselves to God, that they may be glorious in his eyes and to his people, who dare not but honour such as feare the Lord *Psal. 15. 4.* and have his Ministers in singular esteeme for their works sake. *1 Theff. 5. 13.*

according as ye have not kept my wayes] *q. d.* your dignity is decayed, like as your duty hath been neglected: You are fallen out of the hearts of good people, and are aviled by all. Neither is it any wonder: for a vicious life breeds vileness of estimation: but vertue is a thousand escucheons. Hence that close connexion, *If there be any vertue, if any praise Psal. 4. 8.* this treads upon the heels of that as it were; followes it as close as the shadow doth the body. When *Adam* stood in innocency, the savage beasts did him reverence. And the same God which did at first put an awe of man in the fiercest creatures, hath stamped in the cruellest hearts a reverend respect to his own Image in his faithfull ministers, as in *Saul* to *Samuel*, *Herod* to *Iohn Baptist*, those gallants of *Israel* to that mad fellow, as they were pleased to call the Prophet that came to anoint *Iehu*: upon whose words ( as mad as they made of him ) they will presently adventure their lives, and change the crown. Gods Image ( as Gods name *Psal. 111. 9.* ) is holy and reverend: And they that would have good repute and report amongst men, must carefully keep ( or, as the word here used may be rendred ) watch Gods wayes. He shall have enow that will watch for his halting, and take any little occasion to revile him with open mouth, as *Shimei* did *David*, when he had declined Gods way. It is therefore excellent counsell that *Solomon* giveth, and worthy of all acceptation. *Pro. 4. 25, 26, 27.* Let thine eyes look right on: and let thine eyelids look straight before thee. Ponder the path of thy feet: and let all thy wayes be ordered aright. Turn not to the right hand, nor to the left: remove thy foot from evill. Lo, this is the ready road to honour and estimation, *Do worthily in Ephrata*, and so be famous in *Bethlehem*. *Ruth 4. 11.* *Sic famam extendere factis Hoc virtutis opus.* But those *Balaams* that perswaded by their Balacks, seek for honour

honour by evill-doing, these seek the living among the dead, figs of thistles, heaven in hell &c.

*but have been partiall in the law*] Heb. *ye have accepted or acknowledged faces in the law. i. e. you accept persons; you deal partially in expounding and applying the law, making it pinch the poor, and favour the rich.* The Church hath ever been pestered with such *Aretalogi*, such parasitical Preachers, whose practise hath been like *Abahs* Prophets, to speak *magis ad voluntatem quam ad veritatem*, more to please then to profit. And there is a very great sympathy between great ones that have first flattered themselves, and these false flatterers, who prove a fit helve for such an hatchet, and meet letice for such tips. Such an one was *Uriah* the high-priest to *Abah* 2 Chron. 28. His motto seemes to have been *Mihi placet, quicquid regi placet*. Such were those dirt-dawbers for the devill in *Ezekiels* dayes chap. 13. 10, 11. &c. the *Herodians*, the *Arians*, the *Arminians*, *Utenbogardus* &c. the Queen of Navarr's Preachers, who periwaded her, out of politick respects, to consent to that unhappy match that gave opportunity for the Parisian Massacre. The Apostle chargeth his son *Timothy* to do nothing of popularity or partiality, by tilting the ballance on the one side, as the word signifieth: but as a just law is an heart without affection, an eye without lust, a mind without passion, a treasurer which keepeth for every man that he hath, and distributeth to every man that he ought to have: so should a Minister be; remembring that of *Iob* chap. 13. 10. *He will surely reprove you, if you secretly accept persons*, that is, he will chide you, smite you, curse you for it, and so set it on, as no creature shall be able to take it off. If you reprove meger men, and wink at the faults of great Ones, reproving he will reprove you, he will not do it to halves: no, he will rather do it double; you shall have it both surely and severely. Let your resolution therefore be that of *Elihu* *Iob* 32. 21. 22. *I will not now accept the person of any man, neither will I give flattering titles to man. For I may not give flattering titles, lest my Maker should suddenly take me away, lest my Master, whose steward I am, finding me unfaithfull in the dispose of his mysteries, should confound me before you.* *Ier.* 1. 17. *Nisi fideliter dixerim, vobis erit damnosum, mihi periculosum*, If I should not deale faithfully and freely with you, it would be to your loss, but to mine utter undoing.

*Buchole.*

*I Tim. 5. 21.  
χρὴ ἀνεξουλι-  
σθαι*

*Timeo itaque  
damnum ve-  
strum, timeo  
damnationem  
meam, Egn.  
de T. imp. 99.*

*Verse 10. Have we not all one Father?*] Here begins a second contestation, viz. with the people (as the former was with the Priests) for their unrighteous dealing; where we have so many words, so many arguments. *In brevitate verborum est luxuries rerum.* How many Ones are here, and all to periwade to unity. See the like *Eph.* 4. 3, 4, 5. Let those that take upon them to periwade others to equity and unanimity, learn to marshall their matter handsomely, and to fill their mouths with arguments, such as may fall thick, and prevail, being seconded and set on with intimation of heartiest affection. Oh that I could somewhere meet with you both together said *Austin* to *Hierome* and *Ruffinus* (hearing of their differences) I would fall down at your feet with much love; and many teares, I would beseech you for Gods sake, for your own sakes, for weak Christians sake &c. not to suffer these dissentions to spread further. So Mr. *Bradford* in a letter to a distressed Gentlewoman that was in a despairing condition, beseech you, faith He, I pray you, I desire you, I crave at your hands with all my very heart, I ask of you with hand, pen, tongue and mind in Christ, through Christ, for Christ, for his name, blood, mercy, power and truths sake, that you admit no doubting of Gods finall mercyes toward you, howsoever you feel your self. Oh that I could get words (said Another holy man to his hearers) to gore your very hearts with smarting pain, that this doctrine might be written in your flesh? By this *One Father* in the Text is meant *Adam*, say the most Interpreters, who was the common Parent of us all, and the very stock and root from whence all mankind did spring. It is therefore a sin against Nature it self and common humanity, to deal treacherously against another, or to hide thy self from thine own flesh *Isa.* 58. 7. This is to be more unreasonable then beasts, birds, and fishes, which love their own kind; and those that feed on flesh will not eat the flesh of their own kind. But our Age over-aboundeth with unnatural *Mis- eaters*, that (not only like a pickrell in a pond, or shark in the sea, devour the lesser

*Iob 21. 4.*

*Hei mihi qui  
vos alicubi  
invenire non  
possum &c.*

*Ab. and Mon.*

Psal. 14. 5

lesser fishes of another alloy, but also) eat up Gods people, as they eat bread, make no more conscience, nay take as much content in undoing a poor brother, as in eating a meals-meat, when they are hungry: they make but a breakfast of a whole representative Nation; as those gun-powder-papists designed to do. How oft are wicked Oppressours compared to hunters, for their cruelty, and fowlers for their craft? to shew that they spare none that fall into their nets: young, old, male, female, all go together into the bag. This raised a great cry of the people, and of their wives against their brethren, those usurious Jews, that had both robb'd and ravished them, *Nehem. 5. 1.* And what could they say for themselves, but the same in effect with this in the text. *Yet now our flesh is as the flesh of our brethren, our children as their children, &c?*

Psal. 10. 9

Ephes. 2. 10

*have we not all one father? hath not One God created us?* ] Here the Prophet riseth higher, viz. from Adam to God, out of whose mint when Man came first, he shone most glorious, for he was Gods own workmanship created unto love and good works: yea, as iron put into fire, seems to be nothing but fire: so Adam, come fresh out of Gods hands, who is perfect love and goodnesse it self, was no other then a very lump of love to God, and kindnesse to his fellow-creatures. But now alas, we may sit and sing, *O quantum hac Niobe, &c.* how strangely are we altered, and fallen from our first love! and what great cause have we, with those in *Ezra*, to think of this Temple that was burnt, and lament? yea, write Lamentations with *Jeremy*, and say, as He; *They ravished the women in Zion, and the maids in the cities of Judah. Princes are hanged up by the hand, the faces of the Elders were not honoured, &c. Lam. 5.* The wonder was the lesse, because these that did all this were of a different religion. But for those that serve the same true God, the Creatour of all, to jarre and warre (as we, alas, do at this day) this is *lamentabile bellum*, and speaks a great decay and defect of the power of godlinesse: true religion being of an uniting nature: and the strongest tye. *Sanatior sane est copula cordis quam corporis.* This *Ioseph* brethren knew, and therefore held it their best plea, *Gen. 50. 17.* And now we pray thee forgive the trespasses of the servants of thy fathers God. They had one common father: but, as a better string to their bowe, they had one common God. The very Turks are found to be much braver fouldiers upon the Christian, then upon the Persian, because they begin alate to be infected with Persianisme, whom they acknowledge better Mahometans then themselves.

Voyage into  
Leuant. p. 89.

ἡμεῖς  
ἐπὶ τοῦ

*why do we deal treacherously?* ] Or, *fraudulently.* The Prophet puts himself into the number though innocent, that his reproof might the better take with them. That which he taxeth them for, is their wrong-dealing (in generall) one with another; whether it were by force or by fraud, by violence or cunning contrivance, which what is it else, but *crimen stellionatus*, the very sinne of counsage, and hath God for an avenger? *1 Thess. 4. 6.* Now it is dangerous offending him whose displeasure and revenge is everlasting, and who oft calls to reckoning after our discharges. Take heed therefore of all sorts of injustice. *Curse not the deaf, lay not a stumbling-block before the blind: but fear the Lord Jehovah, Lev. 19. 14.* And considering that to deal treacherously with another (a brother especially) is a sinne (as hath been above-said) both against nature and religion: both against Race and Grace (which teacheth righteousness as well as holinesse, *Tis. 2. 12.* and turning the leopard into the lamb, &c. causeth that none do hurt so, or destroy another in all Gods holy mountain, *Esay 11. 6.*) let us so carry our selves, as that, with blessed *Paul*, we may glory and say, *We have wronged no man, we have consumed no man, we have defrauded no man, &c. 2 Cor. 7. 2.*

Eos fœdera  
rescire.

*by profaning the covenant of our fathers* ] i. e. by degenerating from the promises, and practises of our pious progenitours. Of this see *verse 8.* A certain popish Prince said, It is not amisse to make covenants: but wo be to him that is necessitated to keep them. He had learned, (belike of *Machiavel*) *fidem tamdiu servandam esse quamdiu expediat*, that covenants are to be kept so long as a man shall see cause. That which was anciently said of the Thracians is now verified of the papists, that they keep no covenants, with heretikes especially. The Turks (taught by them) say, There is no faith to be kept with dogs, that is with Christians. Their leagues grounded upon the law of Nations, and solemnly confirmed by oath,



oath, have with them no longer force then standeth with their own pleasure and profit. And if Turks and Papists onely were truce-breakers, and *sedifragies*, it were the better to be born with. But what shall we say to those *Christianocategori* (as *Bellarmino* saith a certain sort of heretikes were called of old) those blots and botches of Christian religion, and holy tociety, that can say and unsay at pleasure, make vows to God in their distresse, and break them as fast when delivered? Just like those Jews in *Jeremy*, chap. 34. that set free their servants when the enemy lay before the walls: but reduced them into bondage, when the siege was raised, though they had *cut the calf in twain, and passed between the parts thereof*; a most solemne way of sealing up covenants. So dealt their fathers before them, *Psal.* 78. 34, 35, 36, 37. And so dealt here their Nephews after them. They profaned the covenant of obedience to Gods commandements, that their fathers, for themselves and their successours, entred into. But should men thus play with covenants as children do with nuts? should they slip them at pleasure, as Monkeys do their collars? should they snap them in sunder, as *Sampson* did his cords? Had *Shimei* peace that brake his oath to *Solomon*? or *Zedekiah* that kept not touch with *Nebuchad- nezzar*? &c.

De. eccles.  
triumph. l. 2. c.  
11.

*Verse. 11.* *Judah hath dealt treacherously* [Judah the confessor] as his name imports *Judah* that once ruled with God, and was faithful with the Saints: *Judith* in whom God was known, his name was great in Israel *Psal.* 76. 2. *Prosper* conceit was, that *Judei* were so called because thy received *ius Dei*, the law from Gods mouth: whence *Iosephus* calls the Common-wealth of Israel *Θεοκρατία* a God-government. For, to them pertained (among sundry other precious priviledges recited *Rom.* 9. 4, 5.) the Covenants, that is, 1. The moral law in two tables. 2. The giving of the law, that is, the Judicial law. 3. The service, that is, the seremonial law, which was their Gospel: whence *Judea* is called the glorious land *Dan.* 11. 41. (or the land of delights, or *ornaments* as the Hebrew hath it) a pleasant land, or a land of desire *Ier.* 3. 19. because as it is *Ezek.* 20. 6, 15. it was the glory of all lands. *Jerusalem* the metropolis, was not onely the most famous of all the cities of the East, as *Pliny* confesseth it, but also of the whole world *si insignia Dei spectemus beneficia*, as one saith, if we consider Gods marvellous kindnesse shewed to it in a strong city, as *David* hath it. But, as *ingentia beneficia, flagitia, supplicia*, the greater the priviledges of any place or people are, the more hainous are their offences, and the more hideous their punishments; so fell it out with this nation so advanced, so obliged, so shamelesly, so lawlesly wicked. They were but newly returned from captivity, scarce yet warm in their nests, when they fell afresh to their old trade of treachery, doing wickedly with both hands earnestly. Abomination was committed in Israel and in *Jerusalem*, even such as Gods soul abhorred, and was ready to be loosened or disowned from them *Ier.* 6. 8. because in the land of uprightness they dealt unjustly, and would not behold the majesty of the Lord *Iay* 26. 10. *Judah* had profaned the holinesse of the Lord which he loved, that is, the very place that he had espied out for himself, and that was dedicated to his name and service, the holy and separate land, the Isle, as it is called *Isai.* 20. 6. (though part of the continent) because compassed about with Gods favour as with a shield. *Psal.* 5. 12. In such a consecrated countrey to act their villany, was no small aggravation of their wickednesse: this made it swell like a toad in the eyes of the Almighty, it was an abomination. Filthynesse in a stewes, in a strumpet, is nothing so odious, as in a pretended Virgin. A nettle on the walte is better born with then in a garden. To see the Devil in hell is no wonder: but what makes he in Paradise? England was anciently called the kingdom of God it may much better be so called now, that Gospel of the kingdom is preached amongst us. It was also called *Albion quasi Olbion* (Happy or fortunate, the fortunate Island say some) or *ab albis rupibus* from the whitenesse of the rocks. True it is, we were black all over with superstition, first *Pagan*, and then *Papagan*; But Christ hath made us white again as snow in *Salmon*. And do we again fully and soil our selves with finnes filthynesse, with that unclean kitchin-stuffe? do we profane the holinesse of the Lord, which he loved, to drive him away from us by degrees, as those Jews did, *Ezek.* 8. 9, 10, 11. sinne is the leaven that defiles our passeover; and urgeth God to passe away and depart from us. Sin is the snuff that dimmes our candle-stick, and threatens the re-

Hof. 11. 12.

Psal. 31. 21.

Anglia regnum  
Dei. Pol. Vng.

moveaal

L. 1. 1. 5. c. 1.

movall of it. Let those that live in Gods good land, but not in Gods good Laws (as *Aristotle* complained of his Athenians to like purpose, and as *Seneca* laid to the Romans, that they were become more filthy since they had bathes to wash in) look forward to the following verse, and tremble at that utter destruction there threatened to such, *Disperdet Dominus &c.* And thereunto Saint *Paul* seemeth to allude 1 *Cor.* 3. 17. If any man defile the Temple of God, him will God destroy.

and hath married the daughter of a strange God! This is that particular sin where by they had dealt treacherously against their brethren, profaned the Covenant, polluted the Church, and committed abomination in Israel: they had married with women of a strange worship, and joyned in affinity with the people of those abominations, as holy *Ezra* phraeth it *Chap.* 9. 14. and withall setteth it forth for such a sin in those newly-returned captives, as he thinks heaven and earth might well be ashamed of. A sin it is, flatly forbidden in both Testaments, *Deut.* 7. 3. 2 *Cor.* 6. 14. and reasons added: as 1. Danger of defection at least, from former forwardnesse: but most commonly of infection, as in *Solomon* 1 *King.* 11. *Nehem.* 13. 26. what's the reason the Pope will not dispense in Spain and Italy, if a papist marry a Protestant; yet here he will, but in hope to draw more to them. See 1 *King.* 12. 25. and 2 *King.* 8. 27. 2 Great inconveniency: as 1. Of grief to the godly parents *Gen.* 26. 35. and 27. 36. 2. Ill education of children, who commonly take after the mother (as did most of those Idolatrous kings of Judah) and follow the worse side, though it be the weaker, as the conclusion in a Syllogisme follows the weaker proposition. The birth, we say, followeth the belly: and most men, we see, do *matrissare* take after the mother, in matters of religion. Hereunto might be added, that Gods service must by these unequal matches necessarily be hindered, if not altogether omitted, (to gratifie a froward *Zipporah*, or a mocking *Michol*) and the better party forced to see and hear that, that cannot but grieve the Spirit of God. Besides danger of disloyalty, and a cursed posterity, as *Edomites* of the daughters of *Heth*. Here then I could joyn with that Reverend Contemplator in that holy wish of his, that *Manoah* could speak so loud that all our Israelites might hear him; *Is there never a woman among the daughters of thy brethren, or among all Gods people, that thou goest to take a wife of the uncircumcised Philistines?* If Religion be any other then a cypher, how dare we not regard it in our most important choyses? how dare we yoke our selves with any untamed heifer that beareth not Christs yoke? what mad work made that noble pair of naughty-packs, *Iezabel* and *Athaliah* in the kingdoms of Israel and Judah, the later beginning her reigne in the same year that the former perished, as *Bucholter* observeth? And who knoweth not what a deal of mischief was done to the poor people of God in France, by *Katherine de Medices*, Q. Mother, with the advice and assistance of the Cardinall of Lorrain? Concerning which two it was said,

D. Hall.

*Non audent stygius Pluto tentare quod audent  
Esfrantis Monachus pianaque fraudis annis.*

*Verse 12. The Lord will cut off the man that doth this* ] Though the Magistrate be careless and corrupt: though he either cannot punish this evil, it being grown so universall, or will not (and so impunity in the Magistrate maketh impenitency in the offendours) God will take the sword in hand, and cut off every mothers child that doth this, (*nisi currat pœnitentia*) as a chirurgion cutteth off a rotten member, so will God destroy such for ever: he will take them away, and pluck them out of their dwelling places, and root them out of the land of the living, *Psal.* 52. 5. Neither shall this be done to himself onely, but to his wretched posterity (such a legacy like *Joabs* leprosie, leaves every gracelesse man to his children) for so the Chaldees here rendreth and interpreteth that proverbiall expression in the text, *both the master and the scholler, filium & filium filii*, his sonne, and his sons sonne, though he teach never so well by wholesome instruction, and politick advisement, to prevent the mischief: Agreeably hereunto for sence *Piscator* rendreth this text thus, The Lord will cut off his children that doth thus, the children that he begets of the daughter of a strange god. An heavy curse surely, and frequently inflicted, as upon

*Metaphora est  
à Medicis  
dicta. Polan.*

*Sic & R.  
Salom.*

Abab:

*Abab*: though he to avoid it, so followed the work of generation, that he left seventy sonnes behind him; which yet would not do.

and him that offereth an offering &c. | that is, Although he be a Priest, Or Although he seek to make peace with me by an offering: as hoping thereby to stop my mouth or stay my hand to expiate his sin, or to purchase a dispensation as those *Mic. 6. 6, 7.* and *Esay 58. 2, 3.* Thus *Saul* sacrificeth, *Abab* trembleth and humbleth, *Ieroboams* wife goeth to the Prophet, *Isab* taketh hold of the horns of the Altar: the king of Persia having lost some of his children by untimely death (as *Ctesias* reporteth) sends earnestly to the Jews for prayers for him and his, *Ezra 6. 10.* So did *Maximinus* in like case to the Christians. *Tully* tells us that they which prayed whole dayes together and offered sacrifice, *ut sui liberi* D. nat. Pier. *superstitius sibi essent*, that their children might out-live them, these were first called *superstitious* persons: afterwards the word was taken in a larger sense. But devotion without holy conversation avails nothing to avert Gods judgements *Isa. 1. 12. 15.* and *Eccl. 3.* He that killeth an Ox unlesse withall he kill his corruptions is as if he slew a man: he that sacrificeth a lamb, unlesse by faith he lay hold upon the Lamb of God, is as if he cut off a dogs neck: he that offereth an oblation &c. This men are hardly drawn to, viz. to part with their sins, to cast the traytours head over the wall, to hang up the heads of the people before the Sun. Sin harboured in the soule, is like *Achan* in the army, or *Jonas* in the ship; much paines the mariners were at, and much losse too, to have saved *Jonas* from the sea, they ventured their own casting away ere they would cast him over-board: but there could be no calme, till they had done it effectually. So it is here. Full faine men would keep their sins, and yet save their soules: but that's impossible. God will not be bribed *Psal. 50.* nor brought to suffer sin unrepented to escape unpunished. Poor soules when stung by the Friers sermons, they set them penances, pilgrimages, all sorts of good works, which filled them a while: and for them they thought they should have pardon. 'O many run now amongst us to holy duties, but with the same opinion they did them, as bribes for a pardon. These dig for pearles in their own dunghills, make the meanes their mediators, think to save themselves by riding on horses &c.

Verse 13. And this have ye done againe? Or, in the second place. *q. d.* Not content to have married strange wives, yea have brought them in to your lawfull wives, to their intolerable vexation; so adding this sin to the former, as a greater to the lesse. This is still the guise of gracelesse men, to add drunkennesse to thirst, rebellion to sin, to amasse and heape up one evill upon another, till wrath come upon them to the utmost. For three transgressions and for four I will not turn away their punishment *Am. 1.* that is, so long as the wicked commit one or two iniquities, I forbear them: but when it comes once to threes and fours, (how much more to so many scores, hundreds, thousands, as one cipher added to a figure makes it to many tens, two to many hundreds, three to many thousands &c.) God will bear with them no longer. Of those old Israelites it is demanded, not without great indignation on Gods part. How oft did they provoke him in the wilderness, and grieve him in the desert? Yea they turned back and tempted God &c. *Psal. 78. 40, 41.* Good men, if they fall once into foule practises, they fall not often. Of Judah it is expressly recorded that he knew *Tamar* no more. Lot indeed committed incest two nights together: but the orifice of his lust was not yet stopped by repentance. Think the same of *Solomon*, *Samson*, *Jonah*, &c. their acts were as it were continued acts: and, in the interim, little or no remorse or regret. Let us that have received mercy, be admonished to sin no more, lest a worse thing come unto us. There is a woe to such as draw iniquity with cords of vanity, and sin as it were with a cartrope *Isa. 5. 20.* Babels sins in the Revelation reached up to heaven, or they were shewacked together thick and threefold one upon another *Rev. 18. 5.* there was a concatenation, or a continued series of them: therefore she fell surely and suddenly. When wickednesse is once ripe in the field, God will not let it shed to grow again: but cuts it up by a just and seasonable vengeance.

covering the Altar of the Lord with teares | That is, You caused your poor wives, when they should have been chearfull in Gods service, as *1 Sam. 1.* and



in many other places it was required of the Israelites to rejoyce whensoever they appeared before the Lord, Earthly Princes love not the company of mourners *Esph. 4. 4. to cover the Lords Altar with tears, with weeping, and with crying out*, to throw themselves, blubbered and swoln with tears, upon the Altar, which was a profanation of it: so that God regarded not the offering any more. 'Twere happy if we could be so affected with our unkindnesse to Christ, our husband, that wee could cover his Table, when we come to it, with our tears. How should the Lord regard our service so much the more? how should it be unto him as Musick upon the waters, farre more harmonious! What a gracious respect had He to the weeping women that followed him to the crosse; and what an honour was that to one of them, (*Mary Magdalen* I mean) that she had the first sight of the revived Phoenix, whom she held fast by those feet that she had once washed with her tears, and that had now lately trod upon the lion, and adder, &c? It was appointed by *Deut. 21. 13.* *Moses* law that the bond-woman should bewail her father and mother a full moneth before she might become an Israelites wife. We, that are strangers to the Commonwealth of Israel, as we cannot be presented a chaste virgin to Christ, but as weeping over him that bled over us, so we never please him better, then when we weep over our tears, sigh over our sobbes, mourn over our griefs, as not proportionable to our miscarriages. But to return to the Text: The Jews as they are noted for a nation overmuch effeminate, and given to women, (as they say) so when they have satisfied their lust, and served their own turns, they are as willing to be rid of them as *Amnon* was of *Tamar*. Hence those many cautions in the law to put bounds to their petulancy: and that politick permission of a divorce, for the relief of the poor despised woman, lest she should come to a mischief, by the hatred of the churl her husband, *Deut. 22. 13, 14* with *chap. 24. 3*. At this day they look upon women, as not having so divine a soul as men, but are of a lower creation, made onely for the propagation and pleasure of man. They use them as their drudges, lay upon them with their unmanly fists, are ready to cut out their tongues (as the *Welsh-men* dealt by their French wives, lest they should corrupt the language of their children) put them away upon every slight occasion, covering that violence with the garment of the law, as *verse 16*. Or if they kept them, they took other wives to them, to vex them, and to make them to fret, *1 Sam. 1. 6*. or (as the word there signifies) to thunder: not onely treading upon their breast, with the voyce of doves, (as *Nahums* expression is) but filling the air, yea covering the altar (as it is here) with their laments and lowings, *flellu & mugitu*, (so the Vulgar rendreth it) for their husbands harshnesse, and their concubines insolencies, and indignities. *Hierom* tells us, that these returned captives slighted their old wives brought with them from Babylon, (as being by that tedious journey become infirm and deformed) and matched with strangers, who were fresh, fair, rich, &c. this he gathers out of *Ezra 9. and 10.* whereas they should rather have nourished and cherished them as their own flesh, *Ephes. 5. 29.* they should have handled them gently, because of their weaknesse, as so many chrysell-glasses. They should have given them all lawfull content, as *Abraham* did *Sarah*, his faithfull fellow-traveller. They should have given all honour unto them, saith *Saint Peter*; and why? Mark his many reasons. 1. They are the weaker vessels, and are therefore to be handled with all tendernesse. Some translate it the weaker instrument: and (as *Luther* speaks of it) as a knife with a tender edge men will not cut stones, brasse, or iron with it: so here. 2. They are heirs together of the grace of life, that is, of the life of grace, and of glory too: for souls have no sexes, and as every one is in Christ, all are equall, so that the husband is bound, in this respect, to make his wives yoke as easie as may be, sith she draws even with him, though on the left side. 3. That your prayers be not hindered, as they will be, where there is not so much conjugium, as conjurgium. How can they pray together comfortably, that live so discontentedly? How can they bring their gift to that altar that is covered with the tears, and moans of their justly aggrieved and abused wives? Or, if they do, will God regard their offering any more, or receive it with good will at their hands? Will not the tears and groans of their distressed wives (who yet hold out their devotion, and will not be hindered by their just grief, from praying to God, and pouring out their souls before him) move God more then

*Psal. 91. 13.*

*Deut. 21. 13.*

*Ipsæ lachrymæ  
sunt lachryma-  
biles, &c.*

*Heyl. Geog.  
pag. 93.*

*Nah. 2. 7.  
Lamentis ge-  
mituque & fe-  
minico ululatu  
Tellæ fremunt-  
Virg. Æneid.*

*1 Pet. 3. 7.*

then their sacrifices can do? Especially if they bring them with a wicked mind, as Solomon hath it: and as *Lyra* maketh it to be the sence of this Text: Ye have covered the Altar of the Lord with tears, &c. but he regardeth not the offering any more, &c. that is, (saith *Lyra*, and he hath it from *Chrysostom*) you are resolved to retain your idolatrous wives, though God have declared against it: And that ye may expiate this wickednesse, and make amends by your good deeds for your bad; you run to the Temple, and there with many tears, and groans you beg pardon. But all in vain, because you have no purpose at all to break off your sins, but will needs persist in your unlawfull marriages. See more of this in the Note on chap. 2. 16. doct. 4. use 1.

*Verse 14. Yet ye say wherefore?]* A senselesse question: but there is nothing more stupid, and stubborn then an hypocrite: he will not yeeld, though never so clearly convinced, but will have still somewhat to say though to small purpose, as had *Saul* to *Samuel*, 1 *Sam.* 15. and these Questionists here to God, whom (as before oft, and again after) they put to his proofs. (See the Note on chap. 1. verse 2, 6.) and his answer is ready:

*Because the Lord hath been witnesse between thee and the wife of thy youth]* The Heathen could say,

*Maxima debetur pueris reverentia siquid*

*Turpe parat: —*

And again,

*Turpe quid acturus te, sine teste, time.*

We should not do wickedly if but a child be by. And, when thou art about to do ought amisse, fear thine own conscience, which is a thousand witnesses. But if God be by as a witness, should not men fear to offend him? Tremble thou earth, at the presence of the Lord, at the presence of the God of Jacob. He that dares sin, though he know God be an eye-witness, is more impudent in sinning then was *Abalom*, when he spread a tent upon the top of the house, and went in to his fathers concubines, in the sight of all Israel, and of the Sunne. These treacherous husbands could not but know that they had entred into a covenant of God, *Prov.* 2. 17. when they married: that the bond was made to God, and that upon the violation of it, he would be ready enough to take the forfeiture: for whoremongers and adulterers God will iudge, *Heb.* 13. 3. That God had been witness, or had protested (so *Montanus* renders it) and withall had, by interposing of his own authority, confirmed the contract and compact, saying, *verbis conceptis*, as *Hos.* 3. 3. Thou shalt not be for another man, so will I also be for thee, and not for another woman, till God shall separate us by death. Indeed if the husband or the wife be dead, the surviving party is at liberty to marry again (whatsoever the Canonists say against bigamy.) *Hierome* tells us of an old man in Rome that had buried twenty wives, which hee had married one after the death of another: and that he had taken to wife the one and twentieth, who also had buried nineteen husbands. And that, burying that wife too, he followed the corps to the Church (so his neighbours would needs have it) with a garland of bayes upon his head in manner of a triumph. But against Polygamy (which is, when a man or woman couples himself or her self in marriage to more then one) here are an heap of arguments in the text, which we shall take as they lie in order. Mean-while it is worthy our observation, that the first Authour of Polygamy was that Thrafonicall *Lamech*; noted for a profane and wicked person: as was likewise *Esau* another Polygamist. *Laban* though he had cheated *Jacob* into the having of his two daughters to wife, yet he could not but confesse it to be a sinne against the light of Nature. Hence at parting he takes a solemne oath of *Jacob*, *Gen.* 31. 50. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters: no man is with us: see God is witness betwixt me and thee. Some of the Fathers were herein faulty, as *Abraham*, *David*, &c. and some say it was their priviledge: but that's not likely. Rather it was their ignorance, or incogitancy, (they considered not that it was a breach of the first institution of marriage) or, as some conceive, it was their meer mistake of the Text, *Lev.* 18. 18. Thou shalt not take a wife to her sister, to vex her, to uncover her naked esse, besides the other, in her life time. Here they took the word (sister) for one so by blood, which was spoken of a sister by nation, as those clauses to vex her,

*Protestatus est.*

*Rom.* 7. 2.

*Hier. apud Lo-*  
*nice in Theat.*  
*hisor. p. 734.*

*Confer Ezek.*  
*1. 9.*

and *de* gher life, do evince. One thing was, the commonesse of the sinne, and the *g* custome of it. So long had it continued, and was grown so fashionable, that it seemed to be no sinne. But debt is debt, whether a man know of it, or not: And sin, as a debt, may sleep a long time, and not be called for of many years, as *Sauls* sin in killing the Gibeonites slept forty years; and *Joabs* killing of *Abner* slept all *David's* dayes, &c. Another thing that might cause desire of many wives, was want of love and chaste affection to the wife of their youth. *Isaac* is noted for a most loving husband to his *Rebecca*: and he never desired more wives then her. *Re* once in the wife of thy youth: Let her be as the loving Hind, and pleasant Roe, &c. This will keep thee from being ravished with a strange woman, or embracing the bosom of a stranger, Prov. 5. 18, 19, 20. The Hind and the Roe are most loving to their mates, and therefore most faithfull to them. So, among birds, are the turtle-dove, and the stork. The former, they say, as he keeps close to his mate, while she lives; so when she dies, he groans and moans continually, and never sits upon a green bough. The later are chaste, and severe, in punishing those of the kind that are not. It is credibly reported by some that have seen it, that whole flocks of } Storks meeting in a meadow, they have set in the midst of them two of their company that have been found disloyall, and running upon them with main force have killed them with their beaks. So that the company breaking up, and all the rest flying away, the two offending Storks onely have been found dead in the place.

Sphinx Philof.  
pag. 131.

against whom thou hast dealt treacherously ] viz. by superinducing another wife contrary to thy covenant. This is not a simple injury against thy lawfull wife; but such as is joyned with contumely, which the Greeks call *ŭcis*: and the children that come of such copulation they call *ŭcidz*, because they are subject to contumelies. The Hebrews call them *brambles*; *Alimelech* was such an one, *Iudg.* 9. 14. a right bramble indeed, who grew in the base hedge-row of a concubine; and scratcht and drew blood to purpose. Lo, this is the Prophets first argument against Polygamy: it is treachery against both God, who is deeply interested in the marriage-covenant, and against the true wife, who is hereby extremely defrauded, and defeated. Follows now the second:

yet she is thy companion ] thy compeer, and copartner, thy consort, and fellow-friend, such another as thy self (so the woman is called, *Gen.* 2. 18.) a second-self, a mate meet for thee, a piece so just cut out for thee, as answereth thee right-ly in every point, in every joyn. A wife is not a slave, (saith One) but a companion: a yoke-fellow, standing on even ground with thee, though drawing on the left side. From the left side (say some) she was taken where the heart is, to teach, that hearty love should be betwixt married couples. Made she was of a rib, a bone of the side; not of the head, (the wife must not *usurp ant: ority over her husband*) nor yet of the foot, she may not be trampled upon, or disregarded as an underling. A bone, not of any anterior part; she is not *præluæ*, preferred before the man: neither yet of any hinder-part, she is not *postposita*, set behind the man: but a bone of the side, of the middle, of the indifferent part, to shew that she is thy companion and the wife of thy covenant. A bone she is from under the arm: to put man in mind of protection, and defence to the woman. A bone, not far from his heart; to put him in mind of dilection and love to the woman. Neither can the rib challenge any more of her, then the earth can do of him. And as he was ignorant when himself was made, so he knew as little when his second-self was made out of him: both that the comfort might be greater then was expected; as also that he might not upbraid his wife with any great dependance or obligation; he neither willing the work, nor suffering any pain to have it done. Shine she must with the beams of her husband: Share she must with him, in his masterly government of the family, as *Sarah* did with *Abraham* by Gods allowance, *Gen.* 16. and as the Roman Ladies were wont to say to their husbands, *Ubi tu Caisus, ibi ego Caisa*, where you are Lord, I am Lady. That over-lordly carriage of husbands towards their wives, and that usage of them as drudges, is condemned by the Heathen Philosophers, in the very Barbarians themselves, as a great ataxy, and disorder in the family.

and the wife of thy covenant ] And is it nothing to be a covenant-breaker with a wife; especially where God also is engaged, as above said? *Factus tuus tu non servas.*  
m515,



*nis, ab eadem radice*, perform your trust, make good the troth you have plighted. Otherwise, if the fruits of the flesh grow out of the trees of your hearts, surely, surely, saith Master Bradford Martyr, *the devil is at inne with you: you are his birds, whom when he hath well fed, he will broach you, and eat you, chaw you, and champ you world without end, in eternall wo and misery.* Ser. of Rep. p. 70.

*Verse 15. And did not he make one* ] Another forcible argument against Polygamy, and adultery. See our Saviours explanation of it, *Mat. 19. 4, 5, 6.* with the Notes there. The onely wife God made but one woman for one man at the first creation: and ordained that those *two should be one flesh*, two in one flesh, not three, or four, or as many wives as a man is able to maintain, as among the Turks, who (as a just hand of God upon them) are grievously vexed with jealousy, not suffering their women to go to Church: nor so much as look out at their own windows: Or if they go abroad upon any occasion, they must go muffled, all but the eyes. *Sardus* tells us, that the old Britains would ten or twelve of them take one woman to wife. Belike women were rare commodities with them. As likewise men were in Judæa, when *seven women took hold of one man*, saying, *We will eat our own bread, and wear our own apparel: onely let us be called by thy name, to take away our reproach, Esay 4. 1.* That is, we will maintain our selves and thee: onely be thou an husband to us, and let us have children by thee.

B uni. 106.

*yet had he the residue of the spirit* ] Or, *breath*: so that he could as easily have made more, and breathed into their faces the breath of life. And although it is not said of the woman, that God breathed into her the breath of life, as of *Adam*, (whence *Tertullian* concludes, that she had both body and soul too from *Adam*) yet *Austin* rightly gathereth, that their souls were both alike imbreathed by God: Otherwise, the scripture would not have been silent in it, no more then it is in the new manner of the creation of her body. Thence also it is that *Adam* saith not, This is soul of my soul, but bone of my bone, and flesh of my flesh, *Gen. 2. 23.* Souls are not propagated by the Parents, but created of God, and joined to the body, by an *occult* operation, *Augustine* following *Origen*, held the contrary for a long time. At length he began to doubt, and after a while changed his opinion: *Hierom* stoutly defending the contrary against him: *Aristotle* also understood the truth hereof, and concluded, that the soul was divine, and came from above: and, though of nothing, yet is it made a matter more excellent then the matter of the heavens, in nature not inferiour to the Angels. An abridgement it is of the invisible world, as the body is of the visible. And why may we not say, that the soul as it came from God, being *divine particula aurea*, so it is like him? One, immateriall, immortall, understanding spirit, distinguisht into three powers, which all make up one Spirit. In this respect it is said, *Gen. 9. 6.* that in the image of God made he man. There is a double image of God in the soul. One in the substance of it: this is never lost, and of this that text is to be understood. The other is the supernaturall grace, which is an image of the knowledge, holinesse, and righteounesse of God, and this is utterly lost, and must be recovered. This the ancient Heathens hammered at, when they fained that the soul once had wings: but, those being broken, it fell headlong into the body; where when it hath recovered it's wings, it flies up to heaven again. That was very good counsell given by a godly man to his friend, not to busie his brains so much in enquiring how the soul entred into the body, as how it may depart comfortably out of the body. And seeing the soul is more excellent then the body, (saith another grave Divine) like as *Jacob* laid his right hand upon the younger, but his left upon the elder, so our best care, and the strength of our thoughts should be for the soul, younger as much as it is, then the body: they should be but left-hand thoughts for the body.

10. Lib. sup. Genes.

Ἀέματα δὲ  
τῆς ψυχῆς μόνον  
δύνασθαι ἐ-  
κείσθαι καὶ  
δύνασθαι τὴν  
ψυχὴν ἐν  
τοῦ σώματος  
Lib. 2. c. 9.  
de gen. anim.

*and wherefore one? that he might seek a godly seed* ] Heb. a seed of God: not a bastardy brood, a spurious issue, a *Mamzer*, as the Hebrews call such, that is, *labes aliena*, a strange blot, a seed of the adulterer and the whore, *Esay 57. 3.* but such as God appointeth, and approveth, such as may be *holy*, with a federall holinesse at least, if not sanctified from the womb, as some have been, and are: lastly, such as in and by whom the Church and religion may be propagated, and not idolatry spread and increased.

I Cor. 7. 14.

*therefore take heed to your spirit* ] that is, to your wife, which is the residue of

your spirit; keep and cherish her: so *Remigius* and *Lyra* interpret it. But they do better that expound it by that of *Solomon*, *Keep thy heart with all diligence*, *Prov. 4. 23.* and by that of the Apostle, *Mortifie therefore your members which are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence, &c. Col. 3. 5.* These are those that defile the man, *Mat. 15. 19, 20.* These make his heart a filthy dunghill of all abominable lusts, and his life a long chain of sinfull actions, a very continued web of wickednesse, therefore take heed to your spirits, that is, to your affections, keep those pure and chaste: abstain from fleshly lusts that fight against the soul. Take heed where you set gunpowder, sith fire is in your heart. *Austin* thanks God that the heart and temptation did not meet together. Look well to the affections: for by those maids Satan woos the mistresse. Look to the *cinque-ports*, the five senses: shut those windows that death enter not in thereby. Take heed to thy fancy: we allow an horse to prounce and skip in a pasture; which if he doth when backt by the rider, we count him an unruly and unbroken jade. So, howsoever in other creatures we deny them not liberty of fancy, yet wee may not allow it in our selves, to frisk and rove at pleasure, but by reason bridle them, and set them their bounds that they shall not passe. The Lord quieteth the sea, and turns the storme into a calme, *Psal. 107. 29.* If then the voluptuous humours in our body (which is but as a cup made of the husk of an acorne in respect of the Sea) will not be pacified when the Lord saith unto them, *Be still*, every drop of water in the sea will witness of our rebellion and disobedience.

and let none deal treacherously against the wife of his youth ] He had convinced them of this sinne before, *verse 14.* Now he admonisheth them to abrenounce and abandon it. Lo this is the true method and manner of proceeding, in administering admonitions. The judgement must be convinced, ere the affections can be wrought to any thing: like as in the law, the lamps were first lighted, before the incense was burned: First, know thine iniquity, and then turn from it, *Jer. 3. 13, 14.* Exhortation is the end of doctrine, science of conscience, reformation of information, conversion of conviction: and wo be to those that being convinced, or reproved for their faults, get the bit between the teeth, as it were, and run away with their rider. When I would have healed *Ephraim*, then his iniquity brake out (as if it were to crosse me) like the leprosie in his forehead, *Hos. 7. 1.* what can such sturdy rebels expect better, then that God should resolve, as *Ezek. 24. 13.* as if he should say, Thou shalt have thy will, but then I will have mine too: I shall take another course with thee, sith thou refuseth to be reformed, hatest to be healed: thou shalt pine away in thine iniquities, *Levit. 26. 39.* O fearfull!

*Verse 16.* For the Lord the God of Israel saith, that he hateth putting away ] Heb. Put away, q. d. God hates that Put her away, Put her away, that is so much in your mouthes. For, because you are justly reproved for Polygamy, for keeping two wives, you think to mend that fault by putting away your old ones, and plead you may do it by a law, licensing divorces. But the Lord would ye should know, that he hates such your practises: and the rather because you maliciously abuse his law, as a cloke of your wickednesse. Divorce is a thing that Gods soul hateth, unlesse it bee in case of adultery, (which breaks the marriage knot) and malicious perpetuall desertion. This last was the case of that noble Italian convert, *Galeacius Caracciolus* Marquesse of *Vico* (as is to be seen in his life, written by my much honoured brother, Mr. *Samuel Clark*, in the second part of his *Marrow of Ecclesiasticall history*, pag. 101.) who by the consent of Mr. *Calvin*, *Peter Martyr*, and other learned Divines (who met and seriously debated the case) sued out a divorce against his former wife, who had first maliciously deserted him, and had it legally by the Magistrate at *Geneva* granted unto him: after which he married another, Anno 1560. The Civill Law of the Empire permitted divorce for diverse other causes. And these Jews, for every light cause (if but a blemish in the body, or crookednesse of manners) pretending to hate their wives, would write them a Bill of divorce, and turn them off. Our Saviour deals against this, *Matth. 5. and 18.* See the Notes there. This sinne was also rise among both the Athenians (who were wont to put away their wives upon discontent, or hope of greater portions, &c.) and the Romans, whose *Abseptionale*, or Writ of divorce was this onely, *Res tuas tibi habeto*; Take what is thine, and be gone. It is ordinary also among the Mahometans: But the

1 Cor. 7. 15.

Archaeol  
Antic. 140.

the Lord God of Israel faith here, that he hateth it: and it appeareth so by his practise to his Spouse the Church. See *Jer.* 3. 1. *Joh.* 13. 1. and then say, that Gods mercy is matchlesse; and that he takes not advantages against his revolting people, but follows them with his favour: no otherwise then as when a man goes from the Sun, yet the Sun-beams follow him, shine upon him, warm him, &c. *Zanchy* (and some others) reads the text thus, *If thou hatest her, put her away*, in that discourse of divorces, which he wrote upon occasion of *Andreas Pizzardus* his divorce, as indeed agreeing best with the matter he undertook to defend. But in another book of his he utterly disliketh the doings of *Luther*, and some other Dutch Divines, who advised *Philip*, Lantgrave of Hesse to marry, *alteram, hoc est, adulteram*, his former lawfull wife being yet alive. Archbishop *Grindall*, by cunning practises of his adversaries, *Leicester* and others, lost Queen *Elizabeths* favour, as if he favoured Prophecies, &c. but in truth, because he had condemned an unlawfull marriage of *Julio* an Italian Physician with another mans wife, whilest *Leicester* in vain opposed against his proceedings therein.

*Zanch. Misc.  
Epist. dedit.*

*Camb. Elizab.  
Archbishop  
Abbots also  
died in dis-  
grace for op-  
posing Sam-  
mesets at hor-  
red march  
with the  
Countesse of  
Essex.  
Figuier.*

*for one covereth violence with his garment*] This Text had been easie, had not Commentatours (the Hebrew Doctours especially) made it knotty. *Rabbi David* in opening of it, *obscurior videtur, quam ipsa verba que explicare conatur*, seems to be more obscure then the words themselves which he undertaketh to open; faith *Figuier*, who also reciteth the expositions of severall Rabbines. Concerning which, I may say as One did once, when being asked by another, whether he should read such a Comment upon *Aristotle*? answered, Yes; when *Aristotle* is understood, then read the Comment. The plain sense is this: These wicked Jews pretended the Law of God, as a cloke and cover of their sinne, that it might be no sinne to them. And though the Lord had protested to hate their divorces, yet they pleaded I know not what liberty permitted them by *Moses*: but this was but a politike coverture of iniquity, *Mat.* 18. 8, 9. The like hereunto was the sin of *Saul*, *1 Sam.* 15. of *Jezabel*, *1 King.* 21. 13. of those Jews, *Joh.* 19. 7. of those Libertines, *2 Pet.* 2. 8, 9. of all Heretikes, that plead Scripture for their heresies: and some others impudently impious, who lest they should seem to be mad without reason abuse Gods holy word to the defence of their unreasonable and irreligious practises. These mens judgement now of a long time lingereth not, and their damnation sleepeeth not, *2 Pet.* 2, 3.

*therefore take heed to your spirit*] A repetition of the dhortation: of which see *verse* 16. Good things must be often inculcated, *Phil.* 3. 1. one exhortation must peg in another, till they stick in our souls, as forked arrows in the flesh. Men do not use to lay ointments onely upon their lame limbes, but rub them, and chafe them in; so here. *Austin* perswades the Preacher, so long to insist upon a necessary point, till by the gesture and countenance of the hearers he perceiveth, that they understand and relish it. *Chrysostome* being asked by his people, when he would give over preaching against swearing? answered, Never till you leave your swearing.

*Verse* 17. *Ye have wearied the Lord with your words*] *Laborare fecistis Dominum*, so the Vulgar renders it. Ye have put the Lord to pain, as it were; ye have even tired out his patience, whilest yee have made him to serve with your sinnes, and have wearied him with your iniquities, *Esay* 43. 24. *I have long time holden my peace, I have been still and refrained my self, saith the Lord: Now will I cry like a travailling woman, that hath long time bitten in her pain, I will destroy and devour at once.* God can bear and forbear as well as any other: *Who is a God like unto thee for this*, saith *Micah*, chap. 7. 17? Were the patientest man upon earth in Gods room, but for a very short space, to see and hear the provocations, and indignities daily done unto him by the sinfull sonnes of men, he would soon be weary of it, he would quickly make a short work upon the earth, *Rom.* 9. 28. It would trouble his patience to spread out his hands all a day long to a rebellious people, *Esay* 65. 2. to give forty dayes respite to Nineveh that bloody city, full of lies and robbery, *Nahum* 3. 1. to be grieved forty yeers long with a perverse people, and to suffer their evil manners in the wilderness, *Acts* 13. 18. to bear four hundred yeers with those wretched Amorites, who had filled the land from one end to the other, with their abominable uncleanneses, *Ezra* 9. 11. In the fourth of *Ezekiel* God is brought in as lying upon his

*Esay 42. 14*

*Ezek. 4. 5, 6*



1 Cor. 10. 22

Deut. 16. 20  
Ezek. 1.

his left side for three hundred and ninety years : a long while to lie on one side, without turning on the other) and all to set forth his long-sufferance. Our text tells us, that hee is patient even *ad defatigationem usque*, toward the wicked : he bears till he can bear no longer. See the like *Rom.* 9. 22. and the reason, *Rom.* 2. 4. and the ill use that is made of it, *Eccles.* 8. 11, 12, 13. till they tire out him that is indefatigable, *Jer.* 15. 6. and make him weary of repenting. But is this a safe course they take? Do they provoke the Lord to wrath? Are they stronger then he? Hear ye now, O house of David: Is it a small thing for you to weary men, but ye will weary my God also? *Esay* 7. 13. Will he not put an end to his abused patience, that justice, justice, (as Moses hath it) actual and active justice may take place? God in *Ezekiel* is said to sit upon a throne, to shew his slownesse: but this throne hath wings, to shew his swiftnesse to come, if need require. His patience passeth along as a pleasant river. But if men stop the course of it by their blasphemies, and contumelies as here, and presse him with their provocations, as a cart that is loaden with sheaves, *Am.* 2. 13. God will surely have his full blow at them, *Neh.* 1. 2, 6. *Rom.* 2. 4. *Heb.* 12. 29.

with your words] that is, with your continuall contentions and quibblings : or with those ensuing words, blasphemous enough, and Atheisticall : together with your bold justification of them : yet ye say, wherein, &c.

when ye say, every one that doth evil, &c.] As if they should say, God punisheth not but prospereth the wicked : therefore he loveth and favoureth them above better men. *Job*, *Jeremy*, and *David* were once, for a fit, in the same errour, but soon recanted it, when once the waters of the Sanctuary had cured their eye-sight, *Psal.* 73. 17. for such are land-blind, and cannot see far off, *2 Pet.* 1. 9.

Cern. à Lapid.

or where is the God of judgement? ] q. d. No where : either there is no God : or at least, not a God of that exact, precise, impartiall judgement. (such an Emphasis there is in the Heb.) *Diagoras* turned Atheist, because his adversary that had robbed him was not presently thunder-struck. The like is recorded of *Porphyry*, *Lucian*, *Averroes*, and others. See the Notes, on *chap.* 3. 14, 15.

## CHAP. III.

Verse 1. **B**Ehold, I will send my messenger] It is well observed by the learned, that this whole Prophecy of *Malachy*, though distinguished (as now) into severall Chapters, yet is but one entire Sermon, at once delivered. Those Atheists that asked in the precedent verse, ( and they did it with an *accent* too, that they might not be slighted ) where is the God of judgement? are here fully answered : and that they might the better attend, they have it with a note of pregnancy, Behold, I will send, &c. q. d. differtur quidem iudicium sed non aufertur. Tandem veniet, profecto veniet. Judgement comes not so soon as you call for it : but come it will, be sure it will. For behold, I send ( in the present tense ) my messenger, the Baptist, and ( at his heels, as it were ) Messiah the Prince, who shall reforme and rectifie all disorders. For judgement, saith He, come I into the world, that they which see not might see, and that they which see, might be made blind, *Joh.* 9. 39. And then, you that call for judgement shall have enough of it : when ye see my Messenger, harbinger, or herald, know that I am hard at hand. Behold, this is set here as the sound of a trumpet before some Proclamation, to arouse mens attention.

I will send] *Heb.* I do send, or, am sending : though the thing was not done till four or five hundred years after : but in Gods purpose and promise it was a done thing already. All things are present with him, for he is a pure act ; his whole essence is wholly an eye, or a mind : he is all things eminently, exemplarily, and contains all things in himself. Hence he knows temporall things after an eternall manner, mutable things immutably, contingent things infallibly, future things presently. Hence he calleth things that yet are not, as if they were, *Rom.* 4. 17. and this, as in the works of Creation, Renovation, Resurrection, so in the accomplishment of his promises, which we must not antedate, as we are apt to do ; but learn

to live by faith, *Hab. 2. 2.* Possibly the Kalendar of heaven hath a post-date to ours. Strive to be strong in faith, and glorifie God.

*my messenger* } Not Christ, as *Eusebius* doated: nor Messias the sonne of *Joseph*, that is, of the tribe of *Joseph*, as Rabbi *Abraham* would have it. (For the Jews foolishly expect two Messias's, one the sonne of *David*, and the other the sonne of *Joseph*) Nor an Angel of heaven, as Rabbi *David* interprets it, according to *Exod. 23. 20.* But *John Baptist*, as our Saviour expounds himself, *Mat. 11. 10.* who is here called Christs Messenger, or Angel, by reason of his office: one, by whom he would manifest his mind to his people. *He was a burning and a shining light*, or lamp, and shone for a season, till the Sun of righteoufnesse came in place: as lights and candles are of good use till the Sun riseth. See *1 Sam. 3. 3.*

*Lib. 5. de demon. Evang. cap. 28.*

*Joh. 5. 35*

and he shall prepare the way } *Expurgabit, Everret, emundabit.* He shall clear the way, sweep it, accoutre, or dresse it. He shall remove all rubs, and *remov. s* out of the way, he shall pare and pave a path for Christ into the soul, open those everlasting doors that the king of glory may come in, he shall make ready a people for the Lord, *Luke 1. 17.* Mans heart is full of mountains and vallies, *Luke 3. 5.* These must be levelled, ere Christ can be admitted: and that's not done but by repentance unto life. As *John Baptist* was Christs fore-runner into the world; so must repentance be his fore-runner into the heart: for he that repenteth not, the kingdom of heaven is far from him: so he that cannot see it (as the Hebrew word here used imports he must do) for his lusts that hang in his light.

*ויהי וiam apertam & oculis intuitum conspicuam faciet.*

and the Lord whom ye seek } *Dominator*, that Lord Paramount of whom *David* speaketh, *Psal. 110. 1.* and for whose sake *Daniel* desireth to be heard, *chap. 9. 17.* *Messiah* the Prince, *verse 25.* the Prince and Saviour, *Act. 5. 31.* Lord and Christ, *Acts 2. 36.* the God of judgement, whom they called for, *Mat. 2. 17.* and whom they are said to seek for. As God he is not very far from any one of us, faith *Paul* *Acts 17. 27.* not so far as the bark is from the tree; for in him we all live, and move, and subsist. And as God-Man he shall suddenly come to his Temple } suddenly, that is, in the fulnesse of time, (which is but a short time in respect of the long expectation of the Patriarches) and speedily after *John Baptists* birth; suddenly also, because unexpectedly to the most, who stood amazed at his preaching, and said, *Whence hath this man this wisdom, and these mighty works? Is not this the carpenter, &c?* To his Temple he came, when presented there to be circumcised, *Luke 2.* when he put forth a beam of his Divinity there, in his disputation with the Doctours, *verse 46.* But especially when he purged the Temple: 1. By his Doctrine, *Matt. 5. and 15.* and 2. By his Discipline, *Joh. 2. 14, 15, 16.* and 12. 12. at which time, Tell ye the daughter of Zion, faith God, *Behold, thy king cometh unto thee, meek and sitting upon an asse, &c.* Not upon a stately palfrey, as an earthly Potentate. And that was the very cause, that these in the text that are said to see him, when they had him amongst them, could by no means think well of him in respect of his mean and despicable condition. They had a certain notion of the Messiah: and were in expectation of him, and of temporall deliverance and felicity by him. Of which, when disappointed, they were as blank, as when they saw the hoped issue of their late Jewish Virgin turned to a daughter: or as when they saw Mahomet eat of a camell; whom till then, when they saw him arising in such powetr, they were ready to cry up for their long looked for Messiah.

*Mat. 21. 5.*

*D. Hall's Peacemaker.*

even the messenger of the Covenant } *viz.* of the covenant of grace: for in Christ God reconciled the world to himself. And of this covenant Christ is the Angel, or Messenger, because 1. He revealeth it, and we must take heed how we slight it, *Heb. 2. 3.* sniff it, *Heb. 12. 25.* 2. He mediateth it, *1 Tim. 2. 5.* and in, and by him it hath accomplishment, *2 Cor. 1. 20.* Hence *Esfy 9. 6.* he is called the Prince of peace, and (according to the Septuagint there) the Angel of the great Counsel. Let all that would receive mercy from God, get into Christ, and so into Covenant. For as the Mercy-seat was no larger then the Ark, so neither is the grace of God, then the covenant of grace: And as the Ark and Mercy-seat were never separated, so neither are such from God, as are found in Christ.

*Messias noster Cuius aye ysa.*

whom ye delight in } They delighted in his day (the better sort of them) though afar off, *Joh. 8. 56.* they saluted him, and were resaluted by him, *Heb. 11. 13.* They promised themselves through Christ *malorum ademptionem, bonorum adeptionem,*

onem, freedom from all evil, and fruition of all good. Hence he is called, *the desire of all Nations*, Hag. 2. 8. The Church in the *Canticles*, faith he is *totius desiderabilis*, altogether desireable, chap. 5. 16. The Church in *Esay* desires him with her whole soul, chap. 26. 9. and chap. 64. 1. as impatient of further delays, crieth out, *Oh that thou wouldst rent the heavens, and come down, that the mountains might flow down at thy presence. Drop down ye heavens from above, and let the skyes pour down righteousness: Let the earth open, and let them bring forth salvation, &c.* chap. 45. 8. Lo what earnest pantings and inquietations were in those ancient beleevers after Christ, what continuall fallies, as it were, and egressions of affection.

*behold, he shall come* ] He shall, he shall: nay he is even come already: for so the Hebrew hath it, *Hinneh ba, behold; he is come*: me-thinks I even see him. A like text there is, *Habak* 2. 3. The duty required is, *Wait*: the promise is delivered, doubled, and trebled: *It shall speak, it will come, it will surely come.* Nay doubled again. *It shall not lie, it will not tarry.* It is as if God had said, *Do but wait, and you shall be delivered, you shall be delivered, you shall be delivered; you shall, you shall.* Oh the Rhetorike of God! oh the certainty of the promises! *A Lapid* his Note is not here to be passed by. This word *Behold*, signifieth that this coming of Christ in the flesh, should be 1. New, admirable, and stupendious. 2. Sure and certain. 3. Desireable, and joyfull. 4. Famous and renowned.

*saith the Lord of Hosts* ] And that's assurance good enough: for hath he said it, and shall he not do it? Here is firm footing for faith: and men are bound to rest in Gods *Ipse dixit*. *Abraham* did, and required no other evidence, *Rom.* 4. *He cared not for the deadnesse of his own body, or of his wives womb. He staggered not at the promise of God through unbelief, &c.* No more must we, if we will be heirs of the world, with faithfull *Abraham*. Gods truth and power are the *Jackin* and *Boaz*, the two pillars whereupon faith must repose: beleeving God upon his bare word, and that against sense in things invisable, and against reason, in things incredible.

*Verse 2. But who may abide the day of his coming?* ] The Prophet *Esay* asketh, *Who shall declare his generation?* that is, the mystery of his incarnation, (that *habitatio Dei cum carne*, which the Magicians held impossible) or the history of his birth, life, and death (as some fence it) whose tongue shall be able to speak it, or pen to write it? Who can think of the day of his coming? so the Vulgar reads this text: *viz.* of all the glory, graces, benefits of that day? But the Hebrew word is the same, as *Prov.* 18. 14. *The spirit of a man will sustain his firmity:* and is so rendred here by the Chaldee and *Kimchi*. Who can sustain, or abide the day of his coming, *sc.* in the flesh? What wicked man will be able to endre it? for he shall *smite the earth with the rod of his mouth*, (that is, the consciences of carnall men glued to the earth) and with the breath of his lips shall he *slay the wicked*, *Esay* 11. 4. And this is spoken of the Branch that grew out of the root of *Jesse*, *verf.* 1. when the goodly family was sunk so low, as from *David* the king, to *Jeseph* the Carpenter. With what terrour struck he the hearts of *Herod*, and all Jerusalem by the news of his nativity? *Mat.* 2. 3. And *si praeſepe vagientis Herodem tantum terruit, quid tribunal judicantis?* If Christ in the cradle were so terrible, what will he be on the Tribunal? The Text that troubled those miscreants, was *Mic.* 5. 2. which some (taking *tsagur* in the Neuter Gender) render thus: *And thou Bethlehem Ephrata, it is a small thing to be among the Princes of Judah: out of thee shall come a ruler, &c.* Thus, *Herod* and his complices could not hear of without horrour: as neither could that other *Herod*, of the same of Christs mighty works, *Mat.* 14. 1, 2. such a glimpse of Divine glory shone in them. The sinners in *Zion* are afraid: *fearfulnesse surprizeth the hypocrites:* and they run as farre, and as fast as they can from Christ, with these frightfull words in their mouthes. *Who amongst us shall dwell with the devouring fire? who shall abide with the everlasting burnings?* The Ruffianly souldiers were flung flat on their backs, when he said no more but, *I am he*, *Joh.* 18. 6. *Quid autem judicaturus faciet, qui judicandus hoc fecit?* What will he do when he comes to judgement, who was thus terrible now that he was to be judged? Oh that the terrour of the Lord might perswade people to forsake their sins, and to kisse the Son, lest he be angry. Though a lamb, he can be terrible to the kings of the earth: and though he break not the bruised reed, *Matth.* 12. 20. yet

*Esay* 53. 8.  
*Daniel.* 2. 11.

*August.*



yet his enemies he will break with a rod of iron, and dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings, &c. *Psal.* 2. 9, 10. And as the Sun, Moon, and eleven Starres in *Joseph's* vision, did obeysance to him; so let our souls, bodies, all our temporall, naturall, morall, and spirituall abilities bee subject and serviceable to Christ, as ever wee hope to look him in the face with comfort.

*and who shall stand when he appeareth?* ] *Heb.* at the sight of him. True it is, that Christ coming to help us in distresse, for the want of externall pomp in his Ordinances, and worldly glory in his Ministers, and members, and splendour of humane Eloquence in his Doctrines, is despised by those that form and frame to themselves a Christ like to the mighty Monarchs of the earth: like as *Agesslaus* King of Spartans, coming to help the King of Egypt, was slighted in that country for his mean habit, and contemptible outside. But if the Centurion were worthy of respect, because he loved the Jewish Nation, and built them a Synagogue; Shall not Christ much more, even as Prince of the Kings of the earth, sith hee loved us, and washed us with his own blood, and hath made us kings and priests unto God and his Father, *Revel.* 1. 5, 6? By whom also hee is made unto us, *righteousnesse*, (imputatively) *wisdom*, *sanctification*, and *redemption*, effectively, by way of inherency and gracious operation? Who is able to stand before this holy Lord God? as the men of *Bethshemesh* once said. Who would not fear this king of Nations, saith *Jeremy*, this king of Saints, saith *John*? for to him doth it appertain: sith there is none like unto him: neither can any stand before him when he appeareth, any more then a glasse bottle can stand before a Cannon shot. O come, let us worship, and bow down, let us kcel before this Lord our maker. If we harden our hearts, he will harden his hand, and hasten our destruction. There's no standing before this Lion, no bearing up sail in the tempest of his wrath: you must either be his subjects, or his footstool: either vail to him, or perish by him. *Thine arrows are sharp in the heart of the kings enemies, whereby the people fall under thee*, *Psal.* 45. 5. What a world of miseries have the refractory Jews suffered, and do yet, for rejecting the Lord Jesus? They might have known out of their own Cabalists (besides *Daniels* seventy weeks, and other Scripture-evidences) that the Messiah was amongst them: for it is there expressly recorded, that *Messias* should come in the time of *Hillels* disciples: one of whom was *Simon* the *just*, who embraced the child Jesus in his arms: who also foretold that that child was set for the ruin and rising again of many in Israel, and for a signe which should be spoken against, that the thoughts of many hearts might be revealed. And to the same purpose *St. Peter* 1 *Epist.* cap. 2. ver. 7, 8. But before them both, Our Prophet here.

*1 Sam.* 6. 20.  
*Jer.* 10. 7.

*Rev.* 15. 3, 4.

*Psal.* 95.

*Vide Malachy.*  
*in Act.* 18. 28.

*Luk.* 2. 34, 35.

For he is like a refiners fire | Intimating, that the times of the Messiah would be discriminating, shedding times: and that he would separate the precious from the vile, the gold from the dross, the sheep from the goats: That *Nabal* should no more be called *Nadib*, the vile person liberal, the churle bouctifull, *Esay* 32. 5. but that good people should be discerned, and honoured; hypocrites detected, and detested, as was *Judas*, *Magus*, *Demas*, &c. slit up and slain by Christs two-edged sword, by his presence and preaching. Surely his fame is in his hand, though the devil and hisimps would fain wring it out, and he will thoroughly purge his floor (*malum in area nobiscum esse possunt, in horreo non possunt*) he will drive the chaff one way, and the wheat another: for what is the chaff to the wheat, saith the Lord? he will purifie the souls of his Saints, in obeying the truth through the spirit, unto unfeigned love of the brethren, *1 Pet.* 1. 22. So that they shall be united to such, and separated from sinners. Fire, we know, congregat homogenea, segregat heterogenea: for what fellowship hath light with darknesse? The spirit of Christ, called a spirit of judgement, and of burning, washeth away (so here refiners fire, and selters sope) the filth of the daughter of Zion, and purgeth the blood of Jerusalem from the midst thereof, *Esay* 4. 4. By filth and blood understand their excessive bravery, mentioned chap. 3. which now they had learned to call by another name, since their own names were written among the living in Jerusalem, *verse* 3. And here God made good to them that he had promised, *Chap.* 1. 25. that he would purely purge away their dross, and take away all their tinne: and that though their finnes were as scarlet, they should be

*Augustin.*  
*Mat.* 3. 12.  
*Jer.* 23. 20.

Sponaria.  
vide Plin. lib.  
10. chap. 3.  
ut sunt Can-  
didari Dei.

Sambedrim.

August. de  
Roma in  
Concil. Basil.

Jer. 13. 23.

Itinerar.  
Scrip. pag. 20.

2 Cor. 9. 8.

be white as snow: though red like crimson, they should be as wooll verse 18. Fullers sope (or sope-waſh, as ſome render it) is of ſingular uſe to fetch out ſtains and ſpots, and to a whiten wooll: So (much more) is the blood and ſpirit of Chriſt, to whiten ſinfull ſoules, and to make men his *Candidates*. Such were thoſe Corinthians 1 Eph. 6. 11. *Such were ſome of you*, (that is, as bad as bad might be, lepers all over) but ye are waſhed ſo. by that Fuller of ſoules Chriſt Jeſus. And if any ask, How waſhed? It followes, *but ye are ſanctified, but ye are juſtified in the name*, that is, by the merit of the Lord Jeſus, and *by the ſpirit of our God*. The Jews in their Taloud hammer at this, when they queſtion, What is the name of Meſſias? Their answer is *Hhevara* Leprous (ſo. by imputation 2 Cor. 5. 20. *Eſay* 53. 6. whence alſo he is ſaid by one to be *Maximus peccatorum*, the greateſt of ſinners) and he ſitteth among the poor in the gates of Rome, carrying their ſickneſſes, according to that, *Himſelf took our infirmities, and bore our ſickneſſes*. There are two things in guilt. 1. The merit and deſert of it: this Chriſt took not. 2. The obligation to puniſhment: this he took, and ſo he became ſin, that is, bound to the puniſhment of ſin: which alſo he ſuffered even to the effuſion of his blood (that true *Pactolus*, or rather Jordan) whereby he hath cleaſed his people from ſins both guiltineſſe and filthineſſe. We have inveterate ſtaines, which will hardly be got out till the cloth be almoſt rub'd to peeces: corruption cleaves ſo cloſe to us, that fire and fullers ſope is but needfull to fetch it off. Nature and cuſtome have made our ſpots like that of the Leopard, which no art can cure, no water waſh off; becauſe they are not in the ſkin only, but in the fleſh and bones, in the ſinews and in the moſt inner parts. Hence David prayeth again and again to be waſhed therowly, to be purged with hyſſop, to be waſhed and wrung in this fullers ſope of Chriſts blood, and with the clean water of his holy ſpirit. This is the only true Purgatory, the Kings-bath, the fountain opened for ſin and for uncleanneſſe *Zach.* 13. 1. Here Chriſt waſheth his, not only from outward deſilement, but from their ſwinish nature: that when waſhed clean they may not, (as elſe they would) wallow in the next guzzle. Here are thoſe ſovereign mundaying waters of the Sanctuary, which ſo waſh off the corruption of the ulcer, that they cool the heat, and ſtay the ſpred of the infection: and by degrees heal the ſame. Hither poor ſinners need not come as to the poole of Bethſaida one by one, but, as Turks to their Mahomet, Papiſts to their Lady, by troops and *Caravans*, true Chriſtians to their All-ſufficient Saviour, how much more? In that poole of Bethſaida, the Priests uſed to waſh their ſacrifices; becauſe no unclean thing might come within the Temple. The water was of reddiſh colour, and ran into that place in great abundance; and therefore it was called faith One, the *houſe of effuſion*. This ſhadowed out, that every of Chriſts ſheep muſt be waſhed in the poole of his blood, before they can be meet ſacrifices, *an offering unto the Lord in righteouſneſſe*, as it is in the next verſe. Other blood ſtaines what is waſhed in it: this blood of the ſpotleſſe lambe whiteneth as fullers ſope, and purifieth from all pollution of fleſh and ſpirit *Rev.* 7. 14. This is he that came by water and blood, even Jeſus Chriſt: not by water only but by water and blood 1 *Ioh.* 5. 6. The Priests of the old law were conſecrated firſt with oyle, and then with blood: So was Chriſt, firſt with the ſpirit *Eſa.* 61. 1. and then with his own blood for our benefit.

Verſe 3. *And he ſhall ſit as a refiner* i. e. he ſhall ſtick to the work, and not ſtart from it, till he bring forth judgement to victory *Mat.* 12. 20. that is, till he have perfected the work of grace begun in his people, (for he is *Author and finiſher of their faith* *Heb.* 12. 2.) and by patience, made them perfect and entire, wanting nothing. *Iam.* 1. 4. Chriſt, who is the God of all grace, and hath called them to his eternall glory, will, after they have ſuffered awhile, in his ſornace or ſining-pot (*Pro.* 17. 3.) of afflictions, make them perfect, ſtabliſh, ſtrengthen, ſettle them 1 *Pet.* 5. 10. yea make all grace to abound toward them: that they alwayes having all ſufficiency in all things may abound to every good work. For which holy purpoſe, Chriſt our Refiner hath his fire in Zion, and his furnace in *Ieruſalem* *Iſai.* 31. 9. his conſtatories, and his crucibles, wherein his third part being brought thorough the fire ſhall be refined as ſilver is refined, and tried as gold is tried *Zach.* 13. 9. that the triall of their faith (who have glorified him in the

very

very fires *Iſa.* 24. 15.) being much more precious then that of gold that periſbeth, may be found to praise and honour and glory *1 Pet.* 1. 7. True gold will undergoe the triall of the seventh fire, which Alchymy gold will not. Christ Jesus after that he hath been to his people as a refiners fire, and fullers sope, that is, after that he hath justified, and sanctified them also in some part, will sit as a refiner and purifier of silver, that is, he will be serious, accurate, and assiduous in scouring them from corruption by correption, in purging out the remnants of sin by affliction sanctified. For by this shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin, *Iſa.* 27. 9. Christ hath bought off all our corruptions, redeemed us from all iniquity *Tir.* 2. 14. and God will have the price of Christs blood out: what the word purgeth not, the rod must; like as what evill humours Summer purgeth not out by sweating. Winter concocts by driving in the heat. And as winter is of use for mellowing the ground, and for killing worms and weeds &c. so is the crosse sanctified for quelling and killing fleshly lusts that fight against the soul. He that hold the winds in his fist, stayes his rough wind, *Eſay* 27. 8. and lets out of his treasury such a wind as shall make his yong plants fruitful, and blow away their unkindly blossomes and leaves. Black sope makes white clothes, if God set in and set it on with his battle-dore, as that Martyr phrased it. Fowl and stained garments are whitened and purified, by laying abroad in cold frosty nights. Scouring and beating of them with a stick, beats out the mothes and the dust: so do afflictions, corruptions from the heart. Aloes kills wormes: so do bitter crosse crawling lusts. Rubarbe is full of choler, yet doth mightily purge choler. Hemlock is a deadly plant, yet the juyce applyed heales *ignis sacer* and hot corroding ulcers: and much asswageth the inflammation of the eyes. The sting of a scorpion, though arrant poyson, yet is an antidote against poyson. Nothing is better to cure a leprosie, then the drinking of that wine wherein a viper hath been drown'd. The viper (the head and tail being cut off) beaten and applied cures her own biting. Affliction is in it self an evill, a fruit of Gods wrath, and a peece of the curse. Christ alters the property to his, and makes one poison antidotary to another, and cures security by misery: as Physitians oft cure a lethargy by a fever. Every affliction sanctified rubbs off some rust, melts off some drosse, empties and evacuates some superfluity of naughtineſſe, strains out some corruption. *Iob* 10. 10. Christ straines out our motes, whiles our hearts are powred out like milk, with grief and fear: he also keeps us from setting on the lees, by emptying us from vessel to vessel: *Ier.* 48. 11. when as the wicked have no changes, and therefore they fear not God: they come not in trouble like other men, therefore they face the heavens, and their tongues walk thorough the earth: *Pſal.* 73. All that are Christs people are sure of sore and sharp afflictions, fiery tryals and tribulations, piercing and pressing crosses *Pſal.* 34. 19. *Iam.* 1. 2. He will be sure to plow his own ground, whatsoever becomes of the wast; and to weed his own garden, though the rest of the world should be let alone to grow wild. He will cast his purest gold into the fire of afflictions: but they shall lose nothing by it. Gold cast into the fire wasteth not, cast into the water rusteth not. No faint was ever the worse for his sufferings, but the better: the least that can come of it, is to do good duties with greater zeal, and larger affection *Eſay* 26. 9. Now, who would not fetch such gold out of a fiery crucible?

and he shall purifie the sons of Levi] Whom he had before faulted *chap.* 1. and 2. Or he may mean the Ministers of the Gospell, called Priests and Levites *Eſay* 66. 21. Or rather, all the royall Priest-hood of Gods people, whose office is to offer up spirituall sacrifices, acceptable to God by Jesus christ. *1 Pet.* 2. 5, 9. *Rom.* 12. 1, 2. Now for these, Christ 1. Of bad makes them good, as he did *Joſes* the Levite *Act.* 4. 36. and many priests *Act.* 6. 7. He makes them passe under the rod, and so brings them into the bond of the covenant *Ezek.* 20. 37. 2. Of good he makes them better and brighter, he powres them forth as molten mettall, so the Septuagint read this text. Gold that is melted in the furnace, is not only purified, but also made malleable: yea fit for the mould. Their hearts are brought down, they speak as out of the ground *Eſay* 29. 4. in a low language, and like broken men: they put their mouths in the dust, they lie low at Christs feet, and lay, -Speak Lord, for thy servant heareth. Thus haughty Hagar humbled by affliction



Prov. 5. 11,  
12. 5.

St. Ambrose  
De Virginitate  
lib. 1. c. 10.  
Certe animam.

Iſa. 48. 10.

a flaccid harkenerh to the Angell, and submits to her miſtreſſe: that yong gallant, that in the pride of his proſperity, in the ruſh of his jollity would not be warned; when his *ſleſh and his body was conſumed*, when his bones clattered in his ſkin, and the *mourners expected him at the doors*, he is of another mind, and he may be talked with: then like the beaten viper he caſteth up his poyſon both of high-mindedneſſe and of earthly-mindedneſſe, and if you have any good counſell to give him, he is ready to receive it. See the like *Iob* 33. 19, 20, 21. See.

*and purge them as gold and ſilver*] *Colabit eos*, ſaith the Vulgar. He ſhall ſtrayne them as ſome liquor or liquid matter: ſo that the purer part ſhall go thorough the ſtrayner or colander, and the dreggy may be left. The ſame thing is again and again promiſed, as for more certainty ſake, ſo to ſhew that the purity ſhould be very great in the dayes of the goſpell. Howbeit for the comfort of his poore people who are conſcious of more drowle then good oare, Chriſt hath promiſed that he will *refine them, but not as ſilver*, he will not be over-exact with them; he will not mark all that's amiſſe. he will not contend very much, leſt the choice ſpirits of his afflicted people ſhould faile before him *Iſa.* 57. 16. when the child ſwornes in the whipping, Chriſt lets fall the rod, and falls a kiſſing it, to fetch life into it again. As 'tis a rule in phyſick ſtill to maintain nature: ſo God is careful ſtill to keep up his peoples ſpirits by cordials; though he purge them ſometimes till he bring them almoſt to ſkin and bone, that there may be a ſpring of better blood and ſpirits.

*that they may offer unto the Lord an offering in righteouſneſſe*] Or a right offering, a pure worſhip, holy duties from a right principle, and to a right purpoſe. Two things make a good Chriſtian, good *actions*, and good *aymes*. Though a good ayme doth not make a bad action good (as we ſee in *Vizza*) yet a bad ayme makes a good action bad, as we ſee in *Iehu*. If Gods worke be not duely done, we may meet with *branches* inſtead of *bleſſings* *1 Chron.* 15. 17. *David* failed but in a ceremony: yet God was angry. *Iehu's* zeal was rewarded in an act of juſtice *quoad ſubſtantiam operis*, in regard of the ſubſtance of the work: and yet puniſhed as an act of policy, *quoad medium* for the perverſe end. Let no man meaſure himſelf by the matter of things done; for there may be *malum opus in bona materia*, an evill work in a good matter: Works materially good may never prove to formally and eventually. Religion is a curious clock-work: if but one wheel be diſtempered, all may go wrong. *David* in numbring the people omitted that duty *Exod.* 30. 12, 13, 14, 15. and thence, the plague.

*Verſe 4. Then ſhall the offerings of Judah and Jeruſalem*] That is, of the Latine church, and of Rome, ſaith *Ribera*. A partiall fancy of a Poriſh Interpreter boldly propounded, barely proved: and therefore as he affirmeth without reaſon, ſo he may be diſmiſſed without refutation. Underſtand it rather of the whole church wherſoever, in Cities, or Countries: and obſerve, that neither Judah nor Jeruſalem, how highly ſoever honoured or favoured otherwiſe, ſhall have their offerings accepted in heaven, unleſſe their hearts be firſt purified by faith. Till then, their ſacrifices, how ſpecious ſoever, are neither *living* (but *dead works*, as the author to the Hebrews calles it) nor *holy*, that is, pure and unpolluted *1 Cor.* 7. 34. unleſſe themſelves be *partakers of the grace of life* *1 Pet.* 3. 7. and can boldly ſay with *David*, *preserve my ſoule, for I am holy*, or one whom thou favoureſt. *Pſal.* 86. 2. So *Pſal.* 4. 3. he makes this the ground of his hope, that his prayer ſhould be heard, that the Lord looked upon him as a godly perſon. God regards not the prayer, if the man be not right. The blood of a ſheep and of a ſwine are like: yea, it may be the blood of a ſwine is better and ſweeter then of a ſheep, yet was it not to be offered, becauſe of a ſwine. See *Heb.* 13. 16. *Philip.* 4. 18. *Iob.* 15. 16. *Pſal.* 147. 11. *Eſay* 62. 4. *Heb.* 11. 6. Look how light, ſaith *Chryſoſtome*, maketh all things pleaſing to men: ſo doth faith to God. True faith is like the ſalt that healed the waters *2 King.* 2. 21. O pray Chriſt to caſt in a cruſe-full of it into our hearts, or elſe we loſe all our ſervices; nay we do worſe then loſe our labour, for diſpleaſing ſervice is double diſhonour: we do but take paines to go to hell. See more of this matter in the Notes on chap. 1. verſe 9, 10.

Rom. 12. 1.

as in the dayes of old, as in former years] i. e. As the sacrifices of *Abel*, *Abraham*, *Aaron*, &c. as the prayers and holy performances of *David*, *Eliab*, *Samuel* (who is thought to be the same with *Pethuel* *Ios. 1. 1.* which signifieth a *Perwader of God*, and that he was so called, because he could have what he would of God) *Cornelius*, *Paul* &c. were very effectually available, and did wonders even to the opening and shutting of heaven, as *Eliab* to the opening of the doores of *Leviathan*, as *Jonah*, to the delivering even graves of their dead, as *Heb. 11. 35.* &c. so they shall be still, as effectually, as those Ancient Saints, we draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water *Heb. 10. 22.* See *Iam. 5. 16, 17, 18.* and *Hos. 12. 4.* The Prophet speaking of *Jacob* his wrestling with God by weeping, and his prevailing by praying (so that he was knighted for his good service, and dubb'd *Israel*, or a Prince of God) subjoynes for our comfort, God found him in *Bethel*, and there he spake with us. So then, what encouragement accesse and successe *Jacob* had at *Bethel*, the same have we: provided that we so carry the matter, that it may be said of us, as *Psal. 24. 6.* *This is the generation of them that seek him; of them that seek thy face: this is Jacob:* Provided that as *Jacob* wrestled in the night, and alone, and when God was leaving him, and upon one leg: so do we, amidst all difficulties and discouragements.

Iob. 41 14.

Verse 5. And I will come neer to you to judgement] q. d. You conceit me a great way off, and put far from you the thoughts of my coming, having been so bold as to ask, *Where is the God of judgement* &c. Behold, I come quickly, and my reward is with me. Not, as you desired, to avenge you of your enemies, but as justice requireth, to be avenged of you for your impieties which I have here billed up against you. And that ye may not think to escape, know that as I am a Judge at hand, so a present witnesse, testis festinantissimus a most swift witnesse, to evict and punish you, for your most secret sins. So then, howsoever the Lord spare long, yet he will be at length, both a hasty witnesse and a severe Judge against those that abuse his patience: he will not alwayes stand them for a *sinning-stock*, but pay them home for the new and the old. *Ier. 6. 6.* *Mic. 1. 3.* God owed a revenge to the house of *Eli*: and yet at length, by the delation of *Doeg*, takes occasion to pay it. It is a vain hope that is raised from the delay of judgement: No time can be any prejudice to the Ancient of dayes. If his word sleep, it shall not dye: but after long intermissions breaks forth into those effects which men had forgotten to look for, and ceased to fear. The sleeping of vengeance causeth the overflow of sin *Eccles. 8. 11.* and the overflow of sin causeth the awaking of vengeance *Psal. 50. 21.* so that sometimes he strikes ere he gives any further warning: as *Abalom* intending to kill *Amnon*, spake neither good nor evil to him. *Sabito tollitur qui diu toleratur.* Till the fiery serpents, God had ever consulted with *Moses*, and threatened ere he punished. Now he strikes and sayes nothing. The anger is so much more, by how much less notified. Still revenges are ever most dangerous and deadly, when God is not heard before he is felt (as in hewing of wood, the blow is not heard, till the axe be seen to have struck) or if he be heard to say as *Neh. 1. 9.* *what do ye imagine against the Lord? he will make an utter end: affliction shall not arise up the second time:* its a signe he is implacably bent, and meanes to have but one blow. The wicked's happiness will take its end surely and swiftly. The end is come, is come, is come, saith *Ezechiel* chap. 7. The Lord is come neer to you to judgement, and he will be a speedy witnesse. Judge and witnesse both: which in mens courts cannot be: but God being infinitely both wise and holy, may be and will be both witnesse and Judge against the workers of iniquity: and when they are (as *Adonijah's* guests were *1 King. 1.*) at the height of their joyes and hopes, he confounds all their devices, and layes them open to the scorn of the world, to the anguish of their own guilty hearts, and the dint of his own unsporable displeasure, which is such as none can avert or avoid.

*Ad poenam tardus Deus est, ad premia velox,  
Sed pensare solet vi graviore moram.  
Pena venit grovior, quò magè sera venit.*

against the forcerers] Or Jugglers, Wizards, Negromancers &c. See the several sorts forbidden, and to be punished *Deut.* 18. 10. By Gods law such might not be suffered to live, *Exod.* 22. 8. yet did this evil prevail in Israel *2 Chron.* 33. 6. *Jer.* 27. 9. and here, It was done by unlawful means, as *Saul* said to the witch, Divine unto me by the familiar spirit, *1 Sam.* 28. 8. and it was a thing hateful to God, even as high rebellion, *1 Sam.* 15. 23. sith the ground of this familiarity is a diabolical contract overt, or covert, explicit or implicit. It is fitly called the black Art, for theres no true light in them that use it *Isai.* 8. 19. they depart from God and his testimony, *ib.* and so tempt the devil to tempt them. This was *Sauls* sin, for which the Lord killed him *1 Chron.* 10. 13. and hath threatened to cut off all from among his people, that do enquire of such, *Levit.* 20. 6. Thou hast been partaker with the adulterer, *Psal.* 50. 18. so are such with forcerers. Surely the wounds of God are better then the faves of Satan; as *Ahaziah* found it. And they which in case of losse or sicknesse &c. make hell their refuge, shall smoke and smart for it in the end. Satan seeks to them in his temptations, they in their consultations seek to him: and now that they have mutually found each other, if ever they part, it is a miracle: He is an untpeakable proud spirit, and yet will stoop to the meanest man or woman to be at their command (the witch of Endor is twice in one verse *1 Sam.* 28. 7. called the Mistrisse of the Spirit, because in covenant with him) whereby he may cheat them, and their clients of Salvation. Every one that consults with him, worships him, though he bow not, as *Saul* did: neither doth that old man-slayer desire any other reverence, then to be fought unto.

and against the adulterers] Sept. the adulteresses. *Adulterium, quasi ad alterum, aut alterius torum*, a going up to another mans bed, as *Reuben* did, and was severely sentenced for it, *Gen.* 49. 4. It was to be punished with death, even by the law of Nature: because the society and purity of posterity could not otherwise continue amongst men. *Nebuchad-nazzar* roasted in the fire *Zedekiah* and *Ahab* two false prophets of Judah, because they committed adultery with their neighbours wives, *Jer.* 29. 22, 23. The Egyptians used to cut off the nose of the adulteresse: the Prophet alludes to this *Ezek.* 23. 25. The Athenians, Lacedemonians, and Romans were very severe against this sin; as *Plutarch* recordeth in his parallels. The old French and Saxons also, as *Tacitus* tells us. By Gods law they were to be stoned to death; and the High-priests daughter was to be burned for this fault, *Lev.* 24. 9. a peculiar punishment, and not to be paralleled in the whole law. If men fail to fall upon such (it is an hainous crime saith holy *Job*, and an iniquity to be punished by the Judges, *Chap.* 31. 10.) God himself will do it, *Heb.* 13. 4. and did it effectually, *1 Cor.* 10. 8. and on the filthy Sodomites, *Gen.* 19. and on *Charles* 2. King of Navar who was much addicted to this sin, which so wasted his spirits, that in his old age he fell into a Lethargy. To comfort his benumbed joyns he was bound and sewed up in a sheet steeped in boyling Aquavita. The Surgeon having made an end of sewing him, and wanting a knife to cut off his threed, took a wax candle that stood lighted by him. But the flame running down by the threed, caught hold on the sheet, which according to the nature of the Aquavita burned with that vehemency, that the miserable king ended his dayes in the fire. But say the adulterer be neither stoned, nor burned: yet God usually stoneth such with a stony heart, *Hos.* 4. 11. which is a most fearful judgment: and when they die burneth them with the hottest fire in hell. *Prov.* 2. 18. the whores guests go down to the dead. *Heb. el Rephaim*, to the Giants: to that part of hell where those damned monsters are. See *2 Peter* 2. 10. and mark the word Chiefly.

and against false swearers] A sin of an high nature, condemned by the height of nature, and punished by the Heathens. *Perjurii poena divina exitium; humana, dedecus*; This was one of the laws of the twelve tables in Rome. God punisheth perjury with destruction: men with disgrace. *Tissaphernes* the Persian General, being overcome by *Agessilaus* King of Spartans, craved three-moneths truce, and had it: They both sware to be quiet on both sides. *Tissaphernes* soon brake his oath: but *Agessilaus* religiously kept it, saying, that Gods and men would favour him for his fidelity, but curse and execrate the other for his perjury. God shewed

*Zachary*

Venus ab antiquis  
ἀφροδίτη  
dicta  
See Pro. 5. 8.

Cornel Nepos  
in vit. Agess.



*Zachary* a flying role long and large, ten yards long, and five broad, tull of curses against the false swearer, with commission to rest upon *his house*, which he he holds his castle, and where he thinks himself most secure. *Michael Paleologus* Emperour of Constantinople made the Greek Church acknowledge the Popes supremacie, and did many other things contrary to his oath: and therefore lieth obscurely buried, shrouded in the sheet of defame, saith the Historian. So doth *Rodolphus* Duke of Sueveland, who by the Popes instigation broke his oath of allegiance to *Henry* the Emperour, and by the cutting off his faithlesse right hand lost his life. So doth *Sigismund* the Emperour, for his false dealing with *John Huss*. *Ladislaus* king of Hungary, for his perjurious setting upon *Amurath* the great Turk at the battle of Varna, where he was deservedly defeated. What a blur was that to the old Romans, if true, that *Mirchanes* the Persian General should say of them, *Romanis promittere promptum est &c.* The Romans will promise any thing, and swear to it, but perform nothing that makes against their profit? There were at Rome such as could lend an oath at need: and would not stick to swear that their friend or foe was at Rome and at *Interamna* both at once. How slippery the Papiſts are, and how bloody, both in their Positions and dispositions, is well known to all. But God is the avenger of all such: because they call him to witnesse a falshood: and dare him to his face to execute his vengeance. See *Zach.* 8.17.

Turk. hist.

Procop.  
1. de bello  
Persic.

and against those that oppresse &c. Either by denying, diminishing, or delaying their wages. The vulgar rendereth it, *who caluminate, or make cavils to detain wages*, which is the poor hirelings lively-hood, whereupon he setteth his heart *Deut.* 24.15. and maintaineth his life; which is therefore called the life of his hands, because upheld by the labour of his hands. He gets it, and eats it: and is in his house like a snail in his shell; crush that, and you kill him. This is a crying cruelty *Jam.* 5. 4. and hath a woe against it *Jer.* 22.13. *Jam.* 2.13. *Laban* is taxed for it *Gen.* 31. 7. and for those that are guilty, if they mend not, and make restitution, Master *Lamimer* tells them they shall cough in hell.

Isai 57. 10.

the widow A calamitous name: she is called in Hebrew from her dumbnesse *Almanan*: because, death having cut off her head, she hath lost her tongue, and hath none to speak for her. A vine, whose root is uncovered, thrives not: so a widow, the covering of whose eyes is taken away, joyes not. God therefore pleads for such as his clients, and takes special care for them: the Deacons were anciently ordained specially for their sakes *Act.* 6.1. *1 Tim.* 5.3. and Pharisees doomed to a deeper damnation for devouring widows houses, *Mat.* 23.14. and Magistrates charged to plead for the widow, *Isai.* 1. 17. as judge *Job* did *Chap.* 31. 16. and all sorts to make much of her, and communicate to her, *Deut.* 24.19,20,21.

and the fatherlesse We are Orphans, and fatherlesse, saith the Church *Lam.* 5. 3. And we are all Orphans, said Queen *Elizabeth* (in her speech to the children of Christs Hospital) let me have your prayers, and you shall have my protection. That Hospital was founded by her brother King *Edward* the sixth for the relief of fatherlesse children, after the example of the ancient Church, which had her *Orphanotrophs* Orphan-breeders. With God the fatherlesse findeth mercy *Hos.* 14.3. and all his vice-gods are commanded the like, *Psal.* 82.1,2,3,4. unlesse they will consult shame and misery to their own houses, and *Job*-like, leave the leprosy to their little ones for a legacy. Better leave them a wallet to beg from door to door, then a cursed hoard of Orphans goods.

and that turn aside the stranger The right of strangers is so holy (saith Master Fox) that there was never nation so barbarous that would violate the same. When *Steven Gardiner* had in his power the renowned *Peter Martyr* then teaching at Oxford, he would not keep him to punish him: but when he should go his way, gave him wherewith to bear his charges.

Ayl. and Mori.  
Joh. 1783.

and fear not me This is set last as the source of all the former evils. See the like *Rom.* 3.18. and *Psal.* 14. 1. where Atheisme and irreligion is made the root of all the sin in the world. Gods holy fear is to the soul, as the banks are to the sea, or the bridle to the horse, it was so to *Isaac*, who reigned in the reverend fear of God, when he saw that he had done unwilling justice, durst not reverse *Jacobs* blessing

Juvenal.

Exod. 18.

sing, though prompted to it by natural affection and *Esaus* howlings, *Gen.* 27. 33. It was so to *Job*, *Joseph*, *Nehemiah*, *Daniel* &c. who could easily have born out their oppressions by their greatnesse. And indeed whereas other men have other bits, and restraints, great men, if they fear not God, have nothing else to fear: but dare obtrude and justifie to the world the most malepart misdemeanours, because it is *facinus maioris abolla*, the fact of a great one, who do many times as easily break through the lattice of the laws, as the bigger flies do through a spider-web, as *Anacharsis* was wont to say of his Scythians. Hence *Jethro* would have his Justice of peace to be a man *fearing God*: And this qualification he fitly placeth in the midst of the other graces requisit to him, as the heart in the body, for conveying life to all the parts, or as a dram of musk perfuming the whole box of ointment *Exod.* 18. 21. Nothing makes a man so good a patriot as the true fear of Gods blessed name, and a zealous forwardnesse for his glory, goodnesse, and good causes. This, this alone is it that can truly beautifie and adorn all other personal sufficiencies, and indeed sanctifie and blesse all publick employments, and services of state. Whereas on the contrary, *sublata pietate, fides tollitur*, take away piety, and fidelity is gone; as we see in the unjust judge *Luk.* 18. 2. in *Abrahams* judgement of the Philistines *Gen.* 20. 11. and in *Constantinus Chlorus* his experiment of his Councillours and Courtiers: whence that famous Maxime of his recorded by *Eusebius*, He cannot be faithful to me, that is unfaithful to God: religion being the ground of all true fidelity and loyaltie to king and Countrey. Hence that close connexion *Fear God, honour the king*: And that again of *Solomon*, *My son, fear thou the Lord, and the king: and meddle not with them that are given to change Prov.* 24. 21.

Verse 6. For I am the Lord, I change not ] I am *Jehovah*. This is Gods proper and incommunicable name. It imports three things.

1. That God is of himself. This *Plato* acknowledged calling God *τὸ ὄν*, and *τὸ ὄν* *ὄντως*, *Julius Scaliger* by a wonderful word calleth God *ἀνταρτὴν* One that hath his being or existence of himself, before the world was, *Ejy* 44 6.

2. That he giveth being to all things else, for in him they both are and consist. He sustains all, both in respect of being, excellencies and operations, *Heb.* 1. 3. The greatest excellencies in us do as much depend upon God, as the effigies in the glasse upon the presence of the face that causeth it.

3. That he giveth being to his word, effecting whatsoever he speaketh. Hence when either some special mercy is promised, or some extraordinary judgment threatened, the name of *Jehovah* is affixed. See *Exod.* 6. 3. *Ejy* 45. 2, 3. *Ezek.* 5. 17. The Ancient Jew-Doctours make this distinction between *Elohim* and *Jehovah*. By *Elohim* say they, is signified *Middath din*, a quality or property of judgment. By *Jehovah*, *middath Rachamim*, a quality or property of mercy. And here unto they apply that text *Psal.* 56. 11. In God (*Elohim*) I will praise the word, in *Jehovah* I will praise the word, that is, *five ure agui mecum, five ex aequo & bono*, whether he deal strictly with me, or graciously, I will praise him howsoever. But this distinction, as it holds not alwayes; so not here. For to shew the certainty of the judgement denounced verse 5. is this subjoynd, *I am Jehovah* &c. And if *Jehovah* come of *Hovah* (which signifies Contrition or destruction) as *Heronymus ab Oleastro* will have it, what can be more suitable to the Prophets purpose? it is somewhat like that in *Ejy* chap. 13. 6. *Shod shall come from Shaddai*, destruction from the Almighty, or from the Destroyer as some interpret Gods Name *Shaddai*.

*I change not* I am neither false nor fickle, to say, and unsay, to alter my minde, or to eat my word *Psal.* 89. 34. The eternity of *Israel* cannot lie, nor repent, said *Samuel* to *Saul* (and it was heavy tidings to him, as *Ahi ah* said to *Ieroboams* wife, *I come unto thee with heavy tidings*) For, he is not a man that he should repent. Men are mutable, and ther's no hold to be taken of what they say. Of many it may be said, as *Tertullian* of the Peacock, all in changeable colours: as often changed as moved. Italians all, as *Eneas Sylvius* said of Italy, *Novitate quadam nihil habet stabile*, ther's no taking their words. Of a certain Pope and his Nephew it is storied, that the one never spake as he thought, the other never performed what he spake. But God is not a man that he should repent: or if he do, it is after another manner

manner then man repents. Repentance with man is the changing of his will: Repentance with God, is the willing of a change. It is *mutatio rei non Dei, effectus non affectus, facti non consilii*. Gods repentance is not a change of his will, but of his work. It noteth onely, (saith Mr. Perkins) the alteration of things, and actions done by him, and no change of his purpose and secret decree, which is immutable. *What he hath written, he hath written*, (as Pilate said peremptorily) there's no removing of him. If the sentence be passed, if the decree be come forth, none can avert or avoid it, Zeph. 3. 5. *Curat ergo poenitentia ne praecurrat sententia*. *Chrysolog.* Go quickly and make an atonement, as Moses said to Aaron, Num. 16. 46. *Prepare to meet thy God, O Israel*, Amos 4. 12. *Mitte preces & lachrymas cordis legatos*: meet him with intreaties of peace, agree with him quickly: who knowes if he will return and repent? for he is gracious and mercifull, slow to anger and of great kindness, and repenteth him of the evil, Joel 2. 13, 14. It should seem so indeed by this Text: For even whiles he is threatening, and ratifying what he had threatened, his heart is turned within him, his repentings are kindled together, Hof. 11. 8. And hence the following words, *Therefore ye sonnes of Jacob are not consumed*. A strange inference, (considering the fence and occasion of the foregoing words, as hath been set forth,) and not unlike that Hof. 2. 13, 14. *I will visit upon her the dayes of Baalim--she went after her lovers, and forgot me, saith the Lord. Therefore (mark that Therefore) behold I will allure her, and bring her into the wilderness, and speak comfortably to her: And I will give her, &c.* So Esay 57. 17, 18. *For the iniquity of his covetousnesse was I wroth, and smot him: I hid me, and was wroth, and he went on forwardly, &c. I have seen his wayes, and will heal him: Wayes? what wayes? his covetousnesse, forwardnesse, &c. and yet I will heal him. I will deal with him not according to mine ordinary rule, but according to my Prerogative. If God will heal for his names sake (and so come in with his Non-obstante, as he doth, Psal. 106. 8) what people is there whom he may not heal? Well may these sinfull sonnes of Jacob be unconsumed: well may they have for their seventy years captivity, seven seventies of years (according to Dan. 9. 2, 3 weeks) for the re-enjoying of their own country: and Gods mercies shall bear the same proportion to his punishments, which seven (a complete number) hath to an unity. Provided, that they return to the Lord that smot them (as in the next verse) for else he will surely punish them seven times more, and seven times, and seven to that, Levit. 26. 21, 23, 27, &c. three severall times God raiseth his note of threatening, and he raiseth it by seven, and those are discords in Musique. Such sayings will bee heavy songs: and their execution heavy pangs to the impenitent.*

Ezek 20 8,  
14, 22, 45.

*Verse 7. Even from the dayes of your fathers ye are gone away from mine ordinances*] The more to magnifie his own mercy (by a miracle, whereof they had hitherto subsisted, by an extraordinary prop of his love, and long-suffering) God sets forth here their utter unworthinesse of any such free favour, by a double aggravation of their finnes. First, their long continuance therein, so that their finnes were grown inveterate, and ingrained, and themselves aged and even crooked therein, so that they could hardly ever be set strait again.

*from the dayes of your fathers, &c.*] q. d. *Non hoc nuper facitis: nec semel ut erroris mereamini veniam: sed hereditarium habetis impietatem, &c.* as Hieron paraphraseth this Text. You are no young sinners: it is not yesterday, or a few dayes since you transgressed against me: you are a seed of serpents, a race of rebels: you are as good at resisting the Holy Ghost, as ever your fathers were. Act. 7. 51. Secondly, their perversity and stiffnesse: they would not yeeld or be evicted. But ye say wherein shall we return? as if they were righteous and needed no repentance. Still they put God to his proofs, as Jer. 2. 35. and shew themselves an unperswadeable, and gainsaying people, Esay 65. 2. and this had been their manner from their youth, Jer. 22. 21. when they were in Egypt they served idols there, Ezek. 16. and 23. In the wilderness they tempted God ten times, and hearkened not to his voice. Num. 14. 22. Under their Judges, and then their Kings, they vexed him, and he bore with them, till there was no remedy, 2 Chron. 36. 16. After the captivity, they do antiquum obtinere, and are found guilty here of sundry both omissions, and commissions, calling for a just recompense of reward, Heb. 2. 2.

All



Chrysolog.

All which notwithstanding, *Deus redire eos sibi non perire desiderat*. God solliciteth their return unto him here by a precept and a promise, two effectual arguments, if any thing will work: and ratifieth all with his own authority, which is most authentick, in these words, *saith the Lord of Hosts*. A stile oft given to God, as elsewhere in Scripture, so especially in these three last Prophecies to the people returned from Babylon, because they had many enemies, and therefore had need of all encouragement: For God is called *the Lord of Hosts, quod ille numine suo & nomine terreat terras, temperet tempora, exercitusque tam superiores quam inferiores gubernet*, to shew that he hath all power in his hand, and doth whatsoever he pleaseth in heaven and earth. See the Notes on *verse 17. of this chap. doct. 1*. And for the Doctrine of returning to God (from whom we have deeply revolted) by repentance, see the Note on *Zach. 1. 3*.

Alsted.

But ye said, *Wherein shall we return?* This was their pride, proceeding from ignorance: they were rich and righteous, as those Laodiceans, *Rev. 3. 17.* not in truth, but in conceit, *vainly puffed up by their carnall minds*, drunk with self-dotage, as *Luke 16. 15*. Hence they stand upon their pantofles, and none must say, *Black is their eye*. Sin is in them as in its proper element, and therefore weighs not: till by long trading in wickednesse, they grow to that dead and dedolent disposition, *Ephes. 4. 14.* their heart fat as grease, their conscience cauterized, *1 Tim. 4. 2.* that is, so benumbed, blotted, senselesse, filthy, and gangrenate, that it must be *seared with an hot iron*: whereupon it grows so crusty and brawny, that though cut or pierced with the sword of the spirit, it doth neither bleed nor feel: and though handfulls of hell-fire be flung in the face of it, yet it starts not, stirres not: but is deprived of all even passive power, and so Satanized, that there's no help for them.

Elementum in  
suo loco non  
ponderat.

*Verse 8. Will a man rob God?* Adam pillage Elohim? frail weak man seek to supplant (so the Septuagint render it) the great and mighty God? Giant-like boldnesse! *Cacus* met with his match, when he robb'd *Hercules*. *Mercury* (say the Poets) had a mind to steal *Jupiters* thunderbolts, but durst not meddle, lest he should speed as *Prometheus* had done, for stealing fire: or lest they should burn his fingers. The Eagle in the fable, that stole a piece of flesh from the Altar, and carried it together with a live-coal that stuck to it, to his nest, set his young and all on a light fire. *Dionysius*, that robb'd his god, was cast out of his kingdom, though he was wont to boast, that he had it bound to him with chains of *Adamas*. *Belshazzar* paid dear for his bowzing in the bowles of the Sanctuary. Cardinall *Wolsey* and five of his servants, employed by him in interverting consecrated goods, though perhaps to better purposes, came all to fearfull ends, as *Scultetus* noteth, and thereupon wisheth, *Utinam his & similibus exemplis edocli discant homines res semel Deo consecratas timide attrahere*. It is a snare to the man that devoureth that which is holy, *Prov. 20. 25*. They may be compared to those that, being of a cold and stegmatick stomach, eat hard and cholerick meats: well they may please their palates, but it cannot be for their health: no more can the murthering morsels of such sacrilegious persons, as devouring holy things, have their meat sawced and their drink spiced with the bitter wrath of God. See *Job 20. 23*. *Polanus* reads the Text thus, *Will a man rob his Gods?* q. d. Will any Heathen do so? did not they that worshipped Idols, abhorre sacrilege? Was it not one of the lawes of the twelve tables in Rome, *Sacrum sacrove commendatum qui clepserit rapieritque, parricida esto*; Let every sacrilegious person passe and bee punished for a parricide? And doth not *Tully* affirme of those Lawes, that they did exceed all the libraries of the Philosophers, in weight and worth? Did not those old Idolaters freely bestow their most precious things upon their Idols, *Ezech. 16. 16, 17, 18, 19. Exod. 32. 3*? yea their very children in sacrifice to Moloch, or Saturn? *2 King. 16. 3.* and *17. 17.* being as mad upon their Idols, as ever was any wicked wanton upon his harlot, *lavishing out of the bag, &c.* And are not our moderne Idolaters the Papists, as bountifull to their He-saints, and she-saints? so that their Churches are not able to hold their vowed presents and memories, but that in many places (as at Loretto, Sichem, &c.) they are faine to hang their Cloisters and Churchyards with them? Shall they in their petitions to our Parliaments plead for favour and forbearance upon this ground, because their ancestours (they say) bestowed so

Ælian. lib. 2.  
Var. hist.

Scult. Annal.  
332.

Spec. Europ.

so great cost upon this land for church-maintenance : and shall it be said ( now that they are worthily cast out ) *Possidebant Papista, possident Rapista*, Wicked Papists had them, ungodly Rapists have them : Impropropriaries, I mean, that hold by an improper title, and all others that appropriate that to them and theirs which the Almighty is invested in. This is here instanced as a capitall crime, and called *robbing of God*, as well it may ; \* Forasmuch as ministers maintenance (being tythes) is called the *Lords*, and *holy to the Lord* Lev. 27. 30. because separated from man and mans use, and therefore might not be altered. Verse 28. Or if any had a mind to redeem them, they were bound to add to the price every fifth penny above the true value. Verse 31. Let all those look to this whether Impropropriators false Patrons ( *Latrones* rather ) or others that either by force or fraud rob God of his right, deteyning part of the due at least, as *Ananias* and *Sapphira* did ; God hath a *Quare Impedit* against them, which one day they must make answer to.

*Nunquid homo fraudabit Deum? sic verunt Aquila, Symmachus & Theodotion.*

*yet ye have robbed me* ] Because ye have robbed my Ministers who are in my stead 2 Cor. 5. 20. and in whom he receiveth tythes, of whom it is witnessed that he li- veth, like as did *Melchisedech*, as a Priest and tyth-taker, and type of Christ. Heb. 7. 7, 8, 9. And as God is sensible of the least curtesy done to a Prophet to reward it, even to a cup of cold water Mat. 10. 42. ( so that he is a nggard to himself, that scants his beneficence to a Minister ) so for those that wrong and rob them, that deny them that double honour of countenance and maintenance that he hath appointed them, and hold them to hard allowance : *muzzling the Ox*, or giving him but straw at the best, for treading out the corn, they will dearly answer it before God, who holds all done to them as done to himself. Surely as *David* could not but feel his own cheeks shaven, and his own coat cut in his Embassadors ; they did but carry his person to *Hannun* : So here. And as there was never any king so poor and weak, but thought himself strong enough to revenge any wrong done, or abuse offered to his Embassadors : So the king of heaven will not fail to curse with a curse whole nations that forget God and forsake his Levites Dent. 12. 19. it being all one to God to deal in this case against a nation or against a man only. Job 34. 29.

*Legati quod erant appella i superbius, Co- rinthum Pa- tris vestri ta- tius Gracia lu- men extinctum esse voluerunt. Cic. pro lege Man.*

*in tythes and offerings* ] He had told them before they had robbed him : or ( as some read it ) *stabbed him* as with a ponyard. And here they should have confess- ed the action and craved pardon. But because they did nothing lesse ; standing upon their justification ( as before often ) God descends to the particular wherein they robbed him, *In tythes and offerings* : The originall hath it, *Tythes and offer- ings*, without the particle ( *in* ) and it is as if the Lord should say, you may easily know my meaning without so many words, but that you love to contest. You cannot be ignorant, that the Levites, for want of maintenance, are fled every man to his field, and so my work and worship is left undone. Good *Nehemiah* was sensible of it chap. 13. 10. and because he knew that, by this means, religion it self would be soon undermined and overturned, he contended with the Rulers, and made all the people pay their tythes : and this he worthily reckons among his good deeds, praying God to remember him for it, and not wipe it out chap. 13. 10. *H Ezekiah*, that great Reformer, shewed the like zeal in commanding the people that dwelt in Jerusalem to give the portion of the Priests and Levites, that they might attend upon the law of the Lord ( so the Vulgar ) that they might be encouraged in the law of the Lord, so we read 2 Chron. 31. 4. that is, that they might not follow their call- ings heavily for want of maintenance, but cheerefully bend themselves wholly to the service of the Lord. And here ( as *Ferns* once wished for the Romish syna- gogue ) I would we had some *Moses*, said He, to take away the evils of the times : *non enim unum tantum vitulum sed multos habemus*, for we have not one golden calf, but many : So have we of these times cause to wish we had some zealous *Nehemiahs* and *H Ezekiahs* to stickle and stand for Christs Ministers, not de- frauded of their due maintenance only ( a signe of gasping devotion ) but trampled upon by the foul feet of the basest of the people, as the filth of the world and the offcoursing of all things. Tythes they say are Jewish : but if *Melchisedech* tythed *Abraham*, by the same right whereby he blessed him : and if tythes by all lawes of Heb. 7. God, Nature, Nations, have been hallowed to God, as *Junius* and other modern Divines

Divines alledge and argue: and lastly, if things consecrated to Gods service may not be alienated, out of case of necessity *Pro. 20. 25. Gal. 3. 15.* it will appear to be otherwise. Or if tythes be Jewish, and yet Ministers must have a maintenance (Christ having so ordained *1 Cor. 9. 14.*) and that both honourable *1 Tim. 5. 17, 18.* and liberall *Gal. 6. 6.* how else shall they be given to hospitality, *1 Tim. 2. 2?* (if they be not hospitable, they will be despicable) how will men satisfie their consciences in the *quota pars*: the particular quantity they must bestow upon them? The scripture speaketh only of the *tenth part. Sed manum de tabula.* Enough of this, if not more then enough.

*Verse 9. Ye are cursea with a curse.* *Aug.* ye are cursed with penury and scarcity of victuals, according to *Deut. 28. 23.* &c. and so great was this peoples poverty, that they were forced for food to sell not their fields only, but their sons and daughters *Neb. 5.* They had pinched on Gods side, and he had paid them home in the same kind: they thought in the famine to have kept the more to themselves, and they had the lesse, for keeping from him that which was his. A just hand of God upon all church-robbers: for most part they are alwayes in want and needy, their wealth melting away as snow before the sun, and their fields of blood purchased with the spoiles of Christ, proving as unfortunate and fatal to them as the gold of the Temple of *Tholose* did to *Scipio's* souldiers: of which who ever carried any part away, never prospered afterwards. What get men by such a *deriny* that shall prove their fatal *destiny*? Say they leave the gold behind them, yet they are likely to carry the guilt to hell with them *1 Cor. 5. 1, 2.* yea to cough in hell, as *Latimer* phrased it, unlesse they make restitution, to digest in hell, what they have devoured on earth, as *Austin.* Because *Pharaoh* saith the river is mine own, therefore saith God, *I will dry up the river Ezek. 29. 3, 9.* The Merchant that denyeth to pay his custome, forfeits all his commodities: so here.

*for ye have robbed me* And therefore I have cursed you. God never punisheth people, but there is just cause for it, could they but see it: but that they are hardly drawn to, as here, and *Esay 26. 11.* the root of the matter is in themselves, as *Iob* speaks in another case; the plague of their own hearts *1 King. 8. 38.* procureth them all the mischief, and may say to them as the heart of *Apothecarius* the tyrant seemed to say to him; who dreamed one night that he was fleced by the Scythians, and boyled in a caldron, and that his heart spake to him out of the kettle, It is I that have drawn thee to all this. Let men therefore, when under any misery, lay their hand upon their heart, thrust their hand into their bosom with *Moses*, they shall be sure to bring it out leprous: let them turn short again upon themselves, and say every man, *What have I done?* what evill have I committed, or at least admitted? what good have I omitted, or intermitted? Profane *Esaü*, beguiled of the blessing, cries out of his fathers store, of his brothers subtlety: not a word of his own prophanesse in slighting and selling his birth-right: he had forgot since he did eat and drink, and went his way *Gen. 25. 34.* The Jerusalem-Paraphrast adds, that he also *despised his portion in the world to come, and denied the resurrection.* But this he never taketh notice of. So *Pompey* beaten by *Cesar* out of the field blamed the divine providence for his ill successe: when he should rather have faulted his own retchlesse security (that he never considered into what place he were best to retire if worsted) and especially his sacriledge not long before that defeat, when he sackt Jerusalem, and ranackt the Temple. He might have considered what became (a little before his time) for the same offence of *Alcimus, Heliodorus, Lyfimachus, Antiochus, Menelaus, and Nicanor*, all notorious Church-robbers, and all hang'd up in gibbets, as it were, for example and admonition to all that should come after. Sacriledge is a fiare (saith *Solomon, Pro. 20. 25.*) that 1. catcheth suddenly. 2. holdeth surely. 3. destroyeth certainly. *Cavete.*

*even this whole nation*] The disease was grown Epidemicall, like that which Physicians call *corruptio totius substantie*, or that which the Prophet *Esay* also complaineth of *chap. 1. 5, 6.* The whole head is sick, the whole heart is faint &c. This sin of sacriledge was grown Nationall: there was a conjuncture of all sorts in this wickednesse; a rabble of rebels they were, ripe for judgement: yea though

Εγώ σοι  
τέταυ διτίκα

1 Maccab. 9.  
54, 55, 56.  
2 Maccab. 3.  
24, 25. and 4.  
39, 41, 42. and  
5. 15, 16. and  
13. 4, 8. and  
15. 30, 34.



Gods judgements were upon them, yet they persisted *Neh. 13. 18.* and increased wrath *Ezra. 9. 13.* God had smitten them, but they sorrowed not: but to be revenged on him, as it were, for laying famine upon them, they took away his tythes &c. Jer. 5. 3.

*Vers. 10. Bring ye all the tythes into the store-house* All, whether prædiall, or personall, all, and of every kind.

*into the store-house* the standing place for tythes, as it is called *Neh. 13. 11, 12, 13.* the tyth-barn, as the Vulgar hath it.

*that there may be meat in my house* *Tereph, unde Tereph*: and the English, prey: that there may be maintenance for my Ministers; enough not for themselves only, but for to be distributed to those that are about them: that they may not eat their morsels alone, that they may not be slaves to others, servants to themselves: that they may not bite with their teeth, and cry peace, teach for hire, and divine for money *Mic. 3. 5, 11.* that is, be fain to maintain themselves with sordid and unworthy flatteries. *Balaam* the false Prophet rede with his two men *Num. 22.* Gods *Levite* had one man *Judg. 19. 11.* *Augustin* lived neither like a Lord, for he ate his meat in wooden and marble dishes: neither lived he like a begger, for he used to eat with silver spoons. Possidon. in vii. Aug. What pity was it that *Luther* was forced to cry out in his Comment on *Gen. 47. Nisi superesset spoliū Egypti quid rapuimus Paup.* omnibus ministris verbi fame percundum esset. Quod si sustentandi essent die contributione populi misere profecto & duxerit viverent. If it were not for the spoil of Egypt which we have snatcht from the Pope, all the Ministers of the word must have been assamished. For if they should be put to live upon the free contribution of the people, they would certainly have a miserable hard living of it. *Alimur ergo &c.* We are maintained then, as I said of the spoiles of Egypt: and yet that little that we have is prey'd upon by the Magistrate: for the parishes and Schooles are so spoyled and peeled, as if they meant to starve us all. Thus *Luther.* *Melancthon* comes after him and complains in the year 1559. *Principes favebant Luthero: sed jam iterum vilitis ingrati tudinem mundi erga ministros &c.* The Princes did at first favour *Luther*: but now ye see again the unkindnesse of the world to the Ministers of the word. *Calvin* was so ill dealt with at Geneva (together with other faithfull Ministers there) that he was forced once to say, *Certe si hominibus servivissem &c.* Truly if I had served men in my Ministry, I had been very ill requited. But its well that I have served Him who never failes his: but faithfully performeth with the better what ever he hath promised them. Our Doctour *Stroughton* observed, that the manner of very many in the City was to deal with their minister as Carriers doe with their horses; viz. to lay heavy burthens upon them, and then to hang bells about their necks; they shall have hard work, and great commendations, but eay commons; be applauded for excellent preachers, have good words, but slight wages. Melch. Adam. in vita. Thus in the City; but what measure meet men with in the Countrey? Hear it from a Countrey-Ministers mouth. How many thousands in this land (saith He) stand obnoxious in an high-degree to the judgements of God for this sin of sacriledge, which is the bane of our people, and blemish of our Church? Somewhere are who rob God of his main tythes, yet are content to leave him still the lesser: they pluck our fleeces, and leave us the taglocks, poor Vicarage tithes, whilst themselves and children are kept warme in our wooll, the Parsonage. And and others yet more injurious, who think that too much, would the law but allow them a pair of sheers, they would clip the very taglocks off. These (with the deceitfull taylour) are not content to shrink the whole and fair broad-cloth to a dozen of buttons, but they must likewise take part of them away, and nimme the very shreds, which only we have left. After they have full gorged themselves with the Parsonage grains, they can finde means either by unconscionable leases or compositions, to pick the Vicaridge-bones &c. Thus He and much more to the like purpose. Our blessings (saith Another eminent Divine) are more then those of old, our burthen lesse. And yet how unwilling comes even a little to the painfulllest Minister? And those, that upon a kind of conscience pay other duties, think all lost that goes to the maintenance of the Ministry, and that with such repining, as if that were mony of all other worst bestowed &c. Mr. Reg. his Strange Vin. in Palest pag. 303.  
D. Selauer.

Psal. 113. 6.

Subest jurandi  
spectes. Figuiet.

Psal. 106. 14.

and prove me now herewith] *Dignatio suspenda*, A wonderful condescension, that God should call upon man to take experiment of him, to make but a triall, to put it to the proof whether he will not prosper the penitent. This is somewhat like that other passage *Psal. 34. O tast and see that the Lord is good &c.* or that, *Come and let us reason together.* O the never-enough adored depth of Gods goodnesse, that he should stoop so low to us clay and dirt, dung and wormes-meat! He is so high, that he is said to *humble himself to behold things done in heaven.* If he look at all out of himself, to see but what the Angels do, he doth therein abase himself. That he will deal so familiarly with us (who are no better then so many walking-dunghills) as to bid us prove him what he will do for us, this deserves acknowledgement and admiration in the highest degree. Should he have used martiall law with these malapert miscreants in the text that had robbed him of his rights: and not only have reprov'd them and curst them with a curse of penury, but have (*Draco-like*) written his lawes in blood upon them, he might have justified his proceedings. But thus to commune with them, and not only to prescribe them a remedy for removall of the curse, *Bring ye all the Tithes &c.* but thus to perfwade with them, and to permit them to prove his bountifullnesse in giving, and his faithfullnesse in keeping promise with them, and that with an oath (as some conceive.)

*if I will not open the windowes of heaven*] then never beleieve me more; what a wonderfull goodnesse was this? Surely we may well say of it, as *Chrysostom* doth of the happinesse of heaven, *Sermo non valet exprimere: experimento opus est*; We can never sufficiently praise it, but must take the counsell he gives us, and prove it, *Prove me &c.* There is an unlawfull and damnable proving or rather provoking of God, when men separate the means from the end, holinesse from happinesse, will needs live as they list, and yet presume they shall be saved by the unknown mercies of God. Such were those that tempted and provoked the most high God, and kept not his testimonies *Psal. 78. 56.* like as before they had lusted exceedingly in the wilderness, and tempted God in the desert; whilest, bearing themselves over-bold upon their externall priviledges, they refused to observe his statutes, and keep his lawes. This sin, in the new Testament is called *tempting the Spirit of the Lord Act. 5. 9.* *Ananias* and *Sapphira* did so, when by a cunning concivance they would needs prove and make triall whether God could dectry and would punish their hypocrisy: So did *Judas* the traytour when he boldly demanded, *Is it I Lord.* So do all grose hypocrites that present unto God a carcase of holinesse, like *Cham*, or that curst *Cozener Mal. 1. 14.* Such also as refuse Christs offers of grace: and when he bids them as here, *Prove him if upon their obedience to the lawes of his kingdome, he will not open the windowes of heaven and rain down righteousness upon them, even mercies without measure: and (for confirmation) wills them as once he did wicked Abaz, Ask thee a signe of the Lord thy God, Ask it either in the depth, or height above; they churlishly answer him in effect as he did, I will not ask, neither will I try the Lord.* Whereupon the Prophet that made the motion, in an holy indignation, *Heare ye now saith He, ye house of David, Is it a small thing for you to weary men, but ye will weary my God also? Isa. 7. 12. 13.*

*if I will not open you the windowes of heaven*] *Vulg. the cataracts or flood-gates, or spouts of heaven*: meaning the clouds, those bottles of raine, which God here promiteth to shour down abundantly, *tanta copia, impetu, & fragore, ut ruere potius quam fluere videatur.* A phrase noting great plenty 2 *King. 7. 2.* for in those hot countries drought ever made a dearth. Hence the proud Egyptians whose land is watered and made fruitfull by the overflow of the river *Nilus*, were wont in mockery to tell the neighbour nations, that if God should forget to raine, they might chance to starve for it. They thought the rain was of God, but not the river. God therefore threateneth to dry it up *Ezech 29. 9. Isa. 19. 5. 6.* and so he did:

Ovid.

*Creditur Aegyptus caruisse juvenibus arva.  
Imbribus, atq; annis sicca fuisse novem.*

To teach both them and us, that both plenty and scarcity, drought, and rain are his work: he carries the keyes of the grave, of the heart, and of the windows of heaven the clouds, under his own girdle. Vessels they are as thin as the liqueur which is contained in them. There they hang and move, though weighty with their burden. How they are upheld, and why they fall here, and now, we know not, but wonder at it, as Gods handy-work. In the Island of St. Thomas, on the backside of Airike, in the midst of it is an hill: and over that, a continuall cloud, wherewith the whole Island is watered. In the midale region of the air, God hath made *dark esse his secret place: his pavilion round about him is dark waters and the clouds of the skie*, Psal. 18. 11. These he weighs by measure, so that not a drop falls in vain, nor in a wrong place, Job 28. 15. When he uttereth his voice there is a multitude (or noise) of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, &c. Jer. 10. 13. A wonderfull thing surely, that out of the midst of water, God fetcheth fire, and hard stones out of the midst of thin vapours. This is the Lords own doing, and it is (worthily) marvellous in our eyes. Are there any among the vanities of the Gentiles *that can give rain?* or can the heavens give showres? (So the Naturalists will needs have it: but what saith the Prophet?) *Art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things*, Jer. 14. 22. A pious resolution surely, and that which the Lord here would have this people to take up: viz. in the way of his judgements to wait upon him, and walk before him, to honour him with their substance, and with the first fruits of all their increase. So should their barnes be filled with plenty, and their presses burst out with new wine, Prov. 3. 9, 10. *The liberali soul shall be made full: and he that watereth shall be watered also himself*, Prov. 11. 25.

God will poure him out a blessing ] because he is a *font of blessing*, as the Hebrew hath it in that place of the *Proverbs* last cited, and he shall have rain enough, *Ipse pluvia erit*, as *Kimchi* rendreth the last words there. He shall be a sweet and reasonable showre to himself and others. *Therefore they shall come and sing in the height of Zion, and shall flow together to the goodnesse of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all*, *Gen.* 31. 12. O precious promise, every syllable whereof drops myrrhe, and mercy! *Abraham* that Father of *Tube-paying*, (so we may call him as the Hebrews call *Jacob* the Father of Vows, because he is the first we read of in scripture that vowed a vow unto the Lord) had this promise of abundance plentifully performed unto him. So had *Constantine* the first Christian Emperour, the Churches great Benefactour. *Deus Deus, saith Augustine, Constantinum Magnum tunc terrenis impleret muneribus quam a opere nullus aunderet*. The good Lord filled *Constantine* the Great, with so many temporall blessings, as never any man durst wish for.

There shall not be room enough to receive it ] *Ita ut domus satis est*, so that you shall say, It is enough: Thus the Chaldee rendreth it. Rabbi *Abraham*, *Non quod sufficiat, sed et in quod sedet in quod super sit Rab. David. Ultra sufficiens. Montan.* shall have more then enough, as the Sareptan had, 2 *King.* 4. 4. the cruse never ceased running till there was no room. Borrow of thy neighbours, saith the Prophet, but shut the doors upon thee. It was time to shut the doors, saith One, when many greater vessels must be supplied from one little one. Shee had a Prophets reward with a witnesse. And so had the Shunamite. Her table, and bed, and stool was well bestowed: That candlestick repaid her the light of her future life and condition; that table, the means of maintenance; that stool, a seat of salety; that bed, a quiet rest from the common calamities of her nation. So liberall a paymaster is God: his retributions are more then bountifull: he will not be overcome by his creature in liberality, *Jam.* 1. 5. They shall be sure to have their own again with usury, either in money, or moneys-worth. What they want in temporalls (a sufficiency whereof they shall be sure of, if not a superfluity) he will make up in spirituals, joy and peace through believing, as much, or more then heart can hold. Some holy men have so over-abounded exceedingly with joy, that they have been forced to cry out, Hold Lord, stay thine hand, &c. their spirits were even ready to expire, with an exuberancy of spirituall ravishment: as the Church in the *Canticles* was sick of love, and therefore calls to the Ministers, to stay her from sinking



Godfr. in ult.  
Bern.  
Epist. l. 1.  
Confess. l. 6.  
c. 22.

ing and swooning, to *bolster her up*, being surprized with a love-qualme: as the Queen of Sheba rapt with admiration, had no more spirit in her: as *Jacobs* heart fainted, when he heard the good news of *Joseph* alive. *Bernard*, for a certain time after his conversion, remained as it were, deprived of his senses, by the excessive consolations he had from God. *Cyprian* and *Austin* testify the like of themselves.

*Vers. 11. And I will rebuke the devourer for your sakes* ] Caterpillars, Canker-wormies, and such hurtfull creatures, Gods terrible army, as they are notably set forth in their march and mischief, *Joel* 2. 2, 3, 4, 5, &c. with *chap. 1. 4.* to tame his rebels, to ease him of his adversaries, and to avenge him of his enemies, *Esay* 1. 24. These he will rebuke ( for every creature is at his beck, and check ) as he rebuked the red-sea, and it was dried up, *Psal.* 105. and as he rebuked the winds, *Mat.* 8. 26. the fever, *Luk.* 4. 39. the devil, *Mat.* 7. 18. he will say unto them, *Abite altitum hinc.* Get you hence, and that's enough, for they are all his servants, *Psal.* 119. 91. He is the great Centurion ( or rather Lord of Hosts ) that saith to this creature *Go, and he goeth*, and to another, *Com, and he cometh*, &c. if he do but say, Who is on my side, who? all creatures look out at their windows, as ready prest to do his pleasure: neither is there any so mean amongst them, or so despicable that cannot, if set on by him, make the proudest on earth stoop, and say, *This is the finger of God.* But of this see more in the 1. Doct. on *vers. 18.* of this *Chapter.* Let all that look for Gods blessing, either upon their persons or possessions, make their peace with God ( the genealogie of corn, and wine is resolved into him, *Hos.* 2. 22. ) and bring him all his tythes into the store-house, &c. lest hee blast their fair hopes, cut off the meat from their mouthes, take his own and bee gone, take away his corn in the time thereof, and his wine in the season thereof, &c. *Hos.* 2. 9. The Jews in our Saviours time, *suis milis edocti*, were punctuall in paying their tythes, even to a potherb, *Matth.* 23. And at this day, though not in their own countrey, nor have a Leviticall Priesthood, yet those of them that would be reputed religious, do distribute, in lieu of tythes, the tenth of their increase unto the poor: being perswaded that God doth blesse their increase the more: For their usual proverb is, *Decima ut dices fias*, Tythe and be rich. Of the young Lord *Harinton* ( the last of that name ) it is reported by Mr. *Stock*, who preached his Funerall, that he constantly gave the tenth of his yearly revenue to pious and charitable uses. And of reverend Mr. *Will. Whately* Minister of Banbury, it is likewise recorded in his life, that he set apart and expended for many years before he died for good uses, the tenth part of his yearly comings in, both out of his temporal and ecclesiasticall means of maintenance: and that he never thrived in his outward estate, till he took that course. Besides the sweet comfort that the spirits of his wealth thus distilled, as it were, brought to his conscience, both in life and at death: and the blessing of a good name left behind him, according to that which follows next in the text, *And all nations, &c.*

*Vers. 12. And all nations shall call you blessed* ] viz. for the abundance of outward comforts and commodities, by the which the Nations measured mens happiness saying, *Blessed is the people that is in such a case*, *Psal.* 144. 15. Cyprus was for this cause anciently called *Macaria*, that is, the blessed countrey, as having a sufficiency of all things within it self: and England was called *Regnum Dei*, the kingdom of God, or the Fortunate Island, and Englishmen *Daires*, as those that were set safe *de ira Dei*, from the wrath of God. In the time of Pope *Clement* the sixth ( as *Robert* of Avesbury testifieth ) when *Lewis* of Spain was chosen Prince of the Fortunate Islands, and for the conquest thereof was to raise an Army in France and Italy; the English Agent at Rome, together with his company departed and gat home, as conceiving that the Prince was bound for England, then the which they thought there was not a more fortunate Island in the world. Of the Island of *Lycia*, *Solinus* saith, that all the day long, the sky is never so cloudy, but that the Sun may be seen there. *Semper in Sole fixa est Rhodus*, The Rhodes is ever in the Sunshine, saith *Aeneas Sylvius*. And of Alexandria in Egypt, *Ammianus Marcellinus* observeth, that once in the day the Sun hath been seen to shine over it. I confesse the same cannot be said of England: I remember also what I have read of a certain Frenchman, who returning home out of England, and being asked by a country-

Godw. Heb.  
Antiq. p. 272.

Lyciam Ho-  
ratus claram  
dicit.

man

man of his that was bound for England, what service he would command him into this country? Nothing but this, said the other; When you see the Sunne, have me commended to him: for I have been there two moneths, and could never see him in all that space. Belike he was here in the deep of winter. For at Summer Solstice *Tacitus* (in the life of *Agricola*) hath observed, that the Sun shineth continually in Britanny, and neither setteth nor riseth there; but passeth so lightly by us by night, that you can scarce say, we have any night at all: But if we speak of the Sunshine of Gods grace and favour, either for spirituals or temporals: as *Delos* is said by *Solinus*, to have been the first country that had the Sun shining upon it, after the generall deluge, and therefore to have had its name: so was England one of the first Ilands that both received Christ, and that shook off Antichrist. And for temporall blessings, *all nations call us blessed*, and count us a *delightful land* indeed, a *land of desires*, such as all men would desire to dwell in, for the exceeding fruitfulness and pleasantness of it: it being the Court of *Queen Ceres*, the granary of the Western world, as forreigne Writers have termed it, the paradise of pleasure, and garden of God, as our own Chronicler. The truth is, We may well say of England, as the Italians do of Venice, by way of proverb: *He that hath not seen it, cannot believe what a dainty place it is: and he that hath not lived there some good space, cannot understand the worth of it.* Our Mr. *Ascham*, Schoolmaster to *Q. Elizabeth*, had lived there some time, and had soon enough of it: for though hee admired the place, he utterly disliked the people for their loose living. And the like (alasse) may be too truly affirmed of us. We live in Gods good land, but not by Gods good lawes: we eat the fat and drink the sweet, but we sanctifie not the Lord God in our hearts, we live not as becometh Christians. Our hearts (like our Climate) hath much more light then heat; light of knowledge, then heat of zeal; our lukewarmnesse is like to be our bane, our sinnes our snuffes, that dimme our candlestick, and threaten the removall of it. *O si fiat id in nobis (saith One) quod in Sole videtur, qui quibus affulserit, is etiam calorem & colorem impertire solet!* O that the Sun of righteousness would so shine upon us, as to warm us, and transforme us into the same image from glory to glory, as by his Spirit! O that he would set up his own kingdom here more and more amongst us! then should wee be more happy then the Israelites were under the raigne of king *Solomon*, or the Spaniards under their *Ferdinand* the third, who reigned 35. years: in all which time there was neither famine nor pestilence in the land.

*Per duos enim menses quibus ibi fuit, Solem mihi videre non licuit. Ga- rinceris de tabe Anglica. p. 84. Ut finem atq; initium lucis exiguo discrimine in terminoscas. Nomenq; ex eo sortitam. Polyb. c. 17.*

*Lopez Gloss. in prolog par. 1*

*Vers. 13. Your words have been ston against me* ] Or, reenforced, or strongly confirmed. *Superant me verba vestra*, so some have rendred it. By your hard and hatefull words you have been too hard for me, as it were. And it is, as if God should say, I have given you my best advice to break off your sinnes, and to bring me my tythes, that I might blesse you both with store, and honour. But I have lost my labour: I see well, my sweet words are worse then spilt upon you, who are so hardened in your error and blasphemy, that you are still clamouring and casting out odious words against me. Once before you had set your foul mouthes against me, and like so many wolves (that were wood) you held up your heads and howl'd out these ugly words, *Every one that doth evil is good in the sight of the Lord, and he delighteth in them*, &c. (was it possible that the wit of malice could devise so high a slander?) And now you are at it again, creaking like doors that move upon rusty hinges, nay clattering and blustering out such bellish and hideous blasphemies, as at the hearing whereof, it is great wonder if the heavens sweat not, earth gape not, sea roar not, all creatures conspire not to be avenged upon you: as the very stones in the wall of *Aphek* turned executioners of those blasphemous *Aramites*, when as being but ignorant Pagans, their tongues might seem no slander.

*Prov. 23. 8. Verba quid incassum non proficientia perdo? Mal. 2. 17.*

*Your words have been stout against me* ] Yea stouter and stouter: your wickednesse frets like a canker, and encreaseth still to more ungodlinesse, *2 Tim. 2. 17.* Evil men and deceivers grow worse and worse, *2 Tim. 3. 13.* as being given up by God, *Rom. 1. 28.* acted and agitated by the devil, *Ephes. 2. 2.* serving diverse lusts and pleasures, *Tir. 3. 3.* which to satisfie is an endlesse piece of businesse. Neither let any here say, they were but words that these are charged with, and words are but wind, &c. for words have their weight, and are marvellous provoking. *Leviter volant, sed non leviter violant.* You shall find some, saith *Erasmus*, that if death

Specul. Europe

be threatened, can despise it: but to be belied they cannot brook, nor from revenge contain themselves. *As a murdering-weapon in my bones, saith David, mine enemies reproach me, Psal. 42. 10.* Desperate speeches and blasphemies that impose upon the Lord any thing unbeseeming his Majesty (a thing common among the Jews, even at this day) he can by no means away with. See how God stomacketh such proud contumelious language, *Psal. 73. 11. and 94. 4, 5, 6, 7, &c. Zeph. 1. 12. Ezech. 9. 9.* See how he punished it in him that bored thorough his great Name, *Lev. 24. 11.* *Ludovike* commonly called *St. Lewis*, caused the lips of blasphemers to be seared with an hot iron. *Philip* the French King punished this sin with death, yea though it were committed in a Tavern. The very Turks have the Christians blaspheming of Christ in execration: and will punish their prisoners sorely, when as, through impatience, or desperatenesse, they wound the ears of heaven: Yea the Jews in their speculations of the causes of the strange successe of the affairs of the world, assigne the reason of the Turks prevailing so against the Christians, to be their blasphemies: and among other scandals and lets of their conversion, are all those *front words* darted with hellish mouthes against God in their hearing, so ordinarily and openly, by the Italians especially, who blaspheme oftner then swear, and murder oftner then revile or slander. *Andrew Musculus* in his discourse, intituled, *The devil of blasphemy*, hath a memorable story of a desperate dice-player in Helvetia, Anno 1553. at a town three miles distant from Lucerna. Where, on a Lords-day, three wretched fellows were playing at dice, under the town-wall. One of them, named *Utricus Schraetervs*, having lost a great deal of money, swore that if he lost the next cast, he would fling his dagger at the face of God. He lost it, and in a rage threw up his dagger with all his might toward heaven. The dagger vanished in the air, and was seen no more: five drops of blood fell down upon the table where they were playing, which could never be washed out, (part of it is still kept in that town for a monument) the blasphemer (to say the best of him) was fetcht away presently body and soul by the devil, with such an horrible noise, as affrighted the whole town. The other two came to a miserable end shortly after. The truth of this relation is further attested by *Job Fincelius*, and *Philip Lonicerus*, *Theat. hist. pag. 142.*

yet ye say, *What have we spoken so much against thee?* Chald. *What have we multiplied to speak before thee?* As if they should say, it is not so much that we have spoken, that thou shouldest make such a businesse of it. Nothing more ordinary with gracelesse men, then to elevate and extenuate: great sins with them, are small sins, and small sins no sins: when as every sinne should swell like a toad in their eyes, and the abundant hatred thereof in their hearts, should make them say all that can be said for the aggravation and detestation of it: sith there is as much treason in coyning pence as bigger pieces; because the supreme authority is as much violated in the one as in the other. But this sin of theirs was no peccadillo, as appeareth by the following instance.

*Verse 14. Ye have said, It is vain to serve God* Vulg. *He is vain that serves God.* Ye are idle, ye are idle said *Pharaoh* to the Israelites when they would needs go sacrifice, and to *Moses* and *Aaron*, *Ye let the people from their works.* Any thing seems due work to a carnall mind saving Gods service: that's labour lost, time cast away, they think. But this is their want of spirituall judgement; they see not the beauty of holinesse, they taste not how good the Lord is: they discern not things that are excellent, they measure all by present sight, sense, and taste, as do children, swine and other bruit creatures: And therefore they themselves are *vani & vanissimi*, as an Expositor here speaketh, vain, and most vain, and that for two reasons, and in two respects. First, for that they take themselves to be servers of God. Secondly, they stick in the bark, serve him with the out-side onely, *honour him with their lips*, and not with their hearts, to bring him *vain oblations*, empty performances, serve him with shews and formalities which he delights not in, nay he rejects them with infinite scorn, as he did the Pharisees devotions, *Luk. 16. 15.* because they were but skin-deep, and not *heart-sprung*; therefore they were not a button the better for them. God loves and looks for truth in the inward parts, *Psal. 51. 6.* he looks that men should do *his will from the heart*, *Ephes. 6. 6.* and *serve him in their spirits*, *Rom. 1. 9.* In doing whereof there is great reward, *Psal. 19. 11.*

premium



*premium ante premium*, that *Euge* of a good conscience: this the stranger medleth not with, conceives not of, the wealth of Gods pilgrims standing more in Jewels, and gold, things light of carriage, and well portable, then in house and land. His servants have that here that doth abundantly pay them for their pains afore-hand: righteousnesse being its own reward; and they *knowing within themselves, that they have in heaven a better and an enduring substance.* But hereafter oh the rich recompence that God shall make them! oh the heaped up happinesse of such at the last! when these vain talkers in the text, and all that are of their mind, shall roar out *Nos infensati*, We fooles counted their lives madnesse: But now &c. See more of this in the following Note on ver. 16. doct. 5.

what profit is it that we have kept his ordinance? The Chaldee hath it, *Quod mammon adeptisumus?* what mammon or wealth have we gained? Mammonists are all for gain, their very godlinesse is gain, still they have an Eagles-eye to the prey, when they seem to fly highest toward heaven: If they may not get by God, they soon grow weary of his work. What shewes forever they make of better, sure it is their belly is their God, they mind earthly things. These will follow the chafe, as *Jonathan*, till they meet with the hony-combe; or as a curr followes his master till he meet with a carion. These come to Christ (as that yong Pharisee did) *hastily*, but they go away *heavily*; because they consider not, that with the Lord are durable riches *Pro. 8. 18.* and that godlinesse as it hath many crosses, so it hath many comforts against them; like as no country hath more venomous creatures then Egypt, none more Antidotes. This these Sensualists, having not the spirit, understand not; and hence their complaint of a disappointment; casting a sturr upon Gods house-keeping, as those spies did upon the promised land, and ready to run back into Egypt to their flesh-pots, garlick, and onions there. Lo, this is the guise of gracelesse persons, with whom that's the best religion that brings greatest advantage in the things of this life. If the Ark bring a blessing with it, as it did to *Obed-Edom*, it shall be looked upon as worthy of entertainment; but if a plague of poverty come with it, these Philistines will be glad to rid their hands of it. The garishnesse of honour, wealth, and pleasures do to dazle their eyes, that they think it the only happinesse to have and to hold. Such fooles they are, and such great beasts, if *David* may judge *Psal. 73. 22.* to fly a fooles-pitch, and to goe hawking after that that cannot be had, as *Solomon* saith *Pro. 23. 5.* Or if had, yet cannot be held, as being of swiftest wing, and as soon gone, as a post that passeth by. Godlinesse hath the promise of both lives: and we read of some godly men in scripture, that were richer then any other. But God will have it sometimes to be otherwise, that godlinesse might be admired for it self: and to shew that his people serve him not for commodity *Iob 1. 9.* But that none serves God for naught, no not so much as smit a deo. or kindle a fire. See before chap. 1. 10.

that we have kept his ordinances? which if they had done indeed, they would never have thus begged, much less blasphemed: they would have accused themselves, as not the living providence; they would have said with holy *Ezra*, *All this is come upon us for our evill deeds, and for our great transgression: and thou, our God, hast punished us less then our iniquities deserve. Almightiest thou not be justly angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?* *Ezra 9. 13, 14.* Thus the good wheat falls low at the feet of the fanter, when the chaff whiffes and flies at his face. Thus the sheep, when shorn, bleat and lookes downward: whereas the hungry rbit wolf lookes up and howles against heaven. Hypocrites use to wrangle with God and expostulate the unkindnes of his non-acceptance of their services as *Esay 58. 3.* *Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soules, and thou takest no knowledge?* God was, in their opinion, far too short and much behind with them; and therefore much to blame, and they must give him the telling of it; They do so: and they have their answer. So they shall have here in the following verses, and the next chapter, which ought not to be divided from this, as some conceive. They upbraid the Lord as with their observances, so with their humiliations.

and that we have walked mournfully] Or, in black, the habit of mourners:

whence that of the Heathen Oratour, *Athenienses non nisi atrati &c.* The Athenians are never so good as when they are all in black; that is, under some heavy affliction. And a great Satefman of this kingdome had this verse written upon his study door.

*Anglica gens est optima flens & pessima ridens.*

1 K ng. 21. 27.

*Great Brittain all in black*, is in its best condition. But what is it to wear sackcloth, and walk softly, with *Ahab*, when he had sold himself to do wickedly? what is an humbling day without an humbled heart? not only an irreligious incongruity, but an high provocation; like *Zimri's* act, when all the congregation were weeping before the dore of the Tabernacle. Surely God may say to such pretenders, as *Isaac* did to his father, *Behold the fire and the wood, but wher's the lamb for a sacrifice?* or as *Jacob* did to his sons that brought him the bloody coat, *Loe her's the coat*, but wher's my child? your garments are black, but your hearts and lives are much blacker. Go, cleanse your hands ye sinners, and purifie your hearts, you double-minded. Be afflicted, in good earnest, and mourn to some purpose, and weep, soak and souce your selves in teares of true repentance: let your sorrow for sin be deep and downright: turn your laughter to mourning, and your joy to heaviness. *Jam.* 4. 8, 9. And then come, let us reason together, saith the Lord. All these unkind contestations shall cease, and all loving correspondencies shall passe betwixt us. God had said as much as all this before to them *verse* 7, 10, 11. *Sed surdo fabulam*, their adamant was too hard to be mollified. Their bulrushes, though bowed down for a day, while some storm of trouble was upon them, was now so pierkt up, as if it would threaten heaven. witnesse their continued contumacy, their robustious language in the next verse also, flouting it out still with God.

Pfal. 31. 23.

*Verse 15.* And now we call the proud happy! Such as, boyling and swelling with spite and spleen against God and his people, deal arrogantly and insolently, doing wickedly with both hands earnestly *Exod.* 18. 11. and 21. 11. and working their own ends confidently and daringly: these we call and count happy, becaute wealthy and well underlaid, as they say, because they live in the height of the worlds blandishments. But the whole book of *Ecclesiastes* is a clear and full confutation of this fond conceit, had they but ever read or regarded it. How can the proud person be happy that hath God for his profest enemy? what was all *Hamans* honour to him, when the king frown'd upon him? what was *Ahab* the better for his ivory palace, his gold, and his jewels in every place, when the heaven was as bras above, the earth iron beneath? Surely God abhorreth pride as an abomination of desolation: and though he preserveth the faithfull, yet sooner or later he plentifully rewardeth the proud doer. Like metall in the fire when they shine brightest, they are nearest to melting: and like a bulging wall, they will shortly fall. Swelling is a dangerous symptom in the body, so is pride in the soule. *Tolluntur in altum, ut lapsu graviore ruant.* Neither are they therefore to be reputed ever awhit the more happy, because they come not in trouble like other men, but prosper in their wickednesse. For God is never more angry with such, then when he seemes best pleased. *Pharaoh* had fair weather made him, till he was in the midst of the Sea: fatting cattle are but fitting for the shambles. Never was *Jerusalem's* condition so desperate, as when God said unto her, *My fury shall depart from thee, I will be quiet and no more angry* *Ezek.* 16. 42. Nor *Ephraims*, as when he said, *I will not punish your daughters when they commit whoredom.* And, *Ephraim is joyned to idols, let him alone* *Hos.* 4. 14, 17. sc. till I come and fetch my full blow at him. *Clem. Alexandrinus* cites *Plato* expressing himself thus: Although a righteous man be tormented, although his eyes be digged out, yet he remains a blessed man: and the contrary.

Pfal. 17.

*they that work wickednesse are set up* Heb. they are built up sc. in posterity, and prosperity of all sorts. The Psalmist expresseth it thus: *They are full of children, and leave the rest of their substance to their babes.* Thus God built the midwives houses, that is, he gave them children, for their mercy to those new-born-babes *Exod.* 2. 21. Thus he builded *David* an house 2 *Sam.* 7. And thus those that return to the Almighty

Almighty have a gracious promise that they shall be *built up* Job 22. 23. That these stout and stiff Stigmaticks were *built up* and prospered, though (after so sweet an invitation) they turned not to him that smot them, we need not wonder, sith it is their portion, as *David* sheweth, all they are like to have, or must ever look for. Besides, Is not God the true proprietary of all? Is not the earth the Lord's purse, with the fulnesse thereof, and may he not do with his own as he pleaseth? Add hereunto that what wicked men have, they have it with a curse, and for mischief: their *table is a snare* to them; they are like to pay dear for their sweet mortels, as *Haman* did for his wine at *Esthers* banquet. *Bernard* calles the wicked mans prosperity *miseri cordiam omni indignatione crudeliorem*, a ~~more~~ more cruel, then any adversity. *Anstin* affirmeth, *Nullum mare tam profundum, quam est Dei cogitatio ut mali floreat* &c. No sea is so deep as the divine dispensation that good men should suffer, bad men prosper. They are built up with blessings, as they say the Phenix builds her nest with hot spices, wherein she is afterwards burned. They build as those at Babel, and feather their nests, as if their lives were rivetted upon eternity: but as their foundation is laid upon fire-work, so *brimstone is scattered upon their habitations* Job 18. 15. If the fire of Gods wrath but touch it, all will be quickly consumed. *Dioclesian* that bloody persecutor despairing of ever rooting out the Christian religion as he had endeavoured to do, gave over his empire in a discontent, and decreed to lead the rest of his life quietly. But he could not escape so: For, after that, his house was wholly consumed with lightening, and a flame of fire that fell from heaven, he hiding himself for fear of the lightening, died within a little after. *Their inward thought is* (saith the Psalmist of such wicked Atheists) *that their houses*, (honours, riches, nephews) *shall continue for ever*: and their dwelling place to all generations; they call their houses after their own names; as *Cain* called his new-built city *Enoch* after the name of his son, that he might leave him *Lord Enoch of Enoch*. *Nevertheless man being in honour abideth not*: he is like the beasts that perish *Psalm* 49. 11, 12. The use to be made hereof see ver. 16. *Be not thou afraid when (a wicked) one is made rich, when the glory of his house is increased* &c.

Mat. 20. 13.

In Psalm 91.

Euseb. de vita Constant. lib. 5.

*yea they that tempt God are even delivered*] Still these Miscreants are grunting out their grudges against God. What this sin here instanced, viz. of tempting God is, hath been shewed before in the note on ver. 10. of this chapter: Here it is to be taken for an audacious daring of God to take vengeance, as *Num.* 15. These very worst sort of sinners are sometimes not only spared, but prospered *Ier.* 12. 1. &c. Their *Epha* is not yet full, their iniquity not found to be barefull enough yet. *But the wicked is kept* (by the patience of God) *unto the day of destruction*: and shall be brought forth to the day of wrath, as condemned Malefactors are to execution, some by posterns and by-gates, others through the market place: so here. He that hath stolen a good horse, rides gallantly mounted for present, till shortly after, followed close by *Hue and cry* he is soon apprehended, sentenced, and brought to condign punishment. And this is the very state of presumptuous sinners, and will be. I know well, that because sentence is not presently executed, therefore the hearts of the sons of men are set in them to doe wickedly. *Felix scelus virtus vocatur*, as we see here, *The proud are called happy*, because, for present, in prosperity. See the like *Ier.* 44. 11. *Gen.* 30. 18. *Dionysius*, after the spoile of an Idol-temple, finding the winds favourable in his navigation, Lo, said he, how the Gods approve of Sacriledge. But the weakness of this argument see set forth by *Solomon Eccles.* 9. 1, 2, 3. with the Notes there. God gives outward things to the wicked, no otherwile then as if a man should cast a purse full of gold into a jakes. He gives them riches to furnish their inditement out of them: as *Joseph* put his cup into their sack to pick a quarrel with them, and lay theft to their charge. The sunshine of prosperity ripens their sin apace, and so fits them for destruction. Let God therefore be justified, and every mouth stopped.

Eccles. 8. Cicero.

*Verse 16. Then they that feared the Lord &c.*] *Then*: when all flesh had corrupted their ways: and the whole world turned Atheists. Then when there was no truth, nor mercy, nor knowledge of God in the land (none, to speak of) but that it was even darkened with profaneness, as Egypt was with those very grie-

Gen 6. 12. Hof. 4. 1.

vous



Esay 1. 21, 22.

vous locusts that covered the eye thereof, *Exod. 10. 14, 15.* Then when the faithful city was become an harlot: her silver turned into dross, her wine mixt with water: her people not dilute onely, but dissolute: her self *ex aurea facta est argentea, ex argentea ferrea, ex ferrea, terrea* (as One once said of Rome) of gold become silver, of silver iron, of iron earth, or rather muck.

Rev. 3. 4.

1 Joh. 5. 18.

Then they that feared the Lord ] Those few names that had not defiled their garments in so foul a season: but had kept themselves unspotted of the world, undefiled in the way; so as that that wicked One had not touched them, had not thrust his deadly sting into them, had not transformed them into sins image. These stood up to stickle for God, to stop the mouth of blasphemy, and to stablsh one another in perswasion of Gods holy truth, and constant care of his dear children.

spoke often one to another ] Montanus renders it, *Tunc vastati sunt timentes Dominum*; sc. *ab impijs & Atheis impune eos invadentibus*; That is, Then were those that feared the Lord wasted and destroyed, viz. by those wicked Atheists, who fell from fierce words, to bloody blows: to the word is used, *2 Chron. 22. 10. Psal. 2. 5.* But this is far set, and nothing so agreeable to the mind of the Holy Ghost here, as our English after other approved Translations. It is the same word that is used *verse 13.* Those spoke not so much against God, as these did for him, and about him to each other, for mutuall confirmation, that that which was halting haply might not be turned out of the way, but healed rather. Great is the benefit of Christian conference, for strengthening the weak knees, and comforting the feeble minded. How forcible are right words? One seasonable truth falling upon a prepared heart, hath oft a strong and sweet operation: as some speeches of Staupicius had upon Luther: Of whom it is also storied, that he was much cheared up by conference with an old Priest discoursing about Justification by faith, and explaining the Articles of the Creed to him. Latimer likewise was much furthered by hearing Bilneys confession, and having frequent conference with him, at Heretikeshill, as the place where they most used to walk in the fields at Cambridge, was called long after. Surely, as a little boat may land a man into a large Continent: so may a few good words suggest matter sufficient for a whole lives meditation. This Satan well knows, and therefore as he did what he could to keep God and Daniel asunder, *Dan. 6. 7.* So he doth still to keep the saints one from another, that they may not build up themselves in their most holy faith, pray in the holy Ghost, pull one another out of the fire, &c. How were the Apostles persecuted for their Christian meetings, the primitive Christians banished and confined to Isles and Mines, where they could not have access one to another, as Cyprian complains: the poor saints here in times of Popery, meeting as they could for mutuall edification; and therefore accused of sedition: for prevention wherof it was ordained, that if men should flock secretly together above the number of six, they should be attached of treason: so the Protestants at Milcenburg in Germany were forbidden upon pain of death to speak together of Scripture-matters. And at Nola the Jesuites strictly charged the people not to talk of God, either in good sort or in bad. See more of this in my Treatise on these words, called *The Righteous mans Recompense. Chap. 4. Doct. 3.* annexed to this Commentary.

Heb. 12. 13.

Job 6. 25.

Life of Luth.  
by Mr Clark.  
pag 85.

Atts & Mon.  
fol. 1574.

Jude 20, 23.

1 Tim. 4.

Atts by Men.

Luth. Epist.

Turk. hist. fol.  
227.

and the Lord hearkened and heard ] He not onely heard, but hearkened, or listened; *Gistus hic est diligenter auscultantis*, Esay 32. 3. It imports, not onely attention of body, but intention of minde, (as when a man listeneth as for life, and makes hard shift to hear all) and retention of memory. For which purpose also a booke of remembrance is here said to be written before him, or by his appointment. *Liber monumenti*, A book of Acts and Monuments, in allusion to the custome of Kings. See *Esph. 2. 23.* Tamerlan (that warlike Scythian) had alwayes by him a catalogue of the names and good deserts of his servants, which he daily perused, and whom he duely rewarded: not needing by them, or any others in their behalf, to be put in remembrance. Much lesse doth the Lord, who bottles up the tears of his people, files up their prayers, puts all their holy speeches and practises on record, that he may make all honourable mention of them at the last day, in that great Amphitheatre, that generall Assembly: not once remembering any of their misdeeds, *Mat. 25. 35. Heb. 8. 12.* See more of this in the *Righteous mans Recompense, Chap. 5. & 6.*

and

and that thought upon his Name ] That had God before their eyes, *Psal.* 10.8. that minded his glory, *1 Cor.* 10. 31. that thought upon his commandements to do them; *Psal.* 103. 18. that can truly say with the *Psalmist*, How precious are thy thoughts unto me, O God? how great is the summe of them, *Psal.* 139. 17. See more of this verse in my *Righteous mans Recompense*, Chap. 7. Doct. 16.

Verse 17. And they shall be mine ] by peculiar right: *Et suum cuique pulchrum*: we all affect and admire our own things most. God chuseth them for his love: and loves them for his choice. I will be a Father unto them: and they shall be my sonnes and daughters, saith the Lord Almighty, *2 Cor.* 6. 18. which is all one with that here, *They shall be mine* saith the Lord of Hosts. Concerning all which see my *Righteous mans Recompense*, Part 2. Chap. 1. and 3.

In the day when I make up my jewels ] viz. from the worlds malignities, and misfages. They shall not plunder him of his Jewels, rob him of his chief treasure. None shall take, or pluck them out of Christs hands, *Joh.* 10. 29. they that attempt it, shall find it a work not seisable. When one desired to see Great *Alexanders* treasure, he bade one of his servants shew him not his gold and silver, but his friends. Henceforth I call you not servants — but I have called you friends, *Joh.* 15. 15. And a friend is as a mans own soul, *Deut.* 13. 6. The Church is the dearly beloved of Gods soul, *Ier.* 12. 7. yea his dearly beloved soul, as the Septuagint, and Vulgar render it, &c. See my *Righteous mans Recompense*, Part 2. Chap. 2.

*Liban. progre. Chria. 1.*

and I will spare them ] Or, indulge them, as David did *Mephiboseth*, *2 Sam.* 21. 7. *Vide ubi supra*, Chap. 4. & 5.

Verse 18. Then shall ye return and discern ] See *The Righteous mans Recompense*, ad calcem.

## CHAP. IIII.

Verse 1. FOR behold the day cometh ] This Chapter should not be divided from the former: for here Gods different dealing with the righteous and the wicked, proposed in the former verse, is further amplified by diverse effects of Christs coming in the flesh. And if any ask, saith an Interpreter, how this was verified of that his first coming? we answer, It was *inchoative*, and by way of preparation then: and shall be *consummate* in the day of the last judgement, This day comprehendeth all that time that is called by the Apostle, *the ends of the world*, *1 Cor.* 10. 11. and the world to come, *Heb.* 2. 5. all the administrations of Christs kingdome, from his Incarnation to the end of all things, which also is at hand, and, as it were, under view already, Behold, The day, that notable day, so long-looked for by the Jews, who boasted of a Redeemer, and promised themselves all possible comforts then: *Tunc enim Deus nos dignabitur clarissima visione*, (saith *Jacobiades* on *Dan.* 12. 4.) *tunc intelligemus res ipsas prout sunt*. Then shall we have a most clear vision of things as they are, &c. Lo that day cometh: not such a day as you imagined, but like that in *Amos*, *A day of darknesse, and not light: even very dark, and no brightnesse in it.* A day that shall burn like an oven: *Nebuchadnezzars* oven, seven times more heated then it was wont. This day is come, the end is come, it watcheth for thee, behold it is come. It was fulfilled in part upon this people at the destruction of Jerusalem by the Romans, and their miserable exile ever since for their unbelief. Howbeit, all these are but the beginning of sorrows: their present sorrows but a typicall hell, the pile whereof is fire and much wood, the breath of the Lord, like a stream of fire, doth kindle it. It is said to be prepared for the devil and his angels, *Mat.* 25. 41. as if the All-powerfull wisdome did deliberate, and, as it were, sit down and devise most tormenting temper, for that most formidable fire. The fire of the last day shall surely be very terrible, when all the world shall be on a light fire, and wicked men shall give account with flames about their ears, with the elements melting and falling like scalding lead, or burning bell-mettall on their heads. But all this will be but a shadow, or spark of that fire of hell, the smoke whereof ascendeth for ever and ever, *Rev.* 19. 3. Some have held the fire of hell to be no true materiall, and corporeall fire, but metaphoricall, *qualem novit Deus*.

*Am. 5. 20. Dan. 3. Ezek 7. 6.*

*Isa. 30. 23.*

The

De civ. Dei  
lib. 21. c. 10.

Esse aliquos  
Manes Nec  
pueri credunt,  
nisi qui non-  
dum ere la-  
rantur. Juven.

The most conspire in the contrary Tenent: because bodyes are to be punished by it. How Ipu its are also thus tormented as the rich gluttons *Luk. 16.* *Austin* sits down and admires the mystery: He tells us that for vehemency of heat, it exceeds our fire, as far as ours doth fire that's painted on a wall. I would we had not cause to complain that preaching of hell is but as the painting of fire: which men can look on and handle without hurt or affrightment. Surely he that observes the impiety of this age, may say to us as *Cato* did to *Cesar*, *Credo, quæ de inferis dicuntur, falsa existimas*, I beleieve you think hell to be a very fable.

and all the proud, yea and all that do wickedly &c. ] Those proud whom you pronounced happy *chap. 3. 15.* because jolly, and full of worldly prosperity, rich and renowned: those workers of wickednesse whom you looked upon as set up, built upon a firm basis: God shall abate every one that is lifted up, he shall repay the wicked-doer to his face *Deut. 7. 10.* and into his bosom *Esay 65. 6.* What ever arrowes are in the bow-string, will one day fly, and hit, and strike deep. They shall be as stubble, saith the text, as stubble that is fully dried *Nah. 1. 18.* even when they be folden together as thorns. Who would set these briers and thorns against me in battle? saith the Lord: I would go thorough them, I would burn them together *Esay 27. 4.* Did he not deal so by *Pharaoh*, *Senacherib*, *Herod*, the Primitive persecutors, &c? Those mighty *Magnificos* that here seemed fortes, ferrei, & anei, strong, and made up, as it were of brasse and iron, shall appear to be but as stubble that cannot stand before Gods fire.

the day that cometh shall burn them up ] Heb. shall so burn them *ut flamma ex ipsis excitetur*, as to set them aflame. Here Christ burneth up his enemies with invible judgements, inward terrours and torments, pangs and plunges, a very hell in their consciences, a fore-tast of eternall torment, (as was to be seen in *Belshazzar*, and our *Rich. 3.*) But what will they do at the last day, when the law they shall be judged by is a fiery law *Deut. 33. 2.* the tribunall of fire. *Ezek. 1. 27* the Judge a consuming fire. *Heb. 12. 29* his attendants flaming *Seraphims*, his pleading with sinners in flames of fire 2 *Thess. 1. 7.* the place of punishment, a lake of fire fed with a river of brimstone *Isa. 30. 33*? what can be the fruit of such a fiery proceeding but utter excision? Surely this fire will leave them neither root, nor branch.

Verse 2. But unto you that fear my name What shall be the condition of gracelesse persons, hath been said already. Now for the righteous, that they have not served God in vain, it shall well appear by the many benefits they shall reap and receive by Christ: five whereof are here recited. 1. Imputation of Christs righteousness; which is compared to the illighting of this lower world by the beames of the Sun. 2. Remission of sins, which is compared to the healing of diseases. 3. Regeneration, which is likened to a sick mans walking forth, when he is somewhat recovered. 4. Spiritual growth, as calves of the stall. 5. Victory over all enemies corporall and spiritual, which shall be trodden under foot, as ashes of the furnace *ver. 3.*

\* *Psal. 84. 11.*

shall the Sun of righteousness arise? So Christ is called (as by other Prophets *Isa. 60. 1, 2, 19. Luk. 1. 78. Ioh. 8. 12.*) to signifie the joy of Gods elect at the sight of him: as those that have long layne in darknesse count it a pleasant thing to see the light. A Sun of righteousness he is said to be. 1. As asserting and vindicating the righteousness of God, called in question by those Blasphemers. 2. As bestowing upon his people a double righteousness (Imputed and Imparted) as the Sun doth his light *Ioh. 1. 16.* It is further said here, that he shall arise, that is, he shall appear and shew himself on earth, who now lieth hid, as it were in heaven; as the materiall Sun doth under the Horizon. God was manifested in the flesh 1 *Tim. 3. 16.* Manifested out of the bosom of his father, out of the womb of his mother, out of the types of the law &c. In his Nativity he came forth as the Sun doth, as a bridegroom out of his chamber. In the whole course of his life he rejoiced as a Gyant to run his race. He enlightened and warmed the dark and dry hearts of men, he filled them with the fruits of righteousness *Ioh. 1. 5.* He could not be stay'd or stopped in his course: He made his gospel to run and be glorified. He was and is still in continuall motion for the good of his Church: as the Sun in heaven is for the good of the world. He went under a cloud in his passion, and brake forth again in his Returrection. From heaven he daily darts forth



forth his beams of righteousness, and shewres down all spirituall blessings in heavenly priviledges *Eph. 1. 3.* The Sun sucks up foul water from the earth, drawes it up into the ayre, not to hold it there; but first purifies it, and then distilles it down again with a fattening and fructifying property. Hereupon the thankfull earth brings forth most fair and fragrant fruits and flowers &c. Semblably this *Sun of righteousness* took on him our sins and miseries, *sordes nostras induit*, assumed our humane nature, not to retain it, and glorify it in himself alone, but that we might be conglorified, and, in the mean space, filled with those fruits of holiness, which are by Jesus Christ unto the glory and praise of God. And as the Sun the nearer he runs to the earth, the weaker he is in operation (as in winter-time) But the higher in heaven, the more effectually: So while Christ was not yet ascended, the holy Ghost and his graces were not in that full measure imparted, nor Churches gathered as afterwards *Ioh. 7. 39.* Lastly at that last and great day he will shew himself in speciall manner a *Sun of righteousness*: clearing all obscurities, bringing to light the hidden things of darkness, causing his people: *most holy faith*, that now lyes hid in great part, to be found to praise, honour and glory, Chearing up their spirits after manifold tribulations, healing all their spiritual maladies; for he comes *with healing under his wings*] and making them as so many *Sampsons* (whose name signifies, a little Sun) in the Noon of their full strength. For the righteous shall shine as the Sun in the kingdome of their Father *Mat. 13.* I shall shut up this discourse with that observation of an Ancient: When the Sun of righteousness was yet in his Mothers womb, he might be said to be in *Virgo*: when on the Cross, in *Taurus*: when he rose from death, in *Leo*: when he shall come again to judgement, in *Libra*. And as when the Sun is in *Libra* the day is of an equall length: so when Christ cometh, all shall be perfected.

Philip. 1. 10.

*Ipse est ergo  
noster Apollo  
sanitatis prae-  
ses. A. Lap.  
Solitus.*

*with healing in his wings*] that is, in his beames. This implies sickness in all, to whom Christ comes: the world being as it were a great Hospitall, or *Nosocomium* (though few feel it) and that true of every person that is spoke of the whole people *Esay 1. 6.* *The whole head is sick &c.* O my head, my head, said the Shunamites son: my belly, my belly, saith the Prophet, my leanenesse, my leanenesse &c. And surely it were happy if men would be more sensible of their malady, and make out to this *Iehovah Rophe*, this Almighty Physitian, that wants neither will nor skill to cure all that come unto him. See him hanging out his tables as it were, and setting to sale his eye-salve *Rev. 3. 18.* for there he begins the cure *Act. 26. 18.* Hear him. 1. Complaining of our dulnesse, backwardnesse, frowardnesse *Ier. 8. 22. Ezech. 24. 13. Hof. 7. 1. 2.* Wishing we had more care of our poor soules. *Oh that this people were wise &c. Why will ye dye?* 3. Threatening *Ezech. 24. 13.* 4. Promising *Hof. 14. 4. Mat. 11. 28. 5.* Performing *Psal. 103. 3. 2 Cron. 30. 20.* Lastly providing all sorts of physick for us: preventing, purging, restoring, corrosives of the law, lenitives of the Gospel, plaisters of his own blood (for here *Sanguis medici est curatio phrenetici*) and requiring us no more but to come unto him (as they of old did to the brazen serpent) with sorrow for sin, and faith in his name, having a good opinion of our Physician, and casting our selves wholly upon him for cure: Calling upon him, as blind *Bartimeus* did, and crying out as that Martyr did at the stake, *Son of God shine upon me*; and immediatly the Sun shone out of a dark cloud to full in his face, that he was constrained to look another way. What shall I say more? this blessed *Sun of Righteousnesse* must be sought in the West, if we will get the kingdome (as *Strato's* servant in *Iustin* did by the advice of his master, whom he had preferred) upon the cross I mean, and in the state of his Abatement: so shall we be sure to finde *healing in his wings*, that is, the gracious influence of the holy Spirit conveying the vertue of Christs blood to the conscience, as the beames of the Sun do the heat and influence thereof to the earth; thereby calling out the herbes and flowers, and healing those deformities that winter had brought upon it.

Exod. 15. 26.

*Act. and Mon.  
fol. 1398.*

Lib. 18.

*and ye shall go forth*] To shew that ye are thoroughly healed, ye shall rise up and walk? Where the spirit is, there is liberty: live things love to be stirring: 2 Cor. 3. 17. and those that are restored to health after sickness, are not satisfied till they can go about their businesse in their accustomed strength, *Quod sanitas in corpore, id sanitas*

*sanctitas in corde.* Holinesse is to the soul, what health is to the body. Let men make it out, that Christ Jesus hath wrought a cure upon their soules, by being active and abundant in his work. Life consists in action *Esay* 38. 16. O Lord by these things: and in all these things is the life of my spirit, saith *Hesekiah*: And, *if you in my commandments, ye shall live in them* saith the Lord; as the fish lives in his element, as the lamp lives in the oyle, and as the creature by his food. Up therefore and be doing; Live betime, live quickly, and apace. Some men live more in a day, then others in a moneth: as wise men speak more in two words, then a fool in two hundred: or as one piece of gold is more worth then twenty of brasse. Devise what to do for God, as *David* did *Psal.* 116. 12. serve out your time as he *Act.* 13. 36. do not idle it out, wear out, do not wast out: flame out, do not smother out: burn out, be not blown out. Be not buried alive as *Iob* 27. 15. hilled out of the world *ver.* 23. as *Facit* in *Seneca*. Fall not from the tree of life, as leaves in Autumne, as that saplesse fellow *Nabal* did: and as those withered trees in *St. Jude*, *Without fruit, twice dead, pluckt up by the roots.* God expects that, acted first by him, we should act as the inferiours do, when moved by the Superiours, that when he hath infused sap, we should fructifie, that when he hath tuned us and doth touch us, we should make musick, when he hath once made us willing, he requires that we both will and work that which is good in his sight. When we set victuals before an hungry man, we expect he should eat it Nature teacheth the sucking child to draw the breast when it is once put to the mouth, and to labour for its living, as we use to say He that made us without us, doth not live us without us; but expects that our will, which at first conversion were merely passive, should be afterwards active in adding to faith vertue, and so vertue knowledge. Grow in working out our salvation with fear and trembling *Phil.* 2. 12. Herein we make the work of him that sent us, as our Saviour did: we finish the work which he gave us to do *Iob.* 17. 4. This work is, to magnifie him with our bodies whether it be by life or death *Phil.* 1. 19. Yea to glorifie him in our bodies, and in our spirits, which are his *Cor.* 16. 220. God sells us increase of grace for sweat, saith One. He gives it as *Boss* gave *Ruth* corn, *chap.* 2. 13, 16, 17. He could have given her at first an Ephah of bariy; and it had been no more charge to him: but he will have her gather it, glean it, beat it out, use her endeavour, and that should be the price she should pay for it. So here Gods people heale must go forth or leap about, use legs and have legs &c. This I had because I kept thy precepts *Psal.* 119. 86. What had he? but an ability to keep Gods law *ver.* 55. he kept it: because he kept it: for every new act of obedience fits the soule for a following act *Rom.* 6. 19. And to you that hear shall be more given *Mark.* 4. 24. and grow up as calves of the stall] ye shall battle and thrive both in flesh and fat, as *R.* *David* expounds it: your soules shall be flourishing and fair-looking as waters of the sanctuary they shall use higher, as trees planted in Gods paradise, they shall bring forth new fruit every moneth: as the morning-sun they shall shine more and more unto the perfect day *Pro.* 4. 18. which the wicked by growing worke and worke stumble in darknesse *ver.* 19. so that they lie down in sorrow *Isa.* 50. 10. The blessing on man in the first creation was *increase and multiply*: in the second, *Grow in grace* *Esay* 61. 3, 11. A Christian hath his degrees of growth, and his severall ages, of childehood, youth, or well-grownage, full-grown, and old age *Iob.* 2. 12. These things write I unto you, that beleeve in the name of the Son of God, that ye may beleeve in the name of the Son of God, (saith the same Apostle) that is, that ye may grow in that belief, as ye grow in dayes and yeeres, proceeding from faith to faith: as the Church in the *Canticles* hath her first light like the day-dawning, her second beauty like the Moon, her third degree like the Sun *Cant.* 6. 10. A Christian (though in some sense perfect) yet hath he still his *Plus-ultra*, and may take for Motto *Charles* the fifth his *Uterius* Further yet: he must be still adding grace to grace, that he may have an entrance further and further into Christs kingdome *2 Pet.* 1. 5. and 11. as by steps and stairs they went up to *Solomons* temple. And the Apostle there gives us to understand, that those that thus add not to their stock of grace, shall have little comfort either from the time past, for they shall forget that they were purged from their sins; or from thoughts of the time to come, for they shall not be able to see things farre off

*Mic fitus est  
Facit.*

*Ut agimus*

*Aug.*

*2 Pet. 1. 5*

*Ezech. 47. 12.  
Ioh. 15. 2.*

*2 Tim. 3. 13.*

*1 Ioh. 5. 13.*

*Phil. 3.*

off ver. 9. because they delight not in high-flying as Eagles : their wings, as the Ostriches, do little more then bear them above-ground. Many care for no more grace then will keep life and soul together, that is, soul and hell asunder. This is a low and unworthy strain, and comes not near that of St. Paul, who set up for his mark the resurrection of the dead Phil. 3. 10. that is, that perfection of holiness that accompanieth the resurrection. To the attaining hereunto he followed hard on, reaching forth, and stretching out head, hands, and whole body, to lay hold on the high prize proposed unto him. ver. 12, 13, 14. and would have all men to be thus minded. Runners in a race look not how much they have run, but how much remaineth : and although moderate in the beginning, (for hot at hand feldom holds out) yet the nearer they grow to the goal, the faster they speed their course ; that their last dayes may be their best dayes : accounting that day lost wherein they have not some sensible commings in from Christ ; like as good husbands in dead times when stirrings fail, are discontented, when they have had no takings.

Verse 3. And ye shall tread down the wicked Christ the Champion of his Church hath already won the field, and will shortly set his peoples feet upon the necks of all their enemies. The broken horns of Satan himself shall be the trumpets of their triumph and the cornets of their joy Rom. 16. 20. See what honour all the saints have in this respect Psal. 149. 7, 8, 9. See what comfort Job. 16. 33. See what conquests Rom. 8. 37. How much more at the last day, when the thrones shall be set &c. Mat. 19. 28. Rabbi David Kimchi, understands this text of temporall victories only. And no wonder, as being a Jew, and minding earthly things, he ascends no higher. Such grasshoppers, if at any time they leap above the earth, they soon fall down to it again : and as they are of the earth, so they speak of the earth, and the earth heares them. Petrus à Figuero writing upon those words in the former chapter ver. 12. For ye shall be a delightful land, Nota modum loquendi, saith He : Mark that expression, He saith not your land shall be a delightful land, but ye shall be &c. Fortè enim tacite Judæos percillit terram eos vocando. It may be the Lord hereby closely meets with them for their earthly mindedness : as those that by promise of earthly blessings, were soonest prevailed with to serve God, when as these should have been but as steps or stirrups to mount their hearts up to a desire of the things above. Victory in their sense is doubtlesse a speciall mercy : and is so promised to the obedient Deut. 28. 13. The Lord shall make thee the head only and not the taile : and thou shalt be above only, and not beneath &c. Hence the Israelites, delivered from the Egyptians at the red sea, sang The Lord is a man of warr. Exod. 15. 3. the Chaldees there hath it, The Lord and Victour of Warrs. The Grecians delivered from the Persians (vanquished and driven out by Themistocles) called their Jupiter, thereupon Ελευθεριος The Deliverer. It was the thankfull acknowledgement of Generall, Captaines, and souldiers at Edge-hill-fight, that the Lord was seen in the Mount, Never lesse of man in such a businesse, never more of God. But what shall it profit a man to conquer countries, and yet be vanquished of vices ? to tread upon his enemies, and yet be taken captive by the devill at his pleasure ? to command the whole world, as those Persian kings, and yet were commanded by their concubines, so by their base lusts, by yeelding whereunto they give place unto the very devill, and receive him into their very bosomes Eph. 4. 26. who thence leads them away naked and barefoot, as the Assyrian did the Egyptians Isa. 29. 2. How much better Valentinian the Emperour, who said upon his deathbed that among all his victories over his enemies this one only comforted him, viz. that by the grace and power of Christ Jesus he had got the better of his corruptions, and was now more then a Conquerour, even a Triumpher. for they shall be ashes under the soles of your feet] Even the ashes of that stubble burnt in Christs oven Verse 1. This shewes their utter and ignominious destruction. And the like is foretold of mysticall Babylon Rev. 18. Tota eris in cineres quasi nunquam Roma fuisses, sang Sibylla of old. Fiat, Fiat. Our corruptions also shall one day be incinerated ( they are already buried Rom. 6. 4. Col. 2. 12.) the fiery spirit of Christ will do with the body of sin, as the King of Moab did with the King of Edom Am. 2. 1. burn its bones into lime.



*In the day that I [shall do this] &c. partly here, but perfectly at the last day.* Mean while sinne may *rebel* in Gods people, but it cannot *raigne*. Satan may nibble at their heele, but he cannot come at their head: the world may kill them, but cannot hurt them: *Be of good chear*, saith Christ, *I have overcome the world*, Joh. 16. 33. All evils and enemies shall cooperate for their good, *Rom. 8. 28.*

*[saith the Lord of Hosts]* Who hath also said, Heaven and earth shall passe, but not one jot or tittle of my word &c.

*Vers 4. Remember ye the law of Moses* viz. Now henceforth, in the fail of Prophecy, for Malachi knew, that after him untill the dayes of *John Baptist*, no Prophet should arise. Hence this exhortation, to read and remember the Law, as leading them to Christ: the Law I say in all the parts of it; not excluding the Prophets, those Interpreters of the Law, and most excellent Commentaries thereupon, with like reverence to be read and received. The Jews at this day read in their Synagogues two lessons: One out of the Law, by some chief person, another out of the Prophets correspondent to the former in argument, but is read by some boy, or mean companion: for they will in no sort do that honour, neither attribute they that authority to any part of the Bible, that they do to their Law. *But this their way is their folly: yet their posterity approve their sayings*, as the *Psalmist* speaketh in another case. Two things offer themselves to our observation from these first words. First, the little coherence that this verse hath with the former: the Prophet chusing rather to fall abruptly upon this most needfull, but too too much neglected duty of remembering the Law, then not at all to mention it. See the like *Rom. 16. 17.* where the Apostle breaks off his salutations, to warne them of their danger by seducers: and that done, returns thereto again. Secondly, In the Hebrew word rendred *Remember*, there is in many Bibles, a great *Zain*: to shew, as some think, the necessity and excellency of this duty of remembering the law of *Moses*. It is well enough known, that since the fall mans soul is like a filthy pond, wherein fish die soon, and frogs live long: profane matters are remembered, pious passages forgotten. Our memories are like sieves, or nets, that retain chaffe and palterment, let go the good grain, or clear water: Gods word runs thorough us, as water runs thorough a riven vessell. And as hour-glasses, which no sooner turned up and filled, but are presently running out again to the last sand, so is it here. And yet the promise of salvation is limited to the condition of keeping in memory what we have read or heard, *1 Cor. 15. 2.* And *Dauids* character of a blessed man is, that he meditateth in the Law day and night.

*Psal. 49. 13*

*Buxtorf. in  
Comment.  
Mafor. c. 14.*

*Psal. 1. 2*

*Nor. ep. 6.*

*Hoc primum repetens opus, hoc postremus omittens.*

Bishop *Babington* had a little Book, containing three leaves onely, which he turned over night and morning. The first leaf was *black*, to innde him of heil and Gods judgements due to him for sinne: The second *red*, to minde him of Christ and his passion: The third *white*, to set forth Gods mercy to him through the merits of his Son, in his *Justification* and *sanctification*. The Law of the Lord, as it is perfect in it self, so it is right for all holy purposes, *Psal. 19. 7, 8*. It serves to discover sinne, *Rom. 3. 20.* and *7. 9.* shews the punishment due to sinne, *Gal. 3. 10.* scourgeth men to Christ, *Gal. 3. 24.* And is a perfect rule of obedience: it being so penned that every man may think it speaks *de se, in re sua*, as *Athanasius* saith of the book of *Psalms*: and must therefore be of all acknowledged to be *Θεοῦ ἐννοημα*, Gods own invention. *Moses* was but the Pen-man onely, though it be here called *his Law*: because God gave him the Morall Law written with his own hand, *Deut. 10. 2.* adding it to the promise made to *Abraham*, that thereby guilt being discovered, &c. men might acknowledge the riches of free-grace, and mercy: and that they might walk (as *Luther* hath it) *in the heaven of the promise, but in the earth of the law*: (that, in respect of beleiving, this of obeying) that they might live as though there were no Gospel, die as though there were no Law, passe the time of this life in the wildernesse of this world under the conduct of *Moses*, but let none but *Josuah* (*Jesus*) bring them over to Canaan the promised land. This the generality of the Jews could not skill of, (though the Morall-law drove them to the Ceremoniall, which was then, Christ in figure, as it doth now drive us to Christ

*Demost.*

*Gal. 3. 19*



Deut. 33.2  
Deut. 33.2

Deut. 33.2

Joh. 5.45

R. David.

Pfal 119.89

Mat. 5.

Lege Melachim meum;  
meum, inquam  
meum: quicquid  
enim didicimus  
et tenemus no-  
strum est. Ro-  
log in lib. Reg.  
Scripturas san-  
ctas memoriter  
tenebat.

have him deliver; or, at utmost, a *Mediatour*, Gal. 3.19. not of expiation (for so Christ only) but of communication of the Law to all Israel, Exod. 20.19. wherein he was faithfull in all Gods house as a servant, Heb. 3.5. *Famulus ingenuus*, a servant of the better sort, a man of worship, as the word there seemeth to import. The place where *Moses* received the Law is mentioned, *Horeb* (the same with *Sinai*, Act. 7.30. Exod. 19.1, 18.) to inmind them of the *terror* of the Lord on that mountaine, when God came down upon it with ten thousand of his Saints: *from his right hand went a fiery law for them*, Heb. a fire of law. And surely that fire wherein the law was given, and shall one day be required, is in it still, and will never out. Hence are those terrors, which it flasheth in every conscience that hath felt remorse of sinne. Every mans heart is an *Horeb*: and resembleth to him both heaven and hell. The sting of death is sin, and the strength of sin is the Law, 1 Cor. 15.

to all Israel And it is reckoned as a singular priviledge to that people, Neh. 9.14. Rem. 9.4. *Prosper*s conceit was, that *Judai* were so called because they received *Jus Dei*, the Law of God. *Josephus* calleth their Common-wealth a *Theocratie*, or God-government. That of *Philo* is not so solid, that their law was given in a wilderness, because it is to be learned in a wilderness, seeing there we cannot be hindered by the multitude. But what a wretched conceit is that of the Jews at this day, that the law of Nature shall bring to heaven those that observe it: but the Hebrews (unto whom the Law of *Moses* was peculiarly given) by keeping it, shall have a prerogative of glory? How shall the Lion of the tribe of Judah roar upon them at that day, and say, *Do not think that I will accuse you: there is one that accuseth you, even Moses in whom ye trust*. Get you to him whom ye have chosen: but cold comfort ye are like to have from him: a very froward generation he ever found you, children in whom is no faith, Deut. 33.20.

With the statutes and judgements] that is, with the Ceremoniall and Judicall Law. But what meant that false Rabbins to adde to this Text these following words, *Quamdiu non venit dies iudicii*; Till the day of judgement comes: as if men were bound till then to the observation of the ceremoniall and judicall Law? But it is ordinary with those Jew-Doctours to corrupt the Text for their own purpose; adding, and altering at their pleasure. The judicall law was fitted to the Jews, and was the best that they could suffer, as *Solon* said of the Athenian Lawes. The ceremoniall law was their Gospel, pointing them to Christ: and therefore abolished by him, as having no use in the Church after his death, but by accident. As for the Morall law, (called here by an excellency the Law of *Moses*) it is established for ever in heaven: and albeit some duties of certain commandments shall cease when we come to heaven, yet the substance of every one remaineth. This perpetuity of the morall law was noted by engraving of it in stone, Exod. 34.27 2 Cor. 3.7. The Jew have a saying, That God hath more respect to the letters of the Law, then to the stars of heaven, And Christ either alludes to, or confirms it in that saying of his, *Heaven and earth shall passe before one jot or tittle of the Law passe. Think not that I am come to destroy the Law* (viz. the Morall Law) *or the Prophets*, who presse Morall duties, as explainers of the law: they do as it were unfold and draw out that *Arras* which was folded together before. These therefore together with the Law of *Moses* must be daily and duely read and remembred. *Hurom* calls the books of Kings his own; because by the frequent use and reading of them, he had got them by heart, and as it were made them his own. Of *Paul* he testifieth, that she had most of the Scriptures by heart. Of *Nepotian* likewise, that with daily reading and continuall meditation he had made his heart *Bibliothecam Christi*, the Library of Christ. See my *True Treasure*. pag. 315.

Verse 5. Behold, I will send you *Elijah* the Prophet] Not *Elijah* the *Thishitee*, as the Septuagint corruptly read: and the Popish Expositours make no small use of it, to prove that the Pope is not Antichrist, because *Enoch* and *Elias* are not yet come, and yet are to come in his time, before the day of judgement (as they fondly fable) to preserve the Elect in the faith of Christ, and to convert the Jews. But we have better Interpreters of this Text. 1. An Angel, who applies it to *Iohn Baptist*, Luk. 1.17. 2. Christ, that Angel of the Covenant, Mat. 17.10, 11. and 21.14. Hear ye him, against all Antichrists Agitatours. Saint *Mark* begins his Gospel



Gospel with these very words of *Malachy*: to let us know, that this *Elias* is the Baptist, who is called *Eliab* the Prophet, because of the like gifts, calling, and ministry, office of reforming habit, people with whom they dealt, &c. The like almost may be said of *Luther*, a third *Elias* for boldnesse, courage, zeal, knowledge, successe, &c. But yet we see no footing in this Text for *Lucas Osianders* conceit, viz. that the Prophet here pointed at *Luther* as well as at *John Baptist*: and that men must receive his Doctrine, or else look to be smitten with a curse. Howbeit this is more passable and possible then that of the Jesuites, who presume to controul Christs own Exposition: and give out, that as the Devil stirred up *Luther* to call the Pope Antichrist: so God raised up them to resist *Luther*. But what a mad fellow was that Spaniard (of whom *Severus Sulpitius* writeth) that professed himself first, to be the Prophet *Eliab*, and afterward when he had gained authority, to be The Christ: carrying himself so cunningly in his collusion, that Bishop *Ruffus* was led away with the error, beleiving in him, and adoring him as God: for which he was justly deprived of his dignity? Had we not need receive the truth in the love of it, lest God give us up to the efficacy of error, 2 *Thess.* 2. 10. ? left being first infatuated, we be seduced, and then being seduced we be damned, as *Austin* glosseth on that Text?

Lib. 1 de vita  
S. Martini ferē  
in calce.

before the coming of the great and dreadfull day of the Lord] Great, in respect of the good, and dreadfull, or horrible, in respect of the wicked, as *Montanus* interprets it, paralleling it with *Mar.* 3. 12. Or, great, because it shall be a beginning of great changes, both to the godly and the ungodly: and dreadfull to the bad, yea and to the best also at first; till they have recollected and better bethought themselves, as Another senceth it; as taking it of the last day, which is the generall mistake of Popish Expositours, and that upon this ground, because Christs first coming was an acceptable time, and a day of salvation. But though it be so to Gods people, yet to others it was terrible, as hath been shewed in the Note on *Chap.* 3. verse. 2. and is so described *Luke* 2. 34. and 2. 9, 17. and 19. 44. *Mat.* 21. 44. *Esay* 11. 4. He shall smite the earth with the rod of his mouth, and with his two-edged sword he shall slay the wicked. See the like, *R.v.* 2. 16. And by his Ministers he doth it still, 2 *Thess.* 2. 8. 2 *Cor.* 2. 15, 16. 2 *Cor.* 10. 6. Vengeance is as ready in Christs hand as in the Ministers mouth, for the disobedient. Some read the words thus, Before the day of the great and dreadfull Lord come: like as others read that *Jam.* 2. 1. Have not the glorious faith of our Lord Jesus Christ in respect of persons. Both readings are good, and the Text will bear both.

Verse 6. And he shall turn the hearts of the fathers to the children, &c.] *John Baptists* office and efficacy is here described; He shall, as a powerfull instrument (by preaching repentance, *Mar.* 3. 2. and prevailing, as he did, with all sorts, even to admiration; so that all men mused in their hearts, whether he were the Christ or not, *Luke* 3. 10, 12, 14, 15.) convert sinners from the errors of their way, reduce them to the faith of the old Patriarches, make them unanimous in the love of God and of one another, and tie them up together, as it were, by his Baptisme. For the multitude of beleivers were of one heart and one soul, *Act.* 4. 32. (*animo animaque inter se miscbantur*, as *Tertullian* phraseth it) neither was there any controversy at all amongst them, as One ancient Greek copy subjoyneth there. Controversies there were great store among the Jews, when the Baptist came. As *Joseph* found his brethren in *Dothan*, (which signifieth Defection) so did he. They were all gone out of the way: and, being led aside by the error of the wicked, they were fallen from their own steadfastnesse. Many strange opinions and dotages they had taken up, and were wofully divided: specially by those three different Sects, *Pharisees*, *Sadduces*, and *Essenes*: which the Prophet *Zachary* calleth three shepherds, that were to be destroyed in one moneth, at *Johns* coming, *Zach.* 11. 8. The Pharisees were held the best of those three, si ad legem respexeris, saith *Tremellius*, if you look to the law: and Saint *Paul*, who was once a Pharisee of the Pharisees, calleth them the most strictest Sect of the Jewish religion, *Act.* 26. 5. (like those districtissimi Monachi among the Papists:) and yet there were seven sorts of Pharisees, as we find in their Talmud. Hence much alienation of affection amongst them, and great animosities: father hating sonne, and sonne father, for truths sake, as *Mat.* 10. 35. So powerfull should *John* be in his Ministry, that although the leprosie were gotten

Talm. tract.  
Suta. cap. 3.

into their heads, and were therefore held incurable *Lev. 13. 44.* yet he should turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord *Luke 1. 17.* All head-strong and brutish affections should be calmed and corrected, as *Isa. 11. 6, 7, 8.* and the peaceable wildome from above intilled *Iam. 3. 17.* so that they shall endeavour to keep the unity of the spirit in the bond of peace. And albeit some jars may fall out (as betwixt Paul and Barnabas) yet Gods people can soon peceagain, and reunite. *De aer percussus non leditur, imò ne dividitur quidem, sed refundit sese, & spissior redit &c.* As the ayre divided by a stone or stroke, soon cloeth and thickeneth the more. Certainly, there is no such oneness, and entireness any where as among the saints: their love is spirituall *Cant. 6. 9.* The very Heathens acknowledged that no people in the world, did hold together and love one another so as Christians did. *Tacitus* observeth of the Jews, that there was *misericordia in promptu apud suos*, but *contra omnes alios hostile odium*, mercy enough for their own countrey men amongst them, but hostile hatred against all others: they use to say, that there is no Gentile but deserves to have his head bruised &c. But *John Baptist* by his preaching made Jewish Pharisees, and Roman soldiers (according to the phrase that *Josephus* useth of him) to convert, and knit together in baptisme.

Eph. 4. 3.

Ish. Worver.  
in Polymath.In Battist.  
mō convertit.  
Antiq. lib. 18.  
cap. 7.

[*lest I come and smite the earth with a curse*] that is, lest coming I smite &c. For there is no doubt to be made of his coming: and as little of his smiting, if men amend not. These words menace as many as resisted *Johns* ministry, with utter destruction; whether it be done against the whole nation, or against a man only. *Iob 34. 29.* The Romans came and took away both their place and their Nation: not for letting Christ alone (as they feared *Iob. 11. 48.*) but for laying wicked hands upon him, and putting to death the Lord of life. *Act. 2. 23.* *John* also preached damnation to them *Mat. 3.* and so did our Saviour *Mat. 23.* where by eight dreadfull woes, as by so many links of an adamantine chain, he drawes those irreformable hypocrites down to hell, their place: and then leaves them to be reserved unto judgement. *S. Jerome* was called *Fulmen Ecclesiasticum* the Church-thunderbolt. Mr. *Perkins* was a most earnest preacher, and would pronunce the word *Damne* with such an *Emphasis*, as left a dolefull Echo in his Auditors eares a good while after. And when, Catechist of Christs-colledge, in expounding the commandments he applied them to home, that he made his hearers hearts fall down, and their hairs to stand upright almost. And surely this is the way to work upon hard-hearted sinners: whence the Apostle bids *Titus* rebuke with all authority: and then turning him to the people (as *Calvin* senseth it) chargeth them not to despise him for so doing. *Tit. 1. 13.* The Apostle knew well that men are, for most part, of delicate eares: and can ill abide plain dealing. *Abub* hates *Micajah*, and hath him in prison, ever since that dreadfull denunciation of displeasure and death, for dismissing *Benhadad* (for he was, probably, that disguised Prophet:) for which he was ever since fast in prison, deep in disgrace. But truth must be spoken, how ever it be taken: and those that will not be pricked at heart as *Act. 2.* but take up bucklers to ward off the blow, must have the sword of the spirit sheathed in their bowels, and bathed in their blood: for all this we are a sweet savour unto God *2 Cor. 2. 15.* yea though a savour of death unto death. The barren earth must be smitten with euiling, and they that minde earthly things (*Terra autem sunt, qui terrena sapiunt, sicut Asina*) have damnation for their end, so that St. Paul cannot speak of them without teares of compassion *Philip. 3. 18, 19.* Oh that it might expresse from them teares of compunction! Oh that they would be forewarned to flee from the wrath to come! Oh that they would think upon eternity, and by breaking off their sins, disarthe Gods indignation justly conceived against them. He therefore threatneth that he may not smite: he proceeds not to punish till there be no remedy *2 Chron. 36. 16.* *Crudelem medicum intemperans ager facit*: An unruely patient makes a cruell Physician. O that we could all resolve to deal by our sins as *Levis* King of France did by the Popes Bulls (whereby he required the fruits of vacancies of all Cathedrall Churches of France, about the year 1152.) he cast them into the fire, saying, he had rather the Popes Bulls should rostin the fire, then his own soul should fry in hell.

M. Fullers  
Holy State 90.XATÉVYH-  
CAY.De civ Dei.  
20. c. 29.

Speed. 496.

For

For a perclose of all, take an observation of *Amamas*, and before him of *Buxtorfes*: that in many Hebrew Bibles, the last verse save one of this Prophecy (as also of *Ecclesiastes*, *Isaiah*, and *Lamentations*) is repeated again in the end thereof, though without pricks, lest any thing should be thought added to Gods word, *Factum hoc ex Scribarum decreto &c.* This the scribes thought fit to do, either for the dignity of those repeated verses, that the Reader might again ruminare and remind them: or else (as some will have it) because all those bookes end in threatenings and sad speeches. And therefore, lest the Sun of Righteousnesse should seem to set in a cloud, or not to shine upon the departing passenger, they thought fit to leave the verse before to be last; as being sweet and full of comfort, that the Reader might *Sampson-like*, goe his way, feeding on that hony-comb.

*Laus Deo in æternum.*

THE



Author ~~prose~~ & Duke Jaxony 527  
Tythob, allowedly. — c. Nature, & Nature p 669. 670  
Blasphemy — — 676.

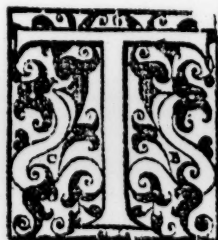


The  
**Righteous mans Recompence.**  
 O R,  
 A TRUE CHRISTIAN CHARACTERIZED,  
 AND ENCOURAGED,  
 Out of MALACHI 3. 16, 17, 18.

Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it: and a booke of remembrance was written before him, for them that feared the Lord, and thought upon his Name.

## CHAP. I.

### The Text opened and analyzed.



**I**HAT which was anciently spoken of *John Baptist*, who was *more then a Prophet*, *a* may not unfitly be, applyed to *Malachy* the last of Prophets, *b* that he is the *boundary c and buckle d* of the Law and Gospel, the golden girdle that knits up and ties together those two *breasts* of *Consolation e* the old and new Testament: between the which he seemes to lie as a bundle of Myrrhe, or cluster of Camphire, the sweet scent whereof fills the whole house of God, *f* and greatly affects all such as *have their senses habitually exercised to discern both good and evill g*. Such were these good soules, the subject of our text. Reserv'd they were to those last and lofely times of the Jewish Church after the return from Babylon; where it seemes their seventy years captivity had not much mended the most of them: *b* such (alas!) is the hardnesse of mens hearts, that till the Spirit mollify and make them malleable, Afflictions (Gods hammers) do but beat cold iron. Little good is done, nay much hurt by accident: for un sanctified persons grow worse with afflictions, as water more cold after a heat: witnesse these proud miscreants that gave the occasion of this text. Gods correcting hand had laine long time sore upon them, *to turn them from their enterprizes, and to hide pride from their hearts i*. But he had not his end upon

*a* Math. 11. 9.  
*b* Prophe. arum ultimum & veluti sigillum &c. Petrus à Figueroa pro. am in Mal. Judai in hujus propheta obitum collocant.  
 חתום id est ob signatio- nem prophetia. In ejus locum successisse aiunt.  
 חתום id est, oraculum divinum, quo post prophetia- rum tempo. a dicunt fuisse

revelata futura. Alsted. Chron. c Malachias à Tertulliano limes in tervetus & novum Testam. vocatur, ad quem desineret Judaismus, & à quo inciperet christianismus d Ioh Baptista fuit ut ita dicam legis & gratia sibula Chrysol e 11. 66. 11. f 1 Tim. 3. 15. g Heb 5. 1. Summa libri est, quod cum Judai nuper reversi essent in patriam, statim simul redierunt ad ingenium: & immemores gratia dei, ita se dederant multis corripulis, ut nihilo melior esse: status eorum, quam patrum ante fuerat, quasi Deus operam lussisset castigando eorum scelera, Calvin. in Malach. prosm. i Job. 33. 17.

this

*Cobarene.* this untoward generation, nor they the best use of this affliction. Witnesse their words above the text, where they stand *shouting it out with the Lord of Hosts* ver. 13. and stick not to charge him with deep oliscancy, and forlorne neglect of his best servants, ver. 14. yea with flat iniquity, and most unequall administration of his earthly kingdome. For now we call the proud happy, say they, and those that work wickednesse are set up, yea they that tempt God are even delivered. As who should say, Surely there is no reward for the righteous: verily there is not a God that doth judge in the earth. Either things are not ordered by a divine providence, but left at randome, and let run at sixes and sevens, as it happens: or else, there is not an equall hand held over the sons of men, but partiality, and unrighteousnesse found with the iudge of all the earth: & whiles the proud thus tempt God, and trample upon his people, and are not only not punished, but even prefer'd for their labour. Thus they in their madnesse set their mouths against heaven, & spare not despitefully to spit their venome in the face of God himself. At the hearing of which abhorred blasphemies, || I wonder, if the heavens did not twear, the Sun blash, the Earth wax weary of her burthen, and Hell gape wide and enlarge her self, for these prodigious Atheists, these Gyants || these monstrous men of condition. I am sure the Godly of these times were much affected with it, and met often about it; not without a great deal of good conference, and much holy duty perform'd, on all hands, to that God with whom they found all best audience and acceptance for the present, together with a promise of fuller and further reward for the future, to the comfort of his people, and confusion of his enemies.

|| *Mirum videtur celum hoc dislo non sudare, terram hinc mare non commoveri* &c. Cart. Hist. Xpi. m Esay 5. 14. || *Θεομαχον.* Act 5. 39. & 23. 9.

16. Then they that feared the Lord, spake often one to another: and the Lord harkened and heard it, and there was a booke of remembrance written before him, for them that feared the Lord, and that thought upon his Name.

17. And they shall be mine, saith the Lord of Hosts &c.

The words present unto us	{	1. a duty performed: set forth	{	1. in the circumstances.	{	1. of time, Then	{	2. of persons, they that	{	feared the Lord.
				2. in the substance, they spake often one to another				present, he regards what they did,		thought upon his Name.
				1. Gods gracious acceptance, in that for				the Lord harkened, and heard it.		
				future, he records it; And a booke of remembrance was written &c.						
		2. A mercy returned: and that's double.		2. his righteous retribution of		1. Mercy to his people respecting.		1. their persons which he will		1. own, they shall be mine &c.
								2. their performances, I will spare them, as a man spareth his owne son that serveth him.		2. honour, in the day when I make up my Jewels.
						2. Judgement to his enemies: ver. 18. Then shall ye return, and discern &c.				



## CHAP. I.

Doctr. I. *Saints must be best in worst times.*

**T**He[n] men were arrived at this height of impudency and prophanenes, as to say, 'Twas to no purpose to serve God: even then, when their black mouths were now big swolne with such like blasphemies, *n then*, they that feared the Lord were thus busied as in the text. Note hence,

That Gods servants must labour to shew themselves best in the worst times: and then most bestir them in his businesse, when others are most carelesse of it, and contrary to it.

*n Illis de Dei  
judicio blasphemantibus. Hieron. Tunc cum blasphemant talia loquerentur. Pet à Figurio in locum. Deil.*

## SECT. I.

The Point confirmed 1. by precept 2. by practise.

**T**His you shall see confirm'd, and commended to us. 1. by precept from Gods mouth: 2. by the constant practise of his best children in all ages. For precept, first, what can be more direct and expresse, then those common texts, *Thou shalt not follow a multitude to do evill. o Save your selves from this untoward generation. p Come out from among them my people, and be ye separate. q Be not ye conform'd to this world, but be ye transform'd by the renewing of your mind. r Have no fellowship with the unfruitfull works of darknesse: but reprove them rather s. with a number more that I might add with ease.* That one of Solomon for all, *My son*, saith he, if sinners entice thee, consent thou not. If yet they say *Come with us, let us lay wait for blood &c.* Cast in thy lot amongst us, let us all have one parte; *My son, walk not thou in the way with them: refrain thy foot from their path. t For their way (in the issue of it) is the way to hell, going down to the chambers of death. u Even that second death (as the scripture tearms it) which though hand joyn in hand w and they muster up and unite their forces (as hoping haply to scape in the croud, or to carry it away cleanly, because a multitude) yet they shall never be able to avoid or abide. For the wicked (be they never so many of them) shall be turn'd into hell, and whole nations that forget God. x*

*o Exod. 23.2.  
p Act. 2.40.  
q 2 Cor. 6.17.  
r Rom. 12.2.  
s Eph. 5.11.*

*t Pro. 1.10,  
11,14,15.  
u Prov. 7.27.  
w Prov. 16.5.*

*x Psal. 9.17.*

This the Patriarch Noah (that I may shew you secondly the practise of the point in some particular examples of ancient and later times) this, I say, Noah believed ere he saw, and therefore lived to see what he had afore believed: not whole Nations only, but a world-full of wicked people swallowed up together in one universall grave of waters: *their spirits being now in prison, reserved in everlasting chaines under darknesse, unto the judgement of the great day y.* The foresight whercof by a lively faith, (*being warn'd of God of things not seen as yet z.*) made him walk uprightly with God even in his generation a. Now for him to walk alone in a divers way to a world of wicked people, as Chrysostome hath it, *b to keep himself unsupported in such a foul season, as another speakes of him, c nay, like a right orient and illustrious planet, not only to hold out a constant counter-motion to that of the vulgar, but also to shine so fair with a singularity of heavenly light, spirituall goodnesse, and Gods sincere service, in that darke midnight of damned impiety; this was that whereby he condemned the world, and became heir of the righteousnesse which is by faith e.* The next, in the Apostles roul there remembered and registred is Abraham, that precious man, pull'd as a brand out of Ur of the Chaldees: from whence he went forth (forsaking father, house and friends who served other Gods beyond the flood) not knowing whither he went, saith the text, *g nor much daring, so long as he had God by the hand. For whom also his first care was, where ever he came: setting up Altars to Jehovah h in the mid'st of those Idolaters, and making open profession of his service before*

*y 1 Pet. 3. 19.  
z Heb. 11.7.  
a Gen. 6.9  
b Solus ipse diversè ambulavit, virtutem malicie præferens &c. Chrysost. Hom. 22. in cap. 6. Genes.  
c inter corruptissimos inane in incorruptis. Pare in Gen 6  
e Heb. 11.7.  
f Iosh. 24.2.  
g Heb 11.8.  
h Gen. 12.6 7 8. & 13.4,18.*

the

Josh. 24. 2  
Rom. 1. 12  
Josh. 24. 14

Malorum non  
est electio.  
Arist.

m Job 27. 5, 6  
n Job 29  
Chrysostom.

o Psal. 119.  
126, 127. and  
Psal. 39. 2  
resolving first  
upon silence  
among wic-  
ked compa-  
ny, could not  
hold his spirit  
so burnt, &c.  
p 1 King. 17.  
10.

Rom. 11. 3  
q 1 King 22  
r 1 King 8. 12  
s Job 2. 17  
t Act. 4  
u Act. 12. 5.  
ouvéry, et  
inimicus & apud  
se astuabat, pra  
zeli ardore.  
w Act. 17.  
So he gave  
thanks afore  
meat in the  
midst of iusi-  
dels. Act. 27.  
25.

x A people so  
debauched,  
that they  
made a law,  
Μηδεις ημων  
ομνισος εστω,  
Let there bee  
never an ho-  
nest man a-  
mongst us.  
And it is sto-  
ried, that they  
therefore cast

out one Hermodorus, as by an ostracisme, because he was a good husband and a temperate man. y 1 Tim. 4. 23.  
z Rev. 2. 13. a Philip. 4. 22. b Ologinta sex annos illi servio, nec ulla in re me unquam laetit, & quomodo possim  
maledicere, &c. Euseb. Eccles. hist. l. 4. c. 15. c Erasmus in vita Orig. oper. praefixa. d Legatur Ilyrici Catalogus  
testium. Dr. Usher, graviss. quæsti. Cade, &c. e Ingenuus orbis & mirabatur se factum esse Arrianum. Hieron. contra  
Luciferianos. Iste vir totius orbis impetum sustinuit. f Psal. 139 ult. g Matth. 11. 19. \* Haud perinde in  
crimine incendij quam Otio Humanj generis convulsi sunt. Sic de Christianis sub Nerone uerbis incensa falso accusatis.  
Tacit. lib. 15. Et Tertullianus in Apologet. ait, in Christianis nomen damnari & puniri, non crimen & scelus.

the people of the land; which was a reall confutation of their heathenish foppes-  
ries. Thus *Abraham* then; and thus, after him, *Johna* by his example; which he  
therefore useth and urgeth in that parliament he called and held at *Shechem*, a lit-  
tle afore his death. *I took your father Abraham* (saith he there, in Gods behalf) *from the other side of the flood, &c.* whose children ye shall well approve  
your selves, if ye walke in the steps of his faith, by putting away the strange  
gods from among you, as he, and serving the Lord I. In which holy practise how-  
ever you come off, choose you this day whom you will serve (though in evils of sin  
there be no choise) whether the gods of your fathers beyond the flood, or the gods of  
the *Amorites*, in whose land ye dwell: but as for me and my house, we will serve  
*Jehovah*.

The time would fail me to tell of *Job*, who would not part with his Integrity,  
to die for it, though instigated thereunto by the wife of his bosome, & set on  
doubtlesse by the Devil: who of all the parts of his body had left his tongue onely  
free from blisters, if haply he might be drawn to curse God therewith and die.  
To tell you (next) of *David*, who therefore loved Gods statutes exceedingly, because  
men had made void his Law. Of *Elias*, who though alone and singular, continued  
therefore zealous for the Lord of Hosts, because they had added down his Laws, &c.  
Of *Micaiah*, who would not flatter the King, though 400. false prophets had done  
it afore him: Of *Obadiah*, that feared God greatly, in a common detection, &c.  
Look to the New Testament, and there you have our Saviour taken up with the zeal  
of his Fathers house, when by all sorts polluted: his Apostles, soon after his de-  
parture, resolving to obey God even contra gentes, against whatsoever opposition,  
and not to swim down the stream of the times for any menaces of the Council.  
*Paul*, (that heavenly spark) burning in spirit against a Church full of unbelieving  
Jewes at Corinth, and openly contesting with the Gentiles at Athens about their  
senselesse superstition. What should I stand longer to tell you of *Timothy*, so ab-  
stemious and temperate among the luxurious Ephesians, that Saint *Paul* was fain  
to prescribe him a little wine for his bellies sickness. Of *Antipas*, who held forth the  
word of life, even to the death, when the Satans throne was set. Of *Neros* family, to  
whom Saint *Paul* sends salutations: Of *Polycarp*, that blessed Martyr of Jesus  
Christ, who being solicited by the Tyrant to do sacrifice to the Idoll, and so to pro-  
vide for his own safety, as diverse others had done before him. *Forty years and odd*  
*years*, said he, have I served my Master Christ, and he never deceived me: an shall I  
now desert him? God forbid me any such wickednesse: I scorn to be delivered upon  
any such dishonourable termes. Of *Origen*, who chose rather to continue a poor  
Catechist at *Alexandria*, in daily danger of his life, then with *Plinius*, his fellow-  
pupill. to live at Court in great authority and favour, would he but, with him, have  
reneagued Christ, and renounc'd the Faith. It were easie to come lower,  
and nearer our own times, and to bring upon the stage a great sort of such as held  
forth the word of life, by a bold and wite profession, in the darke midnight of  
damned popery, and Satans universall raigne: But I shut up with *Athanasius*,  
that notable Champion of Christ, and stickler for the truth: to the defence where-  
of he stood stoutly, when all the Christian world besides was turn'd *Arrian*; as  
a Father phraseth it. Whence, it went abroad of him, That the whole world was  
set against *Athanasius*, and *Athanasius* against all the world. A brave commendation,  
a stately praise. Such honour have all his Saints. Wisdom ever hath been,  
you see, and ever must be justified of her children against all obloquies, and op-  
positions of the mad multitude, ever besides it selfe in point of salvation.

## SECT. II.

The point confirmed by reasons 1. from God. 2. from men,  
both 1. good. 2. and bad.

And there's good reason for it too, as you shall soon see, whether ye look upward or downward, to God or men, the saints themselves, or others. All which Reasons are grounded upon our Text, and shall be thereence gathered.

For God, first, his people should therefore strive then to be best, when others are at worst. 1. Because he graciously accepts it, *he hearkens and hears*, saith the text. 2. He plentifully rewards it, for *there is a book of remembrance*, &c. that this, their labour of love may never be forgotten.

Ver. 16.

H. b. 6.

For themselves next, Gods saints shall hereby well approve, that they are. 1. True Christians, *fearing the Lord*. 2. Zealous Christians, such as *think upon his name*.

Lastly, for others. 1. Good men shall be thereby notably confirmed, whiles they *speak often one to another* for mutuall quickning, and encouragement. 2. Bad men shall be utterly confuted and confounded, while they *return*, that is, change their minds, and *discerne*, perforce, a plain and palpable difference between themselves and Gods servants. Yea whiles they are constrained by the testimony of their own evil consciences, and by the evidence of their own evil experiences, to see and say, *Verily there is a reward for the righteous, verily there is a God that judgeth in the earth* &c.

h Psal. 28 11

Here then to begin with the first Reason, taken from God, and therein (not to urge his command, which yet is reason sufficient, and tacitely implied in the text: for what the Lord approveth and rewardeth, that he certainly willet and requireth; sith his approving and prescribing will are (though distinct yet) not different the one from the other, but) to make use of so much onely in the text, as lies above ground for our present purpose. First, the Lord doth curiously observe, and graciously accept of such his servants as continue constant with him in depraved times, in a generall declension, when sinne is grown usuall, and almost universall. *The Lord hearkned and heard*, saith the text: It imports, that he was much taken with their sweet conferences, and those savoury speeches that fell from their mouthes. No noise so delightfull, no musick so melodious to his heavenly ears; which therefore he applies close, and layes near to their honey lips; as loth to lose any part of that precious language. Well might Saint Peter say, out of the *Psalms*: *The eyes of the Lord are upon the righteous, and his ears are open unto their prayers*; we read, *we open to their prayers* &c, but the Originall is more emphaticall, his ears are unto their prayers, or rather into their prayers; so farre is he affected therewithall. And look what the Apostle speaks there of their prayers, by way of instance) the same is as true of their whole Christian practise. Not a prayer they make, not a good work they do, not a good speech they utter, nay not a good thought they take up, but he both notes it well, (*he hearkned and heard*) and sets it down in his note-book too: for *a book of remembrance was written before the Lord for them that but thought upon his Name* in an evill time, when mens words were stout against God, *verse 13, 14.* and their thoughts Atheisticall *verse 15.*

Reas. 1.

ὁ οὐ καὶ ἐπὶ  
τῶν καλῶν σω-  
ζόντων μέλει  
ἔσται αὐτοῦ. De  
Nestore suo  
Homerus.

k 1 Pet. 3. 12

Psal. 34.

Reas. 2.

l Psal. 50. 5.

m Num. 18. 19

n 2 Chron. 13. 5

o Deut. 32. 9

p οὐκ ἔστιν ὁμοί-  
ατος τοῦ  
παιδίου, προ-  
πrium, singula-  
re, thesaurus.
p καὶ οὐκ ἔστιν ὁμοί-  
ατος τοῦ  
παιδίου, προ-  
prium, singula-  
re, thesaurus.

q 1 Pet. 2. 9.

Such as com-  
prehend all
his gettings.

(as

his gettings.

(as

(as

(as

(as

(as

(as

(as

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(as

N n n

(as

XUM



q Psal. 19. 11  
 Perinde ut  
 homo cum ho-  
 mine amico, vel  
 Domino suo  
 ubiq; & judi-  
 ciale inambu-  
 lans, &c. Aug.  
 r Am. 3. 3  
 s Heb. 11. 5  
 t τίς ἐκ τῶν  
 ἁγίων αὐτοῦ.  
 u Jude 14, 15  
 ex ἀνθρώπων. Ver-  
 bum ex vultu,  
 aurum, incorve-  
 niens. &c.  
 x Psal. 5. 9  
 y Psal. 111. 9  
 z Heb. 6. 10  
 a Heb. 11. 5  
 b ἡ ἀκούσιος  
 τῆς διαβολῆς  
 τὰ ῥήματα ἐν  
 τῷ ἡρώδῃ αὐτοῦ.  
 Rev. 11. 19  
 c Gen. 5. 27  
 d Ecclef. 11. 5  
 e Esay 49. 4  
 f Jam. 1. ult.  
 g 1 Cor. 11. 19  
 h Non à Deo,  
 sed ab hominis  
 corruptione vo-  
 luntaria, Bez. 4.  
 i Mar. 3. 7  
 k Philip. 2. 15  
 αὐτοὺς ὡς ἡμέτε-  
 ρα.  
 Great lights.  
 \* ἐν τῇ γενέσει.  
 o Esay. 44. 20  
 p. 350. ex  
 eodem ore cali-  
 dum & frigi-  
 dum effluere.  
 q Zeph. 1. 3  
 r 2 Thes. 2. 10  
 s 1 King. 18. 21  
 t Hof. 7. 8  
 u 2 Cor. 6. 16  
 v 2 King. 5. 18  
 w Exod. 20  
 x As the fifth  
 comm'nde-  
 ment is the  
 first with pro-  
 mise, so is the  
 second the  
 first with pun-  
 ishment,  
 which the  
 Lord severely  
 threatens  
 there, to them  
 that worship  
 him not a-  
 right, because  
 men com-  
 monly inflict  
 punishment  
 on them that  
 do.  
 y 1 King. 21. 20  
 z 1 King. 18. 12  
 13.

(as Saint Peter after the Septuagint renders the word here found in our Text:) in summe, his Jewels, whom he will highly prize, and safely set up by him in the golden cabinet of his speciall providence, and fatherly protection. Not casting them out for every small flaw, nor lesse esteeming them for every little dust that falls upon them, and fouls them; but prizing them aright to their utmost value, and giving them their allowance, (as men deal by light gold) he will take them for currant: And wherein they come short of what they should be, he will spare them as a man spareth his own sonne that serveth him. Then the which I know not what the Lord could have spoken more effectually for the glory of his own rich grace, or the stirring up of our utmost affections to an holy contention in godlinesse, be the times never to bad or boisterous: sith in doing thereof there is so great reward q. In which respect, how fitly doth the Authour to the Hebrews close up the story of Henocho his heroicall faith, with that golden corollary, He that cometh to God, (as Henocho did, who walked familiarly with God, as a man with his friend \* with whom he is in covenant: for can two walk together, (saith the Prophet) and they not be agreed? r) must beleieve that God is, and that he is a rewarder of them that diligently seek him s. The Greek text hath it, that seek him out t, namely when he is cast into a blind corner, (if I may so speak with reverence to the Divine Majesty) conveyed out of the way and covered (as it were) with the calumnies and flout words of the wicked, these hard words (against which Malachy here, and Henocho anciently prophesied u) of ungodly persons, whose throats are as open sepulchres x to bury Gods Name in, as much as they may: were it not for Henocho and such as hee, that do daily and diligently vindicate that reverend y Name, from their false aspersions; and as it were dig it out of the grave, wherein they had villanously conceald, after a sort, and cover'd it. But what lost Henocho by this labour of love z? had he not this testimony from heaven hereupon, that he pleased God a, was hee not translated, as a Jewel of price, into the heavenly Cabinet b? and were not the fewnesse of his dayes on earth, in comparison of his forefathers, recompensed in that longest life of his sonne Methuselah c? And why all this? but because he walked with God (when others walked after the lust of their hearts, and sigh of their eyes d) seeking to take men off from their lewd and lawlesse courses, by the terror of the Lord, which he most powerfully denounced, Jude 14, 15. In doing whereof, though (to his own thinking) he laboured in vain, and spent his strength for nought, yet surely his judgement was with the Lord, and his reward with his God e, which was the first reason taken from God. The second follows, respecting our selves. And so; by cleaving close to Jehovah in corrupt times, it shall well appear; first, that we are the same we would all seem to be, Men fearing God. For, this is pure religion indeed, to keep a mans self unsport of the world f. The e must be heresies amongst you, saith the Apostle, that they which are approved may be made manifest g. And, by a like reason, there must h be a perverse and gracelesse generation, a viperous brood i, amidst whom Gods spirits may shine as lumps in the world, and so approve themselves blamelesse and harmlesse, the sonnes of God without rebuke, Holding forth the word of life k for an Ensigne \*, by a bold and wise profession, and practise of the truth that is in Jesus; then, when it is most oppos'd, and oppress'd by the sonnes of Belial. This is the guise of a man that truly fears God: he cannot blow hot and cold o, as they say: he dare not swear by God and Malchom p, he will not hold the truth in indifference q. God, he knows, must be worshiped truly, that there be no halting r, and totally, that there be no halving s: for what communion hath Christ with Belial? and what fellowship hath the temple of God with idols t? Out upon those Rimmonites, that plead for an upright soul in a prostrate body u. Thou shalt not bow down to them, nor worship them w, for any mans pleasure. And why? for I the Lord thy God am a jealous God, &c. therefore let my fear fall upon thee, as a strong counter-blast to the base fear of any tyrant x. For as one fire drives out another, so doth the fear of God, the fear of the creature. Obadiab (for instance) that good steward of a bad Lord, that Non-such-Ahab. I mean, a man, that had sold himself to do wickednesse y. Not so Obadiab: but (whatever my Lord the King, and the whole State do) I fear God greatly, saith he to the Prophet z. I, but how shall this appear, Obadiab? Why, when Jezabel kild up the Lords Prophets, I (not standing to cast perils) hid them, and fed them by sly in a cave, not without the hazard of my

my head if it should ever have been noticed. Loe here's a man of courage fearing God; and he gave the best testimony of it, by ruling with God, and continuing faithfull with the Saints, as Judah; then when Ephraim compassed him about with lyes, and the whole house of Israel, with deceit. b

But secondly, as the practise of this point proves one a Christian fearing God, so a zealous forward christian, one that sollicitously thinks upon Gods name; that high and holy Name whereby he is called, and wherewith he is intrusted, d with charge not to take it in vaine, e but to bear it up aloft (as the word f in that third commandment signifies) to lift it up as a standard, saying *Jehovah Nissi* g the Lord is my banner: or as servants do their masters badges upon their shoulders, so they Gods Impres upon their foreheads, yea, upon the bridles of their horses h (in their common conversation also) even Holinesse to the Lord. Being confident of this very thing, with Paul, that in nothing they shall be ashamed: but that with all boldnesse, i as alwayes, so now Christ shall be magnified in their bodies, whether it be by life or death. See an instance of this in the holy Apostles standing before the Council. We cannot, say they, but speak the things we have heard and seen, what ever be the issue of it k, they being now (albeit afore fearfull and faint-hearted to the deserting of Christ, and betraying a good cause by their cowardise, yet now being) not, drunk with new wine, as those scoffers cavil'd them, l but filled with the holy Ghost m (a wine that would make even the lips of them that are asleep to speak n) were necessitated o to an holy so wardnesse and forthputting: being like vessels, that when they are fill'd and stop't up, must either vent or burst without remedy. See it again in St. Paul, that precious man, who when once he became a chosen vessell to the Lord Christ to bear his name, p never was he so mad q afore in havocking those that called upon that name in all places r as he was now fierce and fiery against all that did any thing contrary to the Name of Jesus. s Not to meddle with his encountering of Elymus the socerer; he set his eyes upon him t faith the text, as if he would have run thorough him: After which lightening followed that terrible thunder-crack, O full of all subtilty, and mischief &c. But more to our purpose is his handling of Peter, a man that feared God as well as himself, but yet thought not all out to well upon his name (for that time at least) as he did: whom therefore Paul withstood to his face. u He did not hale with him for company, as good Barnabas had done (being carried away x by the authority of the man, against his old associate y. t. Paul, with whom also he had once before had a bitter bickering) a justifying fit: ) but blamed him before a great sort of Peters own disciples, when he found him temporizing shamefully z and not footing it aright a according to the simplicity that is in Christ, b and the truth of the Gospel. c Indeed Cardinal Baronius withstands Paul as stiffly as ever Paul did Peter: and dares maintain that Peter was not to be blamed, but Paul a great deal too busie rather. A bold censure and well befitting a Jesuite, with whom what more common (when they are in place where) then to vilify a this prime Apostle, for dealing so roundly with their God Peter, and so to put the lye upon the Holy Ghost himself.

sonat. z Caveno scandalum levius-gravius dedit idq. geminum &c. pareq; a de domo dei b 2. c Gal. 2. 14. d Of mine own knowledge and hearing, some of them teach in the pulpit, that St. Paul was not secure of his preaching but by conference with St. Peter: nor that he durst publish his epistles till St. Peter had allowed them. I have heard also credibly reported that some of their Jesuites of late in Italy, in solemn sermons, commending St. Peter for a worthy Spirit, have censured St. Paul for a hot-headed perion; who was so transported with the pangs of zeal, and eagerness beyond all compasse in most of his disputes, that there was no great reckoning to be made of his Assertions; yea he was dangerous to read, as favouring of heresy in some places, and better perhaps he had never written. Agreeable to which I heard other of their Catholikes deliver, that it hath been heretofore very seriously consulted among them, to have censured by some meanes, and reform'd the epistles of St. Paul &c. Sr. Edwin Sands in his Relation of the western Religion. Oh tongues worthy to be pulled out of their heads, cut into gobbets, and driven down their throats, that durst utter such prodigious and till atate unheard of blasphemies against the Lord Christ, and his heaven-inspired Apostle.

But I hasten to the third and last rank of Reasons respecting others. And so Good men first shall be, by our holding out in hard times, much confirm'd and comforted, whiles we cease not to speak, as these in our text, and speak often one to another: for thats the force of the Hebrew word here used (sermonis frequentationem

a Exo. 18. 21.  
b Hof. 1. 11. 12.  
Real. 4.  
c 2 Chr. 7. 14.  
d 2 Chr. 12. 13  
e Exod. 20.  
f NWI  
elevavit,  
elevationem.  
Elay 5. 26.  
elevabit vexillum ad gentes.  
g Exo. 17. 15.  
h Zach. 14.  
20, 21.  
i ἀπαρτία.  
q ἀπαρτία.  
freedom of speech.  
k Act. 4. 20.  
l Act. 2. 13.  
m ἀνδρῶν  
cavillantes.  
Beza contumeliam irrisum indicat.  
n Act. 1. 18.  
o Cant. 7. 9.  
p 2 Cor. 5. 14.  
q οὐκ ἔστιν alludit ad vatium furorem. Beza.  
r Act. 9. 15.  
s Act. 26. 11.  
t Act. 9. 14, 21  
u Sunt qui prophetiam Jacobi de lupo processuro d. tribu Benjam. Paulo applic.  
v Act. 26. 9.  
w Act. 13. 9.  
x τῶν ὁσίων.  
y Gal. 2. 11, 13  
z ὁ ἀντιπαρῆς.  
a Act. 15. 39.  
b ἀποεὐαγλίσ.  
animorum exacerbatio, in qua aliquid fuit acerbi &c.  
c enim acutum

Cer. 11. 3.  
e 17272.  
frequentationem

*In Radicibus.* *quentationem significat, it imports a frequency of speech, faith Kimchi*) *f* And that's the property of true grace, to knit mens hearts in a holy communion, as all  
*g* Prov. 17. 17. *ways, so in evill times especially; for misery breeds unity. And, although a friend love at all times, yet a brother is born for adversity. g* Sheep when they are coursed, nay twine, when they are lugg'd, will get together, and grunt together, and make what head they can against a common adversary, for each others safety. And shall not the saints of God, who are linked together by the same spirit, and knit together by the same bond of love (that bond of their perfection *h* that unites persons and vertues, and perfects them by frequent actions and offices tending to mutuall confirmation and encouragement) shall not such, I say naturally  
*i* care for the estate one of another? and striving together for the faith of the gospel,  
*k* build up each other in that most holy faith, keep themselves carefully in the love of God, pray together in the holy Ghost looking for the mercy of our Lord Jesus Christ; of some having compassion, making a difference, and others save with fear, pulling them out of the fire *l*? Blessed Bradford reckoned that hour lost, during his imprisonment, wherein he had not done good to some one or other of his brethren and companions in tribulation, and in the kingdome and patience of Jesus Christ, *m* either by tongue, hand, or pen. *n* Neither was the Lord wanting unto him in the good successe of his holy endeavours that way, as appears in the following instances. " Bishop Farrar being in the kings-bench prisoner, was travell'd withall of  
 " the Papists, in the end of *Lent*, to receive the sacrament at Easter in one kind;  
 " who, after much perswading, yielded unto them, and promised so to doe.  
 " Then so it fell out by Gods providence (faith mine Authour, in whose own  
 " words I relate the whole story) the Easter-eave, the day before he should have  
 " done it, was Bradford brought to the kings bench prisoner; where (the Lord  
 " making him his instrument) Bradford only was the meanes that the said Bishop  
 " reyoaked his promise, and would never after yield to be spotted with that papist  
 " call pitch. At another time, B. Ridley being prisoner in the Tower, had the  
 " liberty of the same, to prove belike (faith mine authour) whether he would go  
 " to masse or noe: which once he did. But Mr. Bradford being then prisoner,  
 " and hearing thereof, writeth an effectuall letter to perswade him from the same,  
 " which (God be honoured) did Mr. Ridley no little good: for he repented  
 " thereupon and did no more so. Hence St. John, I write unto you, faith he, that  
 " do beleve on the name of the son of God, that ye may beleve on the name of the son of  
 " God o, that is, that you may, by my writing, be further confirmed, continued and  
 " increased in the faith once received. \* The zealous forwardnesse, and godly care  
 " of good people in bad times being a matter of singular avails for the settling,  
 " strengthening, and stablishing of the hands that hang down, and the feeble knees which  
 " else would buckle and warp, and turn out of the way. *p*  
 " Lastly, as good men shall be hereby confirmed, so bad men convinced and confounded,  
 " not only in the last and general judgement (when the Queen of the south shall rise  
 " up and condemne such a sluggard as Herod the king, who desired to see Christ *q* (of  
 " whose great works he had heard but would not stir a foot to finde him out) but  
 " in this present world also, they are made many times to return and discern between  
 " the righteous and the wicked, between him that serveth God, and him that serveth him  
 " not. Witnesse those two mighty Monarchs in Daniel, Nebuchadnezzar and Darius.  
 " How was the first of these appaled and abashed, when he saw the well-knit  
 " resolution, and redoubted courage of Gods three worthies, in changing the kings  
 " word and yielding their bodies that they might not worship a strange God *r*? And the  
 " latter, how was he amused, and amazed, when Daniel had stoppt the mouths of  
 " lions (like another *Lyfymachus*) by the force of his faith *r* after he had stood it  
 " out stoutly to the face of his adversaries, who could finde none occasion against him  
 " but in the matter of his God *u*? How did the innocency and piety of these godly  
 " men triumph in the consciences of those two tyrants; making them afraid of the  
 " name of God whereby they were called, *x* and compelling them to vote and voice  
 " the same way that they had persecuted: *y* yea and to proclaime that God for  
 " the onely true God, whom yet they had no minde to set up for their own  
 " God. For so it is, that even naturall conscience cannot but stoop and do homage  
 " to Gods image fairely stamp't upon the natures and works of his people: *fo*

*h* Colof. 3. 14.

*i* γυνδιας.

Philip. 2. 21.

*k* συναδελφύ-

τες.

Philip. 1. 27.

*l* Jude 20. 21,

22, 23.

*m* Hieron: vocat

sanctam vio-

lentiam, *p* labi-

lem rapinam.

*n* Rev. 1. 9.

*n* Fox Marty-

rolog.

*ibidem.*

*ibidem.*

*o* 1 Ioh. 5. 13.

\* *Memini, in-*

*quit Lutherus,*

*initio meæ cau-*

*se D. Staupici-*

*um ad me*

*dicere: hoc mi-*

*hi placet, quod*

*de doctrina*

*quam prædicat,*

*gloriam & om-*

*nia soli Deo at-*

*tribuit. Deo*

*autem*

*(quod luce cla-*

*rius est) nimis*

*um gloria &*

*bonitatis tri-*

*bui non potest.*

*Et vox me*

*vehementer*

*confirmavit*

*& consolata est*

*Melchior A-*

*dam vit. Staup.*

*p* Heb. 12. 12.

13.

Reaf. 6.

*q* Luc. 9. 9.

*Tamen ne pe-*

*dem regiâ ex-*

*tulit ut illum*

*videre, ut amet-*

*si sibi in ani-*

*um induxe-*

*rat deum pro-*

*phetâ excitaf-*

*se à mortuis.*

*Ex qua quam*

*verum illud*

*fit Luc. 16. ult.*

*videre licet.*

*Cart. Hist.*

*Christi.*

*r* Dan. 3. 28. 29

*s* Dan. 6. 23.

*t* Heb. 11. 33.

*u* Dan. 6. 5.

*x* Deu 28. 9. 10

*y* Dan. 3. & 6.





\* Redwald K. of East Saxons, the first of his nation that was baptized: but afterwards seduced by his wife, he had in the self same Chappell, one Altar for Christs religion; and another for sacrifices unto devils. Bede.

b Pro presenti temporum conditione mirabiles Josephus. Quoties Judæos felicitate de gere viderant, cognoscerunt se appellantes, utpote a Joseph oriundi: quando vero eos rebus adversis confecti intellegunt, aspernare nobiles ad se pertinere, neque ex remotis gentibus ad eam venerint. ib.

i Junius in parabolis.

k Gal. 2. 11. 1 Añ 11. 25.

m It is notoriously known, that the most honourable name of Christian is in Italy and a Rome a name of reproach, and usually abused to signify a fool, or a dolt. Fulk. on the Rhem. Testam.

ñ 11. sect. 4 out of Christoph. French Coll. Jesuit in fine

n Sabbata cum Judæis, nobiscum diem Dominicum in honorem Refurrectionis observant. Ebionæi verò pauperes in agnitione gloriæ Christi. Euseb. lib. 3. cap. 27.

o Ecebolius se ad Imperatorum ingenia & naturam conformans, &c. Socrat. Eccl. hist. l. 3. c. 11. Such also were the Melchites, a kinde of mongrell Christians that would be of the kings religion whatever it was. Brierwoods Enquiries ex Niceph.

\* Melchior Vitis exier 2. 5.

p Hæc quam multis tales non doctrinam moribus Samaritanos. inter Christianos hodie reperias qui et in religione sunt duci cōti, dubij atq; neutræ, & ad laus navis felicitus, pro temporum ratione, sese inclinant, &c. Buchol. Chronol.

q Nehem. 13. 24.

r Num. 23.

s 1 Chron. 12. 32.

t 1 King. 13. 2.

u Gen. 37. 33.

w James 1. 8.

x Rom. 1. 18.

y 2 Cor. 12. 15.

z Revel 21. 8.

4 Judg 7. 3.

b Mark. 8. 38.

Such of old were those Assyrian Colonies, 2 King. 17. 41. that feared the Lord, and withall served their graven images \*. And such for all the world, were their successours the Samaritans, of whom Josephus recordeth, that they could weather-cock-like, turne with the times b, and shift sail, with the sea-man, to the sitting of every wind. The Jews, while they flourished, should be their dear Cousins; but, if at any time under-hatches they would not once own them. Such also may the ancient Nazarites seem to have been, who (as the learned i conceive) mistled at first by example of Saint Peters Judaizing at Antioch k, fell afterwards to defend such halting betwixt two religions, and sought to bring in a miscellany of both. In detestation of which new-bred heresie (falsely fastned upon them by the infamous name of Nazarites) it is thought that the Church of Antioch, protesting against that sect and title, called themselves l by the (once honorable, but now among the Antichristian rout, despicable m) name of Christians. Such were the ancient Ebionites, and the modern Libertines, Nicodemites, Familists. Of the former, Eusebius tells us, that they would keep the sabbath with the Jews, and the Lords day with the Christians: like men that would seem to be of all religions, when in truth they were of none n: Of the latter, Cuius in and many others complain, that they held it no sinne to serve idols with their bodies among Papists and Pagans, so they kept their heart free to God; pretending for their practice, that counsell of Apocryphall Baruc, Chap. 6. Wherefore when ye see the multitude of people worshipping them behind and before, say in your hearts, O Lord it is thou that oughtest onely to be worshipped. Such a Polititian was Ecebolus o of old, and Baldwinus alate: of whom Beza testifies, that he had religionem ephemeram, for every day a new religion, ab his ad illos, ab illis ad hos leviter iens & levius transiens \*; to day a Papist, to morrow a Protestant, in nothing so constant as in his unconstancy. And have we not now adayes (that I may come lower and nearer home) more then a good many p, brats of the same breed, beasts of the same litter, that stand halting between two, in utrunque parati, unresolved to either, and ready to be any thing with the State. These ask not of their father (saith a Divine) a fish but a scorpion: for a fish would teach them to go onely forward, but a scorpion doth teach them to go backward and forward. Like they are to Barnacles, saith Saint Austin, that are neither flesh nor fish: to Bats, that are neither birds nor beasts: to the mongrell Israelites, that spake both Hebrew and Aſſyrian q: to Baalam, that could both blesse and curse r, to the sonnes of Issachar, men skilfull in the times s. Using religion for a cloak, to wear abroad, cast off at home; or to put on, onely upon high-dayes, when they are to converse with their betters, as Jeroboams wife did her demure clothes t, when she was to speak with the Prophet. Of all which kind of persons, I may justly ask, as Jacob once of his lost Joseph, Here's the coat but where's the man u? a parry-colour'd coat, a double minded man w, unstable in all his wayes, imprisoning the truth in unrighteousnesse x, and dissembling it ever and anon for carnall respects; pulling in his horns, with the snail, for every pile of grasse, and ashamed of his Masters cognizance for every light counterblast of disgrace or danger. Oh detestable sheepishnesse, and dastardlinesse, fit for such a doom, even to be turned out among dogs y and hell hounds. For the fearful, and unbelieving, and the abominable, and murderers, &c. shall all have their part in the burning lake z: but the fearfull first. Lo these are held worthy to be set in the front, and to lead the ring-dance of such rebrothers, as shall be hurld into hell. The Lord holds all such white-liver'd foulders in such speciall detestation, that he will not employ them so far, as to break a pitcher. or to bear a torch in his service a. And for as many as are ashamed of Christ afose men, he will one day be as thie every whit, and as much ashamed of them before his Father, and the blessed Angels b:

at what time he will make most ample relation, and all honourable mention of every such *Onesiphorus* as was not ashamed of his chaine, & but fed him hungry, clothed him naked, visited him imprisoned &c. the good Lord will grant them to finde mercy, may glory and honour and immortality in that day e.

And lastly for all luke-warm Laodiceans, profligate professors, and temporizing Gospellers that can tune their fiddles to the bate of the times, resolving to play nothing but what the company calls for, the Lord will spew such parasites out of his mouth, f as too leathsome a mortell for his nice stomach to brooke or beare with. Now when a man spues he gets him into a corner: so will Almighty God rid his stomach of such into Hell. *Ab*, saith he, *I will ease me of mine enemies*, g I will lay up this loathsome stuff that lies so hard upon my stomach, which done, the devill, as a dog, stands ready waiting to lick up Gods vomit: *he walks up and down*, saith *St. Peter* (for the nonce) *seeking whom he may swallow down*: h whence also he is elsewhere called *the great red dragon*: i a dragon for his cruelty, and a great red dragon, for the blood of soules he hath sucked, and wherein he hath drenched and even dyed himself red again.

SECT. 4.

Use 2. A forcible Exhortation to courage for Christ, with foure helps  
thereunto.

**W**Hose madnesse let us all learn to enjoy,\* and (for a second use) be exhorted to sett seriously in hand with the practice of this most necessary, but much neglected duty: labouring to shine for h in these evil times, k like the lamp that shined out in the smockie furnace: l like the bright Starr that shew'd it self in the midst of darknesse: m nay like God himself who then doth his best works when men are at worst, n overcoming our evil with his good, and not suffering our perversenesse to interrupt the course of his kindnesse. o Be ye followers hereof God, as dear children, p let your piety and patience then most appear, when impiety and violence do most prevail. Let your zeal (by an holy Antiprismaticis) then flame out and break thorough all impediments, when most oppos'd and oppugned: like lime which is kindled with water: like gold that glitters most in the fire: like the rose that smells sweeter in the still than upon the stalk. Sauls malice serves but to enhance Davids zeal: the more outrageous was the one, the more courageous was the other; As the colder the ayre, the more the fire scorseth, and as the harder the weather the more the b a h scaldeth. And what though David here *traytor q* from Saul, and *runnagate r* from Nabal, and all that naught is from the abjects and base companions, that came round about him and made mouths at him. s It is a brave thing to do well and h ar ill, t said that Heathen-Prince. And, Doe well and bear ill is written upon heaven gates, said that Martyr u once, that was hasting thither. *Elias-like* in a fiery charret. Gods way was ever evill-spoken of, and such a trodd it, as little favoured of the world, as David was of the Philistin-Princes. w But what saith the son of David, who himself also was called traitour and Beelzebub, and had triall of cruel mockings and scourgings, yea moreover of bonds and imprisonment? x Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you for my sake, Rejoyce and be exceeding glad, for great is your reward in heaven. y Take up the reproach of the mad multitude (that speak evil of that good they know not, \* having hearts as barren of grace as Michels womb was of children) and say: It was before the Lord z who hath done such and such great thing for me, and therefore if this be to be vile, I'll be yet more vile to you, that I may be more preciouslly esteemed of God. What though you finde few or none that will set in, or side with you in this important worke, in this one thing necessary? a what though all men forsake you, as they did st. Paul at his first answer b and appearance before Neros tribunall: yet the Lord will stand with thee, and strengthen thee,

c 2 Tim. 1.  
17, 17, 18  
d Mar. 25. 53.  
e Rom 2. 7.  
f Rev. 3. 16.  
g h i l Salva-  
m: dum ana-  
tepidos evenit  
Hieron.  
g Elay 1.  
h 1 Pet. 5. 8.  
i n t o v n r a  
n a r a n i q.  
j Rev. 12. 3.  
k r o p p s c u a-  
t u r i g n a s i n-  
f e r n a l i s.  
l l i e 2.  
m \* O p t i m u m e s t  
a l e n a f u i  
i n f a n t i a.  
n A E p h e s 5. 16  
o Gen. 15. 17  
p m M a t t h e w 2  
n 1 P e t. 1 5  
with  
2 T i m. 3 1  
2 P e t. 3 3  
o H o s 2 12.  
p E p h e s 5 1  
A s S a m s o n  
s t i r r e d u p h i s  
s t r e n g t h w h e n  
h e h e a r d t h e  
P h i l i s t i n s  
w e r e u p o n  
h i m  
q 1 S a m. 22. 8  
r 1 S a m. 25 10  
s P s a l. 35. 15  
t 1 T i m. 5. 20  
u 1 P e t. 2. 12  
v 1 P e t. 2. 12  
w M o g. i n P l u s.  
x A p o b  
y e x h i s  
M a r t y r.  
w 1 S. i n 29. 9  
x H e b. 11. 36  
y M a r. 5 11. 12  
z G e n t i l e s c h r i-  
s t i a n o s d i c e-  
r u n t h m i c i-  
d a s s a c i l e g o s,  
i n c e l t o s h o p e s  
p u b l i c o s a d o-  
r a t o r e s a f i n i  
E r o T e n u l l.  
\* 2 P e t. 2. 12  
z 2 S a m. 6. 22  
a E g o D a v i d e m  
p l u s s t u g e s a-  
t i o n e m q u a m  
p u g n a n t e m:  
p u g n a n d o q u i p-  
p e h e s t e s f u i-  
d i n s f l a m m a  
a n t e m c o r a m  
d o s e p l u m v i-  
c i n. G r i g l i b.  
27. c a p 25.  
b 1 L u k e 10. 42  
c 2 T i m. 4.  
16, 17 18



<sup>c</sup> Heb. 12. 12  
<sup>d</sup> Act. 7. 55. 56  
 Agnotheta dicebatur, qui  
 facis certaminibus præerant  
 erant; decem-  
 viri. Jul: Polie  
 f Rev. 3. 21.  
 g 1 Pet. 1. 4.  
 audet. 277

Yea like  
 pearls which  
 though they  
 grow in the  
 sea, yet retain  
 the colour and  
 brightness of  
 heaven Christ.

\* Orcus flavi-  
 us in Peneum  
 illabatur, quem  
 nec Peneus  
 recipit, sed

instar olei supernantem brevi spatio portatum abdicat, nec penales aquas, Dirisque genitas, argenteis suis aquis misceri  
 permittit. Solin.

h Exod. 23. 2.

Si turbam in-  
 vitari volueri-  
 tis, inter paucos

angustam viam  
 ambulantes  
 non eritis Aug.

i Rom. 7. 12.  
 Major pars  
 meliorem vin-  
 cit. Non possu-  
 mus negare

plures esse ma-  
 los; & tam plu-  
 res, ut inter eos

proprus non ap-  
 pareant grana  
 in area. Aug. in  
 Psal. 47.

k Mar. 7. 14.  
 677 577 In  
 vetustis codici-  
 bus legitur

77 577 idq;  
 Theophylactus  
 interpretatur,

quasi particula  
 77 sit admiran-  
 tis, & 77 ita scrip-  
 tum esset

ῥαββί, ὁ σοφὸς  
 ἐστὶ σοφός  
 l. Luc. 12. 32.

σοφὸς σοφός.  
 m 1 King.  
 20. 27.

n

n ut cum pau-  
 cis inveniri merearis in regno dei. o Theodoret. lib. 2. cap. 16.

\* Mali undiq; perserpunt, Quare sic vivis? Tu solus  
 christianus es, quare non facis quod faciunt alij Aug. in Psal. Dementia est te solum in doctrina religionis majorem esse lucem  
 consecutum putare, quam tot hominum millia multis jam seculis videre poterunt &c. Malvenda apud Senarchanum in vita  
 Johan Diazij p Numerus pusillus non obest ubi abundat pietas, nec multiplex predest ubi abundat impietas. q Non numeran-  
 da suffragia sed expendenda. Non numero hac judicantur sed pondere. Tull Off. 7 Luc. 9. 23. ἀπαρυσάμεθα with a stout and  
 constant de-  
 nial again &  
 again, so so  
 unreasonable  
 a request.

thee, as he did him, yea preserve thee safe and entire to his heavenly kingdom. Lift up the hands therefore that hang down, and the feeble knees: & yea lift up your eyes, and see heaven open over your heads with Steven, d God and his holy Angels looking on and applauding him: yea see Christ himself (that heavenly Agnotheta) standing over thee, as there, e and holding out unto thee an immaculate crown with this inscription, VINCENTI DADO. To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my father in his throne. f In confidence of which high prize, let the saints be encouraged, Joshua-like, to advance forward in a holy singularity, with all sweet content, and undauntedness of spirit, toward that incorruptible and unfadeable g crown above: not swimming down the stream of the times, nor being carried along by the swinge and sway of the place where they live: but like fishes retaining their naturall sweetness in the salt sea: \* like Salamanders unconscin in the fire: like oyle that will overtop all other liquors, but not commingle: \* ever holding a constant countermotion to the course of the world, and the corruptions of the time; that amidst all, you may keep a good conscience, that richest treasure, and dearest Jewel (as One saith well) that ever the heart of man was acquainted with.

To help you herein for it is a duty (of greatest difficulty) take these few rules and directions. First, presse upon your consciences the former precepts; Follow

not a multitude h &c. with the rest above recited: consider withall the equity and reasonableness of those commandments: for there is not any one law of God but is holy and just and good, i could we but see into it. Who cannot say that the greater part overcometh, the better, and that the most are ever the worst; and shall we go against common sense, and universall experience? Besides, the scriptures are plain in this point as in all other, simply necessary to salvation) telling us that the way to hell is broad and well-beaten: and the many go in thereat. But oh how straight is the gate, and narrow the way that leads to life, and how few there be that finde it. k Christ's flock hath ever been found a little flock: l standing, as the host of Israel, like two little flocks of kids: when the wicked (on tother side) like the Aramites, fill the country. m This the pblind Philosopher could see, and therefore say, Sapientum cum paucis: n and Diogenes thought he should ever do best, when he did least what the most did. And Cassianus counsels us in his epistles. Vive ut pauci, &c. Live as those fewest live; that with the few ye may be found in the kingdom of heaven. o It was a brave answer of Liberius an orthodox Bishop in the primitive times, who when he was pressed by the Emperour Constantius to forsake the truth, and vote for Arrianisme by this argument. o Quota pars es tu orbis terrarum? Art thou wiser then all the world? \* He very honestly and discreetly reply'd, The truth is no whit prejudiced by myaloneness in standing out: nam & olim tres solum &c. for of old also there were three only that would withstand the wicked edict of the king of Babel. And remarkable is the speech of Nicolas the first, Bishop of Rome to Michael the Emperour of Constantinople. p It matters not how small the number be, if godly: nor how great, if ungodly; with multitude and Antiquity are but ciphers in Divinity, and not much to be stood upon, further then they will bear waight in the ballance of the Sanctuary. q.

Secondly, study that great but much neglected art of self-deniall; and learn to say peremptory & nay to any whether person or thing (though never so deare or delightfull) that would coole thy courage for Christ, or call thee off this most favoury

favoury course. And first, if carnall Reason come in and offer to obtrude that  
 twise-fodden colewort *f* of hers (perswading thereby to a politick forbearance of  
 forwardnesse by the fear of what may follow) *Be not righteous overmuch, neither*  
*make thy self over-wise* *t q. d.* be discreet and wary, and stand not so strictly up-  
 on tearmes of conscience: *why shouldst thou destroy thy self?* why shouldst thou  
 incur the needlesse danger of envy and vexation, by thrusting thy self over-eager-  
 ly into observation? Stop thine eares, I say, to this subtle enchantresse, *u* and  
 rather harken to the voice of Gods spirit in the verses immediately following. *Be*  
*not wicked overmuch* (saith he, in opposition to that former, *Be not just over-*  
*much w*) *q. d.* He that slackes, and remits but a little in goodnesse, and (for his  
 owne ease and honour) qualifies it, though but with a little degree of badnesse,  
 the same is wicked, and over-much wicked: *Neither be foolish* (in opposition to  
 that above-laid, *Be not wise over-much*) as all are, that temper spirituall wildome  
 with carnall pollicy: *for why shouldst thou dye before thy time?* to wit, by an un-  
 seasonable death from Gods hand; then when it were better for thee to do any  
 thing then to dye: *sith after death there is judgement*, and hell-fire, and all to be  
 passed thorough by the poore soule. This is the voice of heaven, wherewith ye  
 are to still and stop the mouth of that wildome which descendeth not from above, but  
 is earthly, sensual, devilish. *x*

Next, for carnall friends, deny your self also in them *y* if you mean to keep  
 in with Christ. They'le be ready enough with *Peter z* to prompt you to be good  
 to your self, and not rashly to run the hazard of a singularitan, to your I know not  
 how great disgrace and disadvantage \* &c. For a counter-poison, consider: is  
 there any friend to God? or any toe to him? Did not *Eli* pay dear for displeas-  
 ing the Lord, to please his children *a*? and had it not like to have cost *Moses* his  
 life for forbearing to circumcise one child (as he had done another) for angring his  
 wife *b*? Tell me not here I shall be mockt, and hoored at, if I refuse to be fashio-  
 nable. why, what of that? if a lame man laugh at thine upright walking, wilt  
 thou therefore halt \*? if dogs bark and bounce at the Moon, shall she therefore  
 hide her head, and cease to shine any longer *c*? *David* became the drunkards  
 song, and a by-word among the sons of *Belial*, who came round about him, *ma-*  
*king mouths and mowes d* was he ever a whit the worse man for that? Did not  
*Paul* hear *Pest*, *Elisba* baldpate *f*, our Saviour himself Conjuror, traitour, mad-man?  
 So true is that of *Chrysostome*, Mad sinners censure all for mad that come short of  
 themselves in madnesse *g*. A very Philosopher could pittie those that set him at  
 naught, and count it his honour and happinesse to be despised by the many *h*. And  
*Seneca's* enemies could not faster learn to raile, then he to neglect. *i* 3 Deny your  
 selves further, in your liberties \* with *Michajah*, who would not baffle for any  
 mans pleasure, nor voice with the rest of *Abahs* parasiticall Prophets, though he  
 were sure to kiss the stocks for his stiffnesse, and there to be fed with hard-meat,  
 till the kings return in peace. Deny your selves lastly in your lives, if call'd unto it.  
 What cared the three children for *Nebuchadnezzars* wrath, burning seven times  
 hotter then his furnace *k*? kill them he might possibly, \* hurt them he could not *l*,  
 and that made them so resolute. For he that truly feares God, and thinks upon his  
 name, dreads no danger, \* feares no colours, denies himself utterly, *m* takes Christs  
 crosse upon his shoulders, a tagot in his armes, and his life in his hand, *n* and so  
 resolves to follow Christ thorough thick and thin, thorough fire and water, poi-  
 son and sword, or any thing else that stands in his way. \*

Thirdly blow up thy smaller spark into a flame of zeal; which is an extream  
 heat of all the affections, love, joy, desire, indignation, detestation, and the rest  
 This as it will make us come off more roundly in Gods hardest or hottest services,

*f* Crambe bis  
 pfitia fater.  
 Eras.  
 1 Ecclef. 7. 16.  
 u Mar. 16. 24.  
 w Eccle 7. 17  
 See Pemble in  
 locum.  
 x Lam. 3. 15.  
 y Deut 33 9.  
 z Mat. 16. 22.  
 12505 021  
 κυρε.  
 \* If my father  
 stood wee-  
 ping on his  
 knees before  
 me, and my  
 mother hang-  
 ing on my  
 neck behiud  
 me &c. I  
 would sling  
 my mother to  
 the ground,  
 run over my  
 father, and  
 tread him un-  
 der my feet,  
 thereby to  
 run to Christ,  
 when he calls  
 me. *Hierome.*  
 a 1 Sam. 2. 29.  
 See the story  
 of Rebezies  
 the French  
 martyr *Ad. G.*  
 Mon f 842.  
 b Exod. 4. 24.  
 eb.

fol.

\* πᾶσι δὲ ἀπο-  
 λογέσθαι  
 ἑαυτοῦ  
 κ. v. Plato.  
 c En peragit  
 cursus furda  
 Diana suos.  
 d Pl 35. 15, 16  
 e Act. 24. 5.  
 λοιμὸς,  
 a borch.  
 f 2 King. 2. 23.  
 Ascend thou  
 bald-pate as  
 Eliab did be-  
 fore thee  
 Sarcastic  
 g Inter insanos  
 insanus videtur  
 quisquis non  
 insanit.  
 h τὸ κατὰ

ἐπὶ τοῦ δαίμονος τῶν πολλῶν. i didicit ille maledicere, & ego continere \* I am in prison till I am in prison said  
 Sincere Saunders. *Ad. Mon. p. 1358.* 1 King. 22. 26, 27. k Dan 3. 16. 19. l occidere potes, ledere non  
 potest. *Petrus de Nerone apud Dion: Cass: \* Mihi vita eripi potest, at non confessio veritatis.* Basil. Mar. 16. 24. abdicat  
 semetipsum, & perinde habet atque si nihil ad se pertineret. Beza n 1 Sam. 19. 5. \* Hic est ille Faurellius qui nullis difficul-  
 tibus fractus, nullis minis, convitiis, verberibus deniq; in suis territus &c. Melchior Ad. in vit. p. 115.

( fervent

o Rom. 12. 11. *(Jerem in spirit serving the Lord o, saith the Apostle)* so it will kindle it self from others coldnesse, sharpen it self from others dulnesse, quicken it self from others slownesse and heavinesse to duty: like as the cold of the air makes in us our naturall heat the stronger, and as water causeth the fire in the forge to flame the faster. See an instance of this in *David*: *My zeal*, saith he, *hath consumed me, because thine enemies hath forgotten thy p word*. Lo, his anger so burnt against the sinners of his time, that it eat him up q, yea it inflamed his very hatred. So far was he from running along with them, that he abhorred them in his heart: for do not I hate them, O Lord, that hate thee, and am not I grieved with those that rise up against thee? I hate them with perfect hatred, I count them mine enemies r. *David* knew well that patience in Gods cause, and in case of his offence, was but blockishnesse; moderation, mopishnesse; connivence, cowardize; and that madnesse here was better then meeknesse: which made him hate such wicked ones as spoke against God, and took his Name in vain, with perfection of hatred: and not make dainty upon any politique respect, to cast down the gauntlet of defiance to the faces of them, as his utter enemies. Now the blessing of God light on that Good heart that hath a stomack (as *David*, and the good people in the Text had) against Gods dishonour. But 'tis a fearfull thing, and a fore signe of a spirituall declension, when Christians can comport with Gods enemies; and digest their oaths and other outrages, with as much ease, as the Ostrich doth the hardest iron. The angel of Ephesus could not abide them that were evil, nor away with those counterfeits, that called themselves *Apostles*, and were none s, and is highly commended for it: though otherwise none of the forwardest t. When the contentious Corinthians heard *carnall*, for coming so near, and looking so like the wicked, that they could hardly be distinguished. *Are ye not carnall, and walk as men u?* A foul fault in a Christian.

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Quod Salcedi inere meabit, quo nunc meat, eosque nunquam societatem cum Xerxe cabimus faciam. ap. Plut. f Rev. 2. 2. t Vers. 4. Avaritia mine taxari videtur bonus aliqui Episcopus. Pareus. Si fuit Timotheus, ut quidam contendunt, &c. it. ver. 1. u 1 Cor. 3. 3. καὶ ἀνθρώπων τέλει παύσεται.

W Heb. 3. 1. x Ephes. 4. 1. Colof. 1. 10. 1 Theff. 2. 12. y τὸ πρέπον. z χαλῶς, Heb. 13. 18. ευχρηστός, Rom 13. 13. εὐτερές, Tit. 2. 3. αἰτίας τῆς δού. 1 Theff. 2. 12. ἀκεῖνός, Eph 5. 15. τὰς τὸ εἰς ἀκρον βάλειν, 10 go to the utmost of a thing. a Ephes 5. 3. b Eph 2. 19. c Eph. 5. 15. d Rev. 12. 12. e Mat. 24. 51. τὸ μέγιστον αὐτῶ. f In maxima fortuna minima licentia. Salust in Cat. g Ideo deteriores sumus quia meliores esse debemus. Salust. h Mat 5. 47. ἢ τὸ πλεονάζειν. i Neh. 6. 11. k 1 Sam. 6. 10, 11.

l 2 Sam. 6. 8. m Levij. 10. 3. n Aut a nobis, aut in nos Aug. Keeping their virtue fall like a pearl in a riddle. o Phil 2. 15. Qui in excelso atque agant, eorum salta cunctis in malis novire. Salust. ad Casarem.

q Omnium oculi in te sunt converfi Som. Sirp. r Jer 20. 10. σινοπτιζομεντες, 11 Jer 2. 2 They are not observed that do as the most: but if any vary from the multitude, all eyes are upon him. Bishop Hall's Contemp.

Lastly, Think sadly and seriously upon thine *high and heavenly calling* w, and labour to walk worthy of it, as the Apostle often exhorts x: And know, that God will take that from others which he will not abide in his own. Every calling hath a *Decorum*, a seemlinesse, a suitablenesse appertaining to it. A Gentleman hath another manner of behaviour than a scullion, a Courtier then a Carter, a Prince then a peasant: and to shoulde a Christian too, then another man. He should demean himself *nobly*, bravely, gallantly z, worthy of God, and as becometh a saint a, a citizen of heaven, and a burgesse of the new Jerusalem b: Not clownishly, unworthily, basely, foolishly c, like an inhabitant of the earth d, or a free-holder of hell e. Greatest States afford least liberty f, and therefore are such worse (saith that Father) though they be no worse then others, because they ought to be better g. It is some singular thing h that God looks for from his people; and that which is excellent, extraordinary, and above vulgar possibility. Should such a man as I she? said good *Nekemias* i. q. d. Though other men haply may, yet I may not do it: though the Philistines might carry Gods Ark in a new cart, and hear no further of him k: yet if Israel attempt such a thing God will make a breach upon them l. This is that which the Lord hath said, I will be sanctified in all them that draw near unto me m, sanctified he will be, one way or other; either in us or upon us n. 'Tis sure, he will be no loser by us: as he should be in a high degree, should not we be harmlesse and blamelesse, the sonnes of God, without rebuke, in the midst of a crooked and perverse generation amongst whom we shine as lights o, so that the Sun may go unseen, as soon as such p. And as the least aberration is quickly espied in those heavenly bodies, so in the saints of God: nothing they do escapeth sight and censure; all is markt and observed q. They watch for my halting r, saith *Jeremi*, as those that would desire no better sport: they pore and pry s into every particular, if haply they may take us tripping in any thing: they search into our whole conversation more narrowly,



rowly, more thoroughly, then *Laban* once did into *Jacobs* stuffe *t*: ready preit, and prepared to blaze, and blaspheme for the least slip they can lay hold on, be it but in a rash and indiscreet speech that falls from us, or the like. Now what a glory is it to slaughter envy it self? to stop an open mouth? nay to reprove their darknesse by our light *n*, their covetousnesse by our contentednesse, their pride by our lowlinesse, their peevishnesse by our patience and peaceablenesse, &c. and so to clothe them with their own shame *w*, by our unblameable behaviour, that they shall self condemned *x* return and discern between the righteous and the wicked: and be forced to testifie of us, as *Saul* of *David*, that we are more righteous then they *y*. This is to *shine as lights z* in the world. Herein indeed, like the Sun, which although wicked men may at sometimes hate, because it discovereth their deeds of darknesse, yet are they so convinced with its beauty and excellency, that they cannot for shame speak against it.

Now to wind up all in a word: Look to your selves that we lose not those things that we have wrought, but that we receive a full reward *a*. The ends of the world, you see, are come upon us *b*, cast we are upon the last and worst times of all *c*, those hard and perillous times *d*, which the Apostle long since prophesied of: wherein because iniquity aboundeth, the love of many is waxen cold *e*. Who seeth not every age worse then other, and (to go no further) this then the last *\*?* Do not diverse among us fall from the love of the Gospel? Is not religion turned, with many, into a meer formality and policy? our ancient heat and forwardnesse, into a generall coldnesse in profession, lukewarmnesse in religion, denying the power of it in our lives and conversations? Well, I lay no more to as many of you in our *Thyatira* as have not the doctrine of *Iezabel*, and which have not known the depths of *Satan*, as they speak, but this, That which ye have already, hold fast till *Christ* come *f*. And seeing ye know these things before, take heed lest ye also, being pluckt away with the error of the wicked, fall from your own steadfastnesse *g*. Take heed that ye prove not, with the Prophet *Esay*, men of polluted lips *h*: that ye learn not to swear, with *Ioseph* *i*, by conversing with swearers: and to curse with *Peter* *m*, by being awhile among the ruffianly fouldiers. The worse any times are, and the lesse comfortable, the better should we be, and the oftener in Gods presence *n*: therefore walking exactly *o*, (or, as in a frame) and redeeming the time, by a redoubled diligence in all holy duties, because the dayes are evil. Let others strange *p* and wonder what's come to us alate, that we refuse to run with them (as once) into the same excessse of riot: say thou to thy self *\*;* Better go to heaven alone, and with the ill will of my neighbours, then to hell with never so much company, and with the love of all the world. But indeed ye are not alone, however it may seem so (as it did once to *Elias* *q*): for ye have many fellows abroad, your brethren and companions in the kingdom and patience of *Iesus Christ* *r*, who will be ready, as here, to joyn with you in speaking often one to another for mutuall edification, and encouragement *\*.* Beside those other also above, (whom you may see by the eye of faith) the crowned and glorified Saints, I mean: all which trode the same tract of holinesse with you, have gone to heaven alone, and been hated for it *s*: yet is not any one of them heard now to say. Oh what fools were we, when time was, to be so strict and conscientious, to stand upon such nice points, to sequester our selves from the corrupt courses and companies of others *t*, to deprive and abridge our selves of the pleasures of sin, and delights of life, &c. Oh, no such word is ever heard to fall from their holy lips: but they rejoyce rather, and infinitely exult and glory in that God, that gave them an heart to do as hath been said, and in those rivers of exquisite and unmixed pleasures, with the which their good hearts are even inebriated *u*, and (in a sober sence) made drunk again; whiles they continually behold his face, with whom they once walked in the flesh, as a man with his friend. In whose presence is the fulness of joy, and at whose right hand there are pleasures for ever more *w*. Church. fol 750. *f* Rev 2. 24, 25. *g* 2 Pet. 3. 17. *h* Esay 65. *i* Gen. 42. 16. *m* Mat 26. 74. *n* Mic h. 7. 6, 7. *o* *Exe* 6. Ephes. 5. 15. *p* *ἔτι ζοῦνται*. *1* Pet. 4. 4. *\* To walk with God is a precious praise, though none do it but my self: and to walk with man, with the world, with a town, or parish in wicked ways, is a deadly sin, though millions do it besides. B Babington upon Gen. 6. 8 q 1 King 19. 10. r Rev. 1. 9. \* Clouds of witnesses thousands thousands of them, and every of them worth ten thousand of others, as St Chrysost. speaks, Hom. 26. ad Pop. Antioch. s Joh. 15. 19 t 2 Cor. 6. 17 u *ἔτι αὐτὸν ὁμιλοῦντες*. Joh 2. 10. Hag. 1. 5. w Psal. 16. ult.*

1 Gen. 31. 34  
u Ephes. 5. 11.  
w Psal. 109. 29  
x *ἑαυτοὺς καταδικάζουσιν*, Tit. 3. 11.  
y *Iustinus martyr facitur se, confessa Christi-anorum pietate in vita, constantia autem in morte. colligisse veram esse, quam profiterentur, doctrinam.*  
y 1 Sam. 24. 17  
z *ἐκσπέντες*.  
Psal. 2. 15.  
a 2 Joh. 8.  
b 1 Cor. 10. 11  
c *his ultimis et pessimis temporibus.* Bernard.  
d 2 Tim. 3. 1.  
e *καὶ οὗτοι χαλάρηται.*  
e Mat. 24. 12.  
\* it is remarkable that Mr. Fox relates of our Ancestors even in K. H. 8. time. Certes the fervent zeal of those Christian days seemed much superiour to these our times, as appeared by their sitting up all night in reading & hearing, &c. To see their travels, earnest seeking, burning zeals, readings, watchings, sweet assemblies, love, concord, godly living, faithfull marrying with the faithfull, may make us now in these our dayes of free profession to blush for shame. *Ant. G. Mon. of the*

## CHAP. II.

\* *Constititio  
cordis ex sensu  
mali instantis.  
Pareus in  
M. t. 25. Hinc  
G. aci. 3. 11. 2.  
vocat. 1. ligi-  
mentum, eo  
quod quasi gelu  
adstringit Naci-  
anzorat. 7.*

\* It being  
with Christ as  
with a chris-  
tial glass full  
of clear water  
which is still  
pure howsoe-  
ver it be sha-  
ken. P. B.

\* *Aristot.  
Ethic. l. 3.  
a. 10. 18. 14.*

*Purchas Mi-  
crocosm:  
b. Heb. 5. 7.  
c. Nehe. 9. 32.  
\* Majore for-  
midine & cal-  
liditate in illi-  
tate a searem  
observatis,  
quam ipsam de  
Olympo Jovem.  
Sed nec hec  
ratione fuitis,  
sed metu pra-  
sentis a pre-  
sentis & Ter-  
re Romae.  
Apologus cop.  
27.  
d. Mat. 8. 25.  
e. Mat. 10. 28.  
Luc. 12. 5.  
f. Ion. 4.  
g. Heb. 12.  
h. Luc. 10. 27.  
i. Psal. 76. 11.  
k. Ezech. 11. 2.  
l. Psal. 2. 11.  
m. Ezech. 1. 1.  
n. Ezech. 1. 1.  
o. Ezech. 1. 1.  
Doll:*

Doctr. II. *Of the severall sorts of Feares, and That every faithfull Christian feareth the Lord.*

**H**itherto of the Duty here performed, as touching the first circumstance, to a Davit of time, noted in the particie *Then*: The second followes, and that's of person, who they were that thus spake often one to another. And these come here described unto us, under a double notion, first as *fearing the Lord*, secondly, as *thinking upon his Name*. As to the first: \* Fear (in a generall sence) is nothing else but an affection of the soule shrinking in it self from some imminent evill. Hereof there are three sorts usually reckoned. 1. Naturall. 2. Carnall. 3. Spirituall. The first of these we cannot justly fault, if it do not degenerate into the second: for every thing, by an instinct of uncorrupted Nature, desires the conservation of it self, and feares the contrary. You may see an instance of it in our blessed saviour: who, to manifest himself a true man, subject to like passions with us, yet still without sin, \* trembled at the apprehension and approach of *Death*, which is to nature of all terribles the most terrible, as the Philosopher \*: and the *king of feares* as *Iob* defines it. *a* To him, you must needs think, it was so (if ever to any) whose soule suffered the very soule of sufferings, as one expresseth it, \* which made him offer up prayers and supplications with strong crying and teares to him that was able to save him from death; and was heard in that he feared. *b*

Next, there is a carnall feare, and that is of the Creature \* more then the Creatour, *the great, the mighty, and the terrible God* *c* as *Nehemiah* styles him. It ariseth partly from want of faith in the power and providence of the Almighty: the Apostles were therefore *deaf* carnally-fearfull, because *deceitful* petty-fidians *d* or *small-faiths* *e*: Partly also from want of Spirituall fear, to the which therefore it is usually opposed in holy scripture, as in that of our Saviour. *Fear not them that kill the body &c. but fear him which after he hath killed, hath power to cast into hell: yea I say unto you fear him* *e*.

And this latter is that third sort of fear, which being nothing else but an awfull respect to the Divine Majesty, we therefore call Spirituall. 1. from the object God, who is both a Spirit *f* and the father of Spirits *g*, the proper object of this and all other affections of mans soule *h*. Whence it is that by an appellative proper he is styled *Fear*, by the Psalmist. *Yring presents unto Feare* *i* so runs the Original; that is, *to him that ought to be feared*, as it is usually read and rendered. 2. from the principall efficient and chief Authour of it, and that is Gods holy Spirit, called therefore *a spirit of fear* *k* 3. from the blessed effect it hath upon the spirit of a man, for it spiritualizeth and sanctifieth both us and our services *l*; and is therefore here rightly made the mark of a spirituall-minded man, the constant charter of a true Christian, and a plain distinctive note, whereby to discern between the righteous and the wicked, between him that feareth God, and him that feareth him not. What may we learn hence but this?

That every faithfull Christian feareth the Lord, neither is he any true servant of God, that hath not his heart possess and seasoned with the spirituall reverentiaall feare of God.

## SECT. I.

*The Doctrine cleared, and confirmed by Scripture.*

**T**He truth of which Assertion will soon appear, if we take notice how the holy Scripture 1. conjoynes Gods service and his fear, making them go hand in hand,

hand, as individuall friends and companions 2. confounds them and takes them for one and the same thing. 3. gives it ordinarily for a just description of a godly Christian, that he truly feares the Lord.

First, you shall find Gods true service and his holy fear go coupled and handfasted in sundry scriptures. Some few for a tast: Now therefore fear the Lord, saith *Iosua* in his last farewell to the world, and serve him in sincerity and truth m: intimating that there is no sincere service done to God, where his fear is not found. So the Psalmist, Serve the Lord with fear, and rejoyce before him with reverence n. Fear then, must be one thing in Gods works, and reverence another, whatsoever be the third. Indeed it is the first second and third in Gods true service \*. Hence, the Apostle, Let us have grace, saith he, whereby we may serve God acceptably with reverence and godly fear. o As who should say; A fearlesse heart is certainly a gracelesse heart: neither let such a man think that he shall ever receive any wages at Gods hand for such unacceptable work; sith displeasing service is a double dishonour.

m Iosh. 24. 14  
n Psal. 2. 11.  
\* As Demosthenes once said of Elocution in an Orateur.  
o Heb. 22. εὐσεβεία, quæ parit εὐλίβειαν.

But secondly, as Gods true fear and service are in some places of scripture conjoynd, so in other some they are confounded and indifferently taken the one for the other as termes convertible. See for this *Dent. 6. 13.* compared with, *Mat. 4. 10.* and again *Mat. 15. 9.* with *Esay 29. 13.* whereupon *Solomon* the wife makes this fear of God the *Alpha* and *Omega*, the beginning and the end, the first and last in Gods businesse. The *basis* and beginning of all he sets it for, in the beginning of his *Proverbs p*: the end and upshot of all he concludes it, in the close of his *Ecclesiastes*. Let us hear the end of all, saith he, Feare God, and q keep his commandments, for this is the whole man, r as Broughton (after the vulgar) reads that text.

p Prov. 1 7.  
q Eccl. 12. 15.  
Hoc est enim totus homo.  
Ergo si hoc est omnis homo, absq; hoc nihil est homo. Bern. super Cant. ser. 20.

Lastly, to perswade this, the scripture usually describes a godly person by this property; sets him out by this *periphrasis*, not only here in the text, but a few verses below chap. 4. 2. But unto you that fear my name (set in opposition to the proud and wicked ver. 1. as these here to those stout rebels ver. 13. 14, 15.) shall the Sun of righteousness arise &c. So elsewhere up and down Gods booke. Men of Israel, saith the Apostle, and ye that fear God give audience r. A close connexion you see: for All that are Israelites indeed, Jews inwardly s do fear God, according to that of *Solomon*, He that walketh in his uprightness feareth the Lord t. Whence it is pinn'd as a badge upon the sleeve of every faithfull Christian, as of *Iob* (for instance) in the old Testament, u and *Cornelius* in the New, that they feared God, and eschewed evill, u for by the fear of the Lord men depart from evill, *Pro. 16. 6.* The scripture then is expresse for us you see, that every servant of the Lord feares the Lord: Neither need we want Reasons for it whether we look upon this holy fear in its 1. Causes 2. Consequents 3. companions. 4. contraries, the opposites I mean, in either extreames.

r Act. 13. 16.  
s Rom. 2 29.  
t Prov 14. 2.  
u Iob 1. 2.  
A. 10. 2.

## SECT. 11.

The Doctr. further confirmed by Arguments drawne from the 1. Causes, 2. Consequences, 3. Companions, 4. Contraries to the true fear of God.

FOR the causes, first, the principall efficient cause and authour of this reverentiall fear is God in Christ, by the hand and operation of the Holy Ghost; whose sole work it is to spiritualize that natural affection of Fear, common to all mankind: and (by putting it into a right frame, turning it into a new channel, that it may thence forward run forth-right upon God) to make it the fear of sons, the fear of Gods elect, partakers of the heavenly calling, w & that Covenant of grace, one special claus whereof is this, I will put my fear into their hearts ( 'tis a fruit then of Gods own setting, and taken off the tree of life, for they shal never depart from me, but I will rejoyce over them to do them good, and will plant them in truth with my whole heart, and with my whole soule x. 'Tis a blessing of Gods own right-hand. I will put my fear &c. 1.

Reas. 11

w Heb 3. 1.

x Ier. 32. 40.



is emphaticall, and exclusive. *g. d I, and only I.* 2. And not a common blessing neither, but such as he will bestow on his own alone, with whom he is in speciall covenant: Thirdly, And this by way of infusion, that all may be of grace: for he will put his fear into their hearts: Fourthly, and for the best end; all this is, that they may never depart from him. For this is a filiall fear, out of ingenuity: and the servant abideth not in the house for ever: but the Son abideth for ever, *y* faith the naturall Son of God that came out of the bosome of his father, knew all his counsell, and upon whom the spirit of the fear of the Lord rested for his members. Some other subordinate, and lesse principall causes also of this grace in speech I might here mention, as making to our purpose: such as are 1. a lively faith in all the glorious and gracious attributes of God, especially his fatherly compassion and kindness, *a* which is better then life, *b* 2. an ardent child-like affection to God as a father, whose displeasure we therefore fear and feel more bitter then death *c*. But these with some other graces that concur as principles to the constituting of the right fear of God, I passe for hault, and come to the second Reason.

And that is taken from the effects and consequents of this holy fear, and they also are such as suite only with Gods dear children, and are found in none other besides. To instance only in two of them (till we come to the Application:) First, Christian courage, and a confident reliance upon Gods fatherly love and affection for safety and salvation. *In the fear of the Lord, faith Solomon, is strong confidence, and his children (for such only fear God, which is the point in proof) have a place of refuge, d* what ever storme be up, they have God name to repair unto for shelter. Now the Name of the Lord is a strong tower, the righteous run to it and are safe *e*: safe, I say, it not from the common destruction, yet surely from the common distraction; those stinging frights, horrible amazements, and woefull perplexities, wherewith the hearts of those that fear not God are miserably pestred, and even eaten up in the day of evill. *Thou shalt be mad for the sight of thine eyes that thou shalt see, f* faith God to such: And again, *they shall be at their wits ends, g* nay, at their lives ends for fear, and for looking after those things that are coming upon them. *h* Nabal for example, whose heart even dyed within him ten dayes before he died upon the apprehension of his late danger: and he became as a stone *i*. But now 'tis otherwise far with those that fear God, that fear before him. *k* God is our refuge and our strength, faith the Church, *a* very present help in trouble. Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the Sea *l*. See an instance in David, he having made God his fear, could sing a requiem to his soule, *m* rock it asleepe in a holy security, and not once be afraid for ten thousands of people that had hummed him in and desperately given out, that salvation it self could not save him out of their hands. *n* Against all which blasphemies and bravadoes of his enemies, he encourageth himself in the Lord his God, and comfortably concludes the Psalm, with, *Salvation is of the Lord, and I have devored my self to his fear, o* therefore I cannot miscarry so long as he is in safety. If a child have his father by the hand, though he be in the dark, he is not afraid: so is it with us, whiles by faith (the mother of this fear) we sit and see him that is invisible *p* at our right hand, *q* to support and save us.

A second effect of Gods holy fear is a carefull thinking upon his name, *a* reverencing of the commandements *r*, a conscionable endeavour of doing his whole will, to the obedience whereof this fear doth strongly incline and enable us: For which cause it is, that the Lord having delivered his law in great terror, wiseth that the heart of his people might be alwayes fraught with his fear *s*; which might be as a domestical chaplaine, a faithfull monitour in their bosomes to quicken them to obedience. And the preacher in this respect compriseth in this one grace alone, all other vertues and duties *t* because it involves and carryes along with it a religious care of all the commandements though never so harsh and uncouth, even to the denying of a mans self in all his selves. 1. For his naturall self: *Isaac* was reind in by this religious fear from reversing *Jacobs* blessing (though naturall affection within, and *Esaus* roarings without prompted him therunto, but,) he did not, he durst not do it, because he trembled with a great trembling exceedingly *u*, when now he saw that he had done unwilling

y Ioh. 8. 35.  
z Eay 11. 2.

a Hof. 3. vlt.  
Psal. 130. 4.  
b Psal. 63. 3.  
c Ecclef. 7. 26.  
Ne offendamus  
quem diliga-  
mus & ne ab  
eo separemur.  
M. Sentent:  
l. 3. dist. 34.  
Reaf. 2.  
In via Dei d  
timore incipitur,  
ut ad fortitu-  
dinem venia-  
tur. Non sicut  
in via seculi,  
timor debilita-  
tem; ita in via,  
Dei timor for-  
titudinem gignit. Greg.  
d Pro. 14. 26.  
e Pro. 18. 10.  
f Deut. 28. 34  
g Psal. 107. 27  
h Luc. 21. 26.  
i απολυχρυσου.  
j 1 Sa. 25. 37.  
k Eccl. 8. 12.  
l Psal. 46. 1, 2.  
In pavido fe-  
rient ruina.  
Hor.  
m Psal. 116. 7.  
Quid timet ho-  
minem bemo in  
sinu dei pos-  
tus Aug.  
n pf. 3. 2, 5, 6, 8  
o Psal. 119. 38.  
p Heb. 11. 27.  
q Psal. 16. 8.  
r Pro. 13. 13.

f Deut. 5. 29.  
t Eccl. 12. 15.

u Gen. 27. 33.

nawilling justice. 2. For his carnall self, his own ease, honour, comfort, profit, and other personall respects and conveniences: see it in *Jonah*, who after he had known the terrour of the Lord *w* in the heart of the sea, in the belly of the whale, how willing was he on his way to Nineveh? so the prophet *Isay* after he had teen God in his majesty, was subdued by his fear, to the obedience of his will, that no sooner could the Lord say, *whom shall I send?* but he replied, *here am I, send me y*, though before he were wondrous unwilling to so unwelcome an errand. 3. in his spirituall self, his own understanding, judgement, reason, I mean. *Abraham* was excellent at this: for as in beleeving the promise of a son & *waterhouse*, he considered not the drynesse of his own body, nor the deadnesse of *Sarah's* womb: he cared not for that, but silencing his Reason exalted his faith, giving glory to God: & so in parting with him again at Gods appointment he conferred not with flesh and blood (as *St. Paul* speaks in another case *a*) but getting up early *b* (which shewed his willingness on his way) he went an end with the work, and therefore heard from heaven; *Now I know that thou fearest me &c.* *c*

w 2 Cor. 5. 11  
x Ion. 3. 2.  
y Eſay 6. 8.  
z Ro. 4. 18, 19

a Gal. 1. 15.  
b Gen. 22. 5.  
c ver. 12.  
d Job. 2. 9.  
The Septuagint belies *Jobs* wife to scold, adding a whole verse of fennel passion: I must now, saith she, goe wander, and have no place to rest in &c.  
e Exod. 4. 26.  
f Exod. 18. 2.  
g Heb. 6. 9.  
h *Exphora* 50.  
i *Tizias* 1. *ad* *typhora*.  
Scholia: b Pf. 119. 155.  
Reaf. 3.  
i Eſay 11. 2.  
ver. 3.

k Neh. 1. 11.  
l 1 Cor. 2. 10.  
m Psal. 25. 14.  
n Eſay 41. 8

o Gen. 22. 12  
p Gen. 18. 19  
q Gen. 18. 32  
r Prov. 3. 32

s Prov. 1. 7  
t Mat. 18. 10  
Timor transi-  
in charitatem.  
Gregor.  
u Psal. 85. 10  
w Psal. 126. 2

4. Lastly in his second self, wife and kindred: as *Job*, who retained his integrity, and dyed himself in his wicked wife that bad him curse God and dye d: for he feared God: and so eschewed that evil also. The like we may say of *Moses* the servant of the Lord, who after he had met God in the Inn, and was surprized with his fear, not only circumcised his son, though to the great discontent of his froward wife, *e* but also sent her away upon that occasion and trouble (as it is likely) to her fathers house again; who met him at Horeb, and restored him his wife and children. *f* Thus the fear of God fames a man to an universall self-deniall and makes him willing to be what ever the Lord would have him to be, in every part and point of duty: than which I know not what surer signe can be shewed of a sanctified soule.

Thirdly for the companions of Gods fear, they are such as do accompany salvation *g*: which is as far from the wicked as they are from seeking Gods statutes *h*. These are,

First sound judgment and saving knowledge of God and his will, our selves and our duties. Hence they are set so neer together in the prophet. *The spirit of knowledge, and of the fear of the Lord i*. And in the next verse, *This same spirit shall make him of quick understanding in the fear of the Lord*, to discern of things that be excellent: such as none of the princes of this world ever knew, but God hath revealed them to us (that desire to fear his name with *Nehemiah k*) by that spirit of his, that searcheth all things, even the deep things of God, causing us (for a largesse) to know the things that are freely given us of God *l*. And this way it is that the secret of the Lord is with them that fear him, and he will (yet) shew them his Covenant *m*. Such shall be both of his Court, and his Councill, as *Abraham* (for instance) betwixt whom and the Almighty, was much mutuall correspondency, and exchange of curtesy. *Abraham* was the friend of God *n*, and God was the Fear of *Abraham*: for I know that thou fearest me, said the oracle, because thou hast not withheld thine only sonne from me *o*. Now if *Abraham* withheld not his sonne from God his Feare, shall God withhold his secret from *Abraham* his friend? Noe: but he shall know Gods mind with the first *p* when the blind Sodomites shall not see, till they see hell raine down from heaven upon their hides (as a Father speakes) for faile of ten such men as *Abraham* in five great townships *q* that feared God, and thought upon his name. For the froward is abomination to the Lord, but his secret is with the righteous *r*. And the feare of the Lord is the beginning of knowledge: but stoules (for want of this fear) despise wisdom, and instruction *s*.

A second companion of this holy fear is sweetest complacency, and all dearest delight in God and his wayes. This also is an adjoynt of Gods holy fear, and an indulgence granted only to his sons, and daughters. A good man is like a good Angell *t*, alwayes looking upon the face of God: and the more he lookes, the more he loves, and the more he loves the more he feares: he loves in fear, and feares in love: that like as in God, mercy and truth meet together *u*, so in the child of God, love and fear do kill each other. By the first their mouth is filled with laughter, and their hearts with joy *w*. By the second they are troubled at his

x Job 23. 15  
y Psal. 2. 11.  
z Gen. 28. 17

a Mat. 28. 8

b 1 Ioh. 4. 18

Omnis timor  
supplicamen-  
tum habet.

Terul.

c Psal. 112. 1.

d Psal. 110. 3.

Neh. 1. 11.

e Act. 9. 31

\* Timor virtu-

tum omnium

custos est.

Hierony.

g Prov. 22. 4

h Iosh. 24. 14

i Psal. 115. 11

k 2 Cor. 7. 11

Fuit Iosephi

vita celum

quoddam luci-

diffinis virtu-

tum stellis ex-

ornatum: erga

Deum quidem

timoris ac pie-

tatis: erga he-

rum &c. Bu-

choler: p. 211.

\* Ferrum in

carere transit

animam eius

Psal. 105.

Sed peccatum

non transit, vel

fanciavit con-

scientiam

eius ib.

Reaf. 4.

l Prov. 14. 2.

m Deut. 29. 19

\* Exemplis

tragicis non ca-

ret ulla domus.

n Psal. 36. 1. 2

o Prov. 10. 23

Hec vivunt ho-

mines tanquam

mors nulla se-

quatur &c.

p Eph. 4. 19.

αὐτοὶ ὡς νεκ-

τοί.

q Prov. 28. 13

r Prov. 29. 1.

presence, and when they consider his absence, they are afraid of it x. In respect of both, the Psalmist saith, *serve the Lord with feare, and reioyce before him with reverence y.* These two concur in the godly in their journey to heaven, as they did in Jacob journeying to Padan Aram. *How fearfull is this place z* saith he, where yet neverthelesse he saw nothing but blissefull and beatificall visions. Or as they did in the good women in the gospell, who departed from the sepulchre with feare, and great Ioy a. A strange composition of two so different affections: will you know a reason? All other base-borne feare hath paine in it b but this feare, that issues from love, carryes meate in the mouth: for it is not anxious and tormentfull, but delicious, and comfortable. Hence feare and joy are set so close together by the psalmist. *Blessed is the man that feareth the Lord, and (at same time) delighteth greatly in his commandments c* (a practise proper to Gods free hearted people d) And the churches are said to walke in the feare of god, and in the comfort of the holy ghost e.

And here it might be easie to enumerate and reckon up many more Companions of the feare of God, \* such as are. 1. Humility for by *humility and the feare of the Lord are riches and honour and life g.* 2. Care of sincerity and truth in Gods service: Now therefore *feare the Lord saith Joshua, and serve him in sincerity and truth h.* 3. Hope in Gods mercy, for, *Let them that feare the Lord, trust in the Lord, saith the Psalmist i.* 4. Godly sorrow for the least sinne k &c. But it shall suffice, in this hast of time, and croud of matter, to shaddow out unto you the lovely traine of heavenly graces that guard and attend the true feare of God in that on example of *Joseph*, a man famous for this feare, and noe lesse eminent in the attendants and companions of it: as is well observed by that divine Chronologer, in whose words I will relate it. *Josephs* life saith he, was, a kind of heaven, gayly bepanpled, and richly stor'd with orient starres of excellent vertues. Towards his good God, he shewed forth all holy feare and piety: toward his loving master, thankfulness and fidelity: toward his immodest mistresse, shamefastnesse and chastity: as touching himself, all godly wisdom and continencie: Toward his father (after this) tender respect and more then Storke-like affection: Toward his brethren, greatest mercy and tender compassion. In adversity, none so patient, \* in prosperity, none so provident &c. And all flowing from this fountaine of Gods holy feare, most eminent and exemplary in *Joseph*, if ever in any, as ye all know that are any whit vers'd in his heart-melting history.

Lastly, look a while upon the feare of God in the Opposite on either hand, and you shall plainly see that none but the truly religious holdeth the meane. It is he that walkes in the middle way, though not without some stumbles in it, and straggling out of it otherwhiles, to the right hand or to the left: which yet he quickly perceives, and assoone recalles and recovers. These extremes are 1. In the defect, a carnal security and senselesnes in sin. 2. In the excesse, an hellish and slavish feare of God, as a judge, or tyrant. The first of these is nothing else but that bold venturousnes, whereby gracelesse and ungodly persons presume to rush desperatly, without fear l or wit, into sins of all sorts: flattering themselves with false hopes of impunity m against all the judgments of God denounced in the word, and executed in the world \*, yea though *their iniquitie be found to be hatefull n.* These the scripture tearmeth *fooles*, to whom it is a pastime to do mischief o: living as if there were neither heaven nor hell, God nor devill; till (coming at length to that dead and dedolent disposition of such as being past feeling do work all uncleannes with greedinesse, p) they work out to themselves their own damnation; and be made to feele that unsupportable wrath and vengeance, which they would never be drawn to feare or stand in awe of. For, *Blessed is the man that feareth alwayes, but he that in a desperate boldnesse or Cyclopicall contempt of the divine Justice, hardneth his heart shall fall into mischief q,* yea shall suddenly be destroyed, and that without remedy r. In executing of which dreadfull sentence, though the Lord be slow, yet he is sure, his forbearance is no quittance. But although a sinner, in high contempt of Gods heavy displeasure, do evill an hundred times, and his dayes (through Gods infinite patience) be prolonged, yea surely I know, saith Solomon that it shall be well with them that feare the Lord, which feare before



*before him ſ .* That is, that fear him in his miniſters and deputies, trembling at his judgments, while they hang in the threatnings & melting, as *Joſeph* u at the terror of his menaces ; nay by the kindneſſe of his mercyes, which diſſolves their good hearts, as weake water doth ſome thin ſubſtances, or as the hot ſun doth the hard ice. An inſtance hereof ye have in that ſolemne meeting at Mizpeh: where *Iſrael*, which had found the miſery of Gods abſence, is now reſolv'd into teares of contrition and thankfulneſſe, when he was once returned and ſettled in *Kiriath-jearim*. Then they mett together at Mizpeh and *drew water and poured it out before the Lord w*. Whether 'twere teares out of their eyes, or water out of their veſſels ( as a ceremony, or pledge of their hearty humiliation ) the difference is little. Sure, it was to teſtify the tenderneſſe of their hearts, which, having hang'd looſe a long time from the Lord, began now *to unite again unto his fear \**. It is certaine that the mercies of God draw more teares from his children, then his judgments do from his enemies : who as in proſperity *becuſe they have no changes, therefore they fear not God y* ſo in advertity their hearts are the *more hardned thereby from his fear z* ( as in *Pharaoh* and *Ahaz* ) till at laſt, by long trading with the devil in the wayes of ſin, they come to loſe, with him, all paſſive power alſo of being wrought upon ; and arrive at that that height of incurable hardneſſe, that neither miniſtry, nor miſery, nor miracle, nor mercy can poſſibly mollify : Which is the greateſt plague that can befall a man out of hell, and the very next ſtep into it.

But the second extreme, standing in as full opposition to that fear of God, we are treating of, is, that slavish and hellish fear and terrour that evill spirits and men conceive of God, whom they look upon only as an implacable sin revenging judge, or tyrant rather, ready to *teare the very hell of their hearts* in sunder *a* and to send them packing to their place in hell. Hereupon follows an exultation hatred of God, ( according to that of the Poet, whom men fear they hate ) a desperate running away from God, with *Cain, Saul, Ahaziah &c.* A secret rising up against God, and an inward desire, that there were no such thing as God, that so they might never be called to an Audit and account of their wicked wayes, and sinfull courtes, as they are sure to be in that dreadfull day. This the Devil and his impes *beleeve and therefore tremble c.* The Greek word seemes to imply such an excesse of fear as causeth gnashing of teeth like the clashing of armour, or horrible yellings like the roaring of the sea \*. The reason of which outrage is rendred by *Jerusalem*. No sinner, faith he, escapes fear of Gods wrath, and all because he can never possibly shake off Conscience: which ( being Mans spie and Gods overseer ) if it be not desperately feared or sealed up securely with a spirit of slumber against the day of slaughter, doth sing the evill-doer ( betwixt *whiles d* ) with unquestionable conviction and horreur. And thus it fares ordinarily with a wicked person. But now tis otherwife with the godly, when they are out of temptation ( for then, you must know, it is *ego non sum ego* with them : they are not themselves, neither can any right judgment, as then, be made of them ) But usually their hearts being *purified from an evil conscience e* through the blood of *sprinkling f* cast upon them by the hyssop-bunch of faith *g*, they have peace with god their reconciled father in Jesus Christ. Whom therefore they love in fear, and fear in love, wishing nothing more then his being. *Let the Lord live h*, faith *David* as the principle of their well-being: *for it is good for me to draw neere to Jehovah i* : Into whose preface they therefore flee, as the doves unto their windowes *k*. *I will come into thine house in the multitude of thy mercies*, there's his confidence, *and in thy fear will I worship toward thine holy temple*, there's his reverence *l*. Loe this is the guise of a godly person, whiles himself. He feares and loves, feares and hopes, feares and prayes, feares and feasts *m*, feares and workes, yea *workes out his whole salvation with fear and trembling*: and all because he knows that 'tis not of himself, but of God ( a most free-agent ) that gives both to will and to worke, and all of his own good pleasure *n*, as the Apostle there enforceth it.

f Eccles. 8. 12.  
t Isa. 66. 2.  
u 2 Chr. 34. 27

xx I Sam. 7 6.  
In signum expi-  
ationis iniqui-  
tatum juxta  
Iob 11. 16.

R. Solomon di-  
cit quod huc  
fecerunt in sig-  
num humiliati-  
onis q d sicut  
aqua effusa ad  
nibi'um valet  
ultra. sicut con-  
spectu tuo nihil  
sumus aut vi-  
demur.

x Psal. 86. 11.  
y Psal. 55. 19.

216. 65. 17.  
π. 90μx 88-  
36100

Rom. 8.15.  
 πνεῦμα θε-  
 οῦ.

2 Tim. 1. 7.  
a Hol. 13 6.

Quem metuant  
Oderunt, Enni-  
us. Odium ti-  
morem spirat.

Text:  
b 2 King. 1. 2.  
Quem quisq;  
edit perisse ex-  
petit. Ennius.  
c lam. 2. 19.  
ερίσσει.

\* *egreſt ma-  
ris agitatiō  
Hom: Ilad: ſ.  
vide Euſtach:  
in locum.*

Nullum male-  
ficium sine for-  
midine. quia  
nec sine consci-  
entia sui. Tert.  
They have no  
rest day nor  
night.

Apoc. 14. 11.  
d Rom. 2. 15.  
e Heb. 10. 22

f 1 Pet. 1. 2  
g Rom 5. 1  
h Psal. 18. 44  
i Psal. 73. 28  
k Eney 69. 8  
l Psal. 5. 7  
m Jude 12.  
n Philip 2.  
12. 13.

## SECT. III.

*Objections and Queries touching the Fear of God, cleared and answered.*

*Obj. 1.* **I**F any object here that of Saint John, *Perfect love casteth out fear* o.

*1 Joh. 4. 18.*

*Sol.*

*Duo sunt timores Dei, servilis & amicalis. Bedain Prov. 1 p Eley 6.2.*

*Quest.*

*Ans.*

That is, (say we for answer) servile and base fear, which love is perpetually purging upon. For as for filiall and friendly fear, it is never cast out, no not in the state of perfection neither: for the very angels *cover their faces and feet before God* p, as knowing their distance.

But is the fear of Gods children here purely filiall, without all mixture of that which is servile?

No: nor need it be. For first, servile fear (I mean fear of punishment) is a good legall preparative to filiall, the spirit of bondage to the spirit of Adoption; which it introduceth, as the needle or bristle doth the thread that follows it.

Secondly, as it cannot be utterly cast out whiles we are here, so it is of singular use to a Christian in his way homeward: for being partly flesh, and partly spirit, it is profitable for the unregenerate part (which is a slave and not a sonne) to be contain'd in duty, and restrain'd from sinne by the fear of Gods justice, power and punishments. And hence it is (saith One) that the fear of God is so much urged in Scripture: to shew a difference between mans first integrity (wherein he needed no other motive to duty then love) and the renovation of Gods image in us since the fall; which being but imperfect, and in part onely, therefore hath God purposely fixed in us the affection of fear, and sanctified it in his own, to the restraining of them from sin, and provoking them to duty.

*Cum audis quod Dominus tuus dulcis est, attende quid diligas: cum audis quod reus es, attende quid timeas: ut amore & timore Dei excitatus legem ejus custodias. Cass super Psal. 25. Dulcis & reus Dominus.*

*Si amor Dei te tenere non potest saltem timeat & terreat timor judicii, ignis gehennae, laquei mortis, dolores inferni, ignis urens, vermis corrodens, &c. Hug. l. 3. de anima.*

*Quest.*

How farre forth then may it be lawfull to stand in fear of Gods wrath and judgements?

*Ans.*

The chief object of godly fear is evil of sin: a just man is one that feareth an oath, Eccl. 9. 2. Gods offence rather then his own distresse: which appears, in that however God spare him yet he will not spare himself, he is a law to himself. *q Mar. 10. 28, 29. r Psal. 119. 120. s 2 Chron. 34. 27. t Hab. 3. 16. u Psal. 50. 11.*

Divines determine it thus: we may not fear the punishment onely, and not the offence, nor yet the punishment chiefly, and more then the offence: but the punishment must be feared with the offence, the offence being feared first and most. And this is both commanded by the Lord Christ q, and commended unto us in the examples of David r, Josiah s, Habakkuk t, and diverse other saints. And the reason is ready rendred by Moses. *Who knoweth the power of thine anger? even according to thy fear, so is thy wrath u:* that is, As any man fears thy displeasure more or lesse, so shall he feel it, as some understand that Text.

## SECT. III.

*Use. 1. Information. They that fear not God are not his: and who these are by their Character out of Psal. 36. 1, 2, 3, 4, &c.*

*Use. 1.*

**N**OW for Use of this point: Is it so, that every faithfull servant of God, feareth God? hence then in the first place, will follow, as a consecratory, that all such as are destitute of this reverentiall fear of the Almighty, are (notwithstanding all their other commendable parts and properties) to be esteemed no better then gracelesse, and irreligious persons. Hence it is so often made the brand of a sonne of Belial, that *there is no fear of God before his eyes:* and this is purposely reserved in Scripture (after a large bedroll of other abominations found in mens hearts and

and lives) to the last place of all *w*; to intimate: that the want of Gods fear is the ground of all the forementioned mischiefs; the mother of all the misrule in the world: As in that unjust Judge, (for instance) who was therefore unjust because he fear'd not God, nor regarded man *x*. And surely the fear of God is not in this place, therefore they will say me, said Abraham of the men of Gerar *y*. Lo, he could promise himself no good at all of that place and people, where God was not feared.

God was not feared, may some say: what a reason's that? there is no people so barbarous, or person almost so brutish, that feareth not God.

For answer: I confesse there is nothing more naturall then to stand in awe of a Deity. Whence also it is that God in the Greek tongue hath his Name from fear, as some derive it. And the Chaklee Paraphrast sometimes useth the word, *Fear* or *Terrour*, for God, because of the fear (confessedly) due to him. Hence Jacob coming from Syria, and being to swear to a Syrian, Iware by the fear of his father Isaac *z*. But that all fear not the true God, or, 2. that they do not truly fear him, and so are none of his, 'tis more then evident.

First, 'tis certain that all men fear not the true God, but some thing else, which they set up in his room. Who feeth not that some fear idols and devils *a*, as Pagans: some hee-faints, and shee-faints, as Papagans: some the *Queen of heaven* *b*, as the superstitious person, that consults his calendar, and fears nothing more then to fall sick upon an evil day. Some again fear disgrace, as *Saul* *c*: danger and displeasure of great Ones, as *Pilate*; who fear'd, if he released Christ according to his conscience *Caesar* \* should (as indeed afterwards he did) pull his purple over his ears, and kick him off the bench \*: some fear losse of goods, as the rich young man, that went away sorrowfull, for nothing more, then that Christ should require such conditions as he was not willing to yeild to *d*: Some fear losse of liberty, as those that forsook *Paul* the prisoner, and were ashamed of his chains *e*: some fear losse of life, making much of a thing of nought *f*, shrinking in the shoulder when called to carry the crosse of Christ, or to suffer with him, though it be to bee glorified together *g*. Thus men can make a shift to fear any thing, so what they should fear; God, I mean, the proper object of this, and all other our affections whatsoever. There is (I confesse) a kind of fear of God, abusively \* so called; a generall fear, a fear at large, found in the wicked: such as were those mongrell Samaritans, who feared the Lord, and worshipped their own Gods after the manner of the nations *h*. but this is rather a fright then a fear, a spirit of restraint, a penick terrour, falling effusions upon the foulest hearts, for the safegard of the saints; curbing even the rebellions from outrage, that the Lord God may dwell upon earth *i* in his servants, and subjects: Which else these hard-hearted *Labans*, and rough-handed *Esaus* would never suffer, did not Fear of their father *Isaac* *k* bridle them: did he not put his hook into their noses, and his bit into their jaws, turning them back by the way they came out *l*. This is thought to have been that *hornet* mentioned by *Moses*, wherewith the Lord drove out the Hivite, the Canaanite, and the Hittite before the Israelite *m*: causing them by the furies of their own evil consciences wherewith they were haunted, to fear their own shadows, and to flee at a shaken leaf *n*, as a sparrow out of Egypt, and as a dove out of the land of *Ahur* *o*. Thus *Zebul* was terrified with the shadow of the mountains *p*: the Midianites with their own dreams and fancies *q*: the Syrians with an imaginary noise of charrets and horses *r*: the Burgundians (about to give their enemies battle) with the sight of long thistles which they thought to be launces: *Cardinall Crescentius* at his own conceits, and phantasies. For as he was writing to Rome from the Council of Trent, against the Protestants, he thought verily he had seen the devil like a black dog walking in his chamber, and at last couching under his table: which cast the man into such a melancholy dump, that he died of it. This was a terrour from the Lord, but this was not that fear of the Lord here mentioned in the text, and wherewith few are acquainted. For even of those that professe to fear the true God, how very few are there found that do fear him in truth? which is our second accusation, and action laid against most men, and comes now to be proved.

*evile quærit invadere, jugulare, devorare. Vigilant pastores, latrant canes, &c. Lupus venit fremens, redit tremens, lupus tamen est & fremens & tremens. Aug. de verb. Apost. serm. 21. l. Esay 37. 28. m. Exod. 23. 27. 28. n. Lev. 26. 36. o. Hof. 11. 11. p. Judg. 9. 36. q. Judg. 7. 13. r. 2 King. 7. 6. French History. History of the Council of Trent. *Caecilina non mediocriter solebat pertimescere, si quid crepuisset.**

*w* Rom. 1. 18  
*Mal.* 3. 5.  
*x* Luk. 18. 2.  
*y* Gen. 20. 11.

Obiect.

Sol.

Obiect. q. d. d. s.

Timendus, ter-

ribilis: per Me-

tonymia Deus

cui timor debe-

tur. *Shindler.*

*z* Gen. 31. 53.

*a* 1 Cor. 10. 20

Lev. 17. 7.

*Seghniim* of

their horrou,

and terrour

which they

caule to men.

*b* Jer. 44. 17.

*c* 1 Sam. 15.

30. see Jer.

28. 19.

\* *Calus* Impe-

rator.

\* *Contra pro-*

*pria* consien-

tis testimoniū,

& oēs sui

enuntiatum,

he delivered

up to death

the Lord of

life, & so not

only drew up.

on *Caesar* and

his throne the

guilt of inno-

cent blood (in

which respect

Christ is said

to have been

crucified at

Rome, Revel.

11.) but also

ran himself at

once vpon

Gods and the

Emperours

heavy displea-

sure, & short-

ly after be-

came his own

deaths-man.

*Eutrop.* 1. 7.

*Euf* b. 1. 2 c. 7.

*d* Mar. 19. 20. 21

*e* 2 Tim. 4. 16

*f* Plal. 29. 5

*g* Rom. 8. 17

\* *Timor Dei*

*ἡ δὲ Χρηστὴς*

*sic appellatus.*

*Polan.* Synt.

*h* 2 Kin. 17. 33

*i* Plal. 68. 18

*k* Gen. 31. 53

*Lupus venit ad*

And,



And first, for the wicked of the earth, it is most certain, that they have greatest cause to fear of any men (if they knew all :) for the direfull and dreadfull threats of Gods mouth are against them: Sinne lies sculking at the door *f* of their consciences, like a ban-dog, ready to worry them: the devil stands watching to lay claim to them, and to devour them *t*: the rage of all the creatures (though they little think of it) is ever arm'd and addrest to seize upon them as traytours and rebels to the highest majesty, and to drag them down into the bottome of hell. In all which respects, *the sinners in Sion should be afraid, fearefulnesse should surprize the Hypocrites.* Cause enough they have to run away with those desperate words in their mouthes, *who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings us?* Or rather (which indeed were more to be wisht) to grow to that conclusion of the Authour to the Hebrews, *Let us have grace, whereby we may serve God acceptably with reverence, and godly fear. For our God is a consuming fire w.* But how little (alasse) of this reverent fear, (and so consequently of any other saving grace whatsoever, \*) there is in the hearts of wicked and unregenerate persons, appears in their practise: and that the Psalmist maketh good both in respect of evill to be avoyded and of good to be performed. *Psalm 36 1, 2, 3, 4.* For evill first, my minde gives me, saith the Prophet, and I am verily perswaded that there's no fear of God in such a mans heart. *ver. 1.* But what's the ground of this perswasion? may it not be a rash and uncharitable censure you passe upon him? No saith he: for, first, for evill thoughts, he makes no scruple, no conscience of them, for he holds that *thought's free*, and therefore layes the raines in the neck; and lets them rove any way, yea even then when *his reines should teach him better things, in the night season x.* He deviseth mischief, saith he, upon his bed. *Pf. 1. 36. 4.*

Secondly for his words, as to God they are *stout y*, so to men they are slipper-y: so that ye cannot tell where to have him, neither how to beleve almost any thing that he speaks: *the words of his mouth are iniquity and deceit. ver. 3.*

Thirdly for matter of deeds, *he abhors not any evill. ver. 3.* well he may leave some sin, but he loaths it not: forbear it he may for some politick respects (as fear of the law, shame of the world, and speech of people) but 'tis sure he hates it not in his heart. A man may withdraw himself from some particular sin, give it over, seeme to be divorc'd from it, yet have a monthes minde to it still. As *Abashuerosh*, when the heat of his passion was over, remembred *Vashti* and what was decreed against her *z*, and could have wisht it otherwise: Or as the husband of *Michal*, who when she was taken from him, yet *he came weeping after her as far off a.* And this way a man may be as wicked in his fearfull abstaining from sin, as in his furious committing of it. But usually this generation of men that have not the fear of God before their eyes, are so wedded to their wicked courses, that they will at no hand depart from iniquity *b*, but are wise, and cunning to palliare and plead for that they doe: Yea against all the terrors of the Lord (casting handfulls of hell-fire into their faces in the ministry of his word) which should make them tremble and sin not *c*, they (contrarily) sin, and tremble not. Yea (which is worst of all, and sets them farthest off from mercy) they please and blesse themselves *d* in that iniquity of theirs which God and good men desery to be hatefull, *Psalm 36. 2.* not only not standing in awe of his judgements as they ought, while they hang in the threatenings: but fleshing and flattering themselves, as if the bitterness of death were past *e*, because sentence is not speedily executed, and for that God forbears for a time to punish *f*, as waiting their returne *g*, Lo, this is the disposition of wicked and ungodly people, as touching that which is evill: and this sufficiently shewes them utterly voyd of Gods true fear, whiles they plunge themselves into sins of all sorts with all delight and greedinesse.

Next for the performance of that which is good; it is manifest, saith *David*, that the wicked person hath no fear of God before his eyes, for *he hath left off to do good Psalm 36. 3.* he restraines prayer *h* and other holy duties, saith *Eliphaz*: he seeth not need to seek the Lord *i*, saith the Psalmist again: he counts it a burden, a course of no boot or benefit, to be religious, saith our Prophet here above the text *k.* He is no whit troubled at his own insufficiency or infirmity *l*, he takes no notice of Gods great judgements abroad the world, *he will not declare his works*

f Gen. 4. 7.

t 1 Pet. 5. 8

w Esay 33. 14.

x Heb. 12.

z 8. 29.

\* *Timor Dei est virtus et virtutum custos.* Bucholker. Pl. 36. 1, 2, 3, 4 expounded.

Ob.

Sol.

x Psalm 16. 7.

y Malac 3. 13.

z Esh. 2. 1.

a 2 Sam. 3. 16.

b Prov. 3. 7.  
Malach. 3. 5.

c Psalm 4. 4.

d Deut. 29.  
19, 20.

e 1 Sa. 15. 32.

f Eccle 8. 13.

g 2 Pet. 3. 9.

h Job 15. 4.

i Psa. 34. 9, 10

k Mal. 3. 14, 15

l Job 37. ult.

*works m.* What should I stand to multiply words in a case so cleare? Leave we these \* yokelesse, fearelesse, frontlesse, people to the just judgement of God which will surely seize upon them (if they take not course with him by timely repentance) tearing off the brawniness of their hearts, and washing off the varnish, that is upon the faces of the more refined amongst them with rivers of brimstone *n.*

As for the better sort of men, be it that *backsliding Israel* have plaid the harlot, yet why should *Judah* offend for want of this fear *o*? And yet (with grief I speak) there is but too great a defect of this holy fear to be discovered in *Judah* also: Gods own dear children, I mean, many of them at least; as were easy to evince. For How should we all fear God in his name, that we dishallow it not? *p* fear him in his presence, that we pollute it not *q*? fear him in his ministers that we discourage them not *r*? fear him in his people that we offend them not *s*? fear him in the mysteries, of godlinesse, that we prophane them not: fear him in his promises that we neglect them not *t*? fear him in the works of his providence, that we slight them not *u*? How should we be godlyly jealous over our selves and one another, mistrusting the corruption of our own natures *w*: and for others, fearing lest good men should fall from the simplicity that is in *Christ Jesus x*, and lest bad men should be hardened, and hindered by us, or ruine themselves when we might help them *y*? Lay your selves now, every man, to the rule laid before you, and see your own swerving and be humbled. Take the rod into your own hands, and afflict your selves seasonably, with voluntary forrowes for your defects in this duty; lest else he stand over you, and tutoring you to his fear, at every lash let you hear the rod say *z*, If I be a father, where's my honour? and if a master, where's my fear? *a* But a word to these wise is sufficient.

*m* Psal 64.9.  
\* Sons of  
Belial.  
בל עיל  
*n* Esa. 30. 33.

*o* Jer. 3. 8.

*p* Deut. 28. 58  
*q* Jer. 5. 22.  
*r* 2 Cor. 7. 5.  
*s* 1 Cor. 10. 32  
*t* Heb. 4. 1.  
*u* Esay 5. 12.  
*w* 2 Cor. 7. 1.  
*x* 2 Cor. 11. 3.  
*y* Jude 23.

*z* Micah 6 9.  
*a* Mal. 1. 6.

# SECT. 5.

Use 2. Examination, where marks of the true fear of God, in respect 1. of  
evill both in judgement, and practise. 2. of good toward

1. God, 2. men, both rich and poor, 3. our  
selves in prosperity and  
adversity.

*b* 1 Cor. 11. 28  
*δυναμις*  
as a Lapidary  
doth his  
gemmes and  
Jewels.  
Quest.

Ans.  
*Solus Dei ti-*  
*mor est qui*  
*mentes corrigit,*  
*fugat crimina,*  
*innocentiam*  
*servat, & om-*  
*nis boni tribuit*  
*facultatem.*  
*Chrysost ser. de*  
*Joan Baptist.*  
*c* Psal 19. 9.  
*d* Rev. 14. 7.  
*e* 2 Thes 2. 10  
*f* Prov. 22. 4  
\* *Ioannes*  
*Denckius ha-*  
*reticus sed vir*  
*doctus & de-*  
*missi animi.*  
*resipuit tandem*  
*conversus ab*  
*Oecolampadio,*  
*& p̄d obijt*  
*Basilea. Anno.*  
*1528. Scultet.*  
*Annal.*  
*g* Prov. 3. 7.

Secondly, is this fear of God an infallible note of an honest heart? Let a man  
then examine himself *b*, and so learne to settle the soundnesse of his gracious  
estate by securing this to his own soule, that he is a man truly fearing God.

But how may I come to know it, will some say. I answer, enough hath  
been said to this already in the foregoing discourse. If any yet would have fur-  
ther satisfaction, try your selves carefully by the effects, which this fear will  
certainly produce, where ever it lodgeth; causing that man diligently to endea-  
vour 1. the shunning of all that's evill, 2. the doing of all that's good.

First this *clean fear of God c*, (as *David* fitly stiles it) is of soveraigne and sin-  
gular use to a man for the casting out of all that's evill, whether in judgement or  
practise, as fast as it comes to knowledge.

For point of Opinion, first, *Fear God*, saith the Angell, that had the everlast-  
ing Gospell to preach unto them that dwell in the earth (understand it you may  
of that heroicall *Luther*, and the rest of the Renowned Reformers of later times)  
*fear God*, saith he, and give glory to him *d* (viz. by abdicating and abjuring your  
hereticall and erroneous conceits and opinions, and receive the love of the truth  
that ye may be saved *e*.) It is the property of this fear to make men humble *f*:  
Now an humble man can never be an heretick, for it is but shewing him his error,  
and he will quickly yeeld, and subscribe to truth. \*

The like we say for matter of practise, *The fear of the Lord is to depart from*  
*evill g*, whether publike, private, or secret. For the first, wherefore now, let  
the fear of the Lord be upon you (saith *Jehosaphat* in his charge to his judges, as  
they

they were going their Circuit) take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts *b*. And *Iob* tells us that howtsoever he could easily have borne out his oppressions by his greatnesse, yet he durst not, for he feared God and chewed that evill alto *i*. Next, as in publike negotiations, and places of iudicature it casts out corruption: so in private commerce, and enterdealing betwixt man and man. *Thou shalt not curse the deaf* (saith the Lord) why what if I do (might a man reply) he cannot hear me? *Thou shalt not lay a stumbling block before the blind*, why what if I do; he cannot see me? But thou shalt fear the Lord *k* (as it followes there) who both heareth thy curses and seeth thy stumbling blocks. Night will convert it self into noone before God, and silence prove a speaking evidence. Earth will cry *Guilt* guilty *l*, or if earth do not, *heaven will reveal the iniquity m*. Yea the very beasts have a verdict to passe upon evill-doers, as the asse upon *Balaam n*: *A bird of the ayre shall carry the voice, and tell the matter o*. Or if all these should faile, yet the eyes of the Lord run to and fro beholding the evill and the good *p*. Neither is he an idle spectator as the Epicures dreamt, but he hath a revenging eye (as the heathen Poet) and hand to *q*: (as the holy Prophet assure us) the remembrance whereof reyn'd in *Ioseph* from yeelding to the wicked motion of his wanton mistresse, though he might have committed that folly, and the world have been never the wiser *r*.

Lastly, it cleanseth also from secret sins, such as the world never comes acquainted with; for such as fear the Lord shall not be visited of evill *s*. It weeds hypocrysy out of the heart, and pride and arrogancy and every evil way *t*, let it but in thought: as is to be seen in *Iob*, who durst not once think (basely) upon a maid, because God, he knew, saw his wayes, and counted *sin* against *m*. For this was it that made him restrain wanton looks, and chasten private wickednesse, cleansing himself from all filthinesse of flesh and spirit, to perfecting holinesse in the fear of God *x*.

Secondly this holy fear, as it frames the heart to a shunning of sin, so it formes it no lesse to the doing of duty: and that 1. toward God, 2. toward men. For God, first, it maketh a man 1. believe him 2. obey him. First, it trembleth, all out as much, at the threats of God, mouth as at the strokes of his hand *y*, as is to be seen in *Habakkuk z*. And the scripture noteth expressly of the Patriarch *Noah*, that moved with fear he believed *a*, A d the delivered *Israel* is, posselt with this filiall fear, believed God and his servant *Moses b*. Thus it frames a mans heart to faith in Gods word *c*. And so it doth secondly, to the obedience of his will: for they that fear the Lord, will keep his covenant *d*, yea they will work hard at it *e*, as afraid to be taken with their tasks undone.

Thus it orders us in point of duty toward God, and no lesse toward men, both ourselves and others.

For others first: this fear of the Lord teacheth both rich, and poor, their severall duties. The rich it teacheth 1. not to brow-beat or oppress their poorer brethren: *f*. This do and live, saith *Ioseph*, for I fear God and thats your security: As if he should say, I intend you no hurt, though ye are fallen into my danger; for it stands not with that fear of God that hath taken up my heart. And, ought ye not to have walked in the fear of God *g*? said *Nehemiah*, to those mercilesse usurious *Israelites*, that had engrated upon their brethren.

2. To be hospitable and harbourous, ready to releev the necessitous: such especially as are of the household of faith. This we see in *Obadiah h*, for the old testament, and *Cornelius*, for the new: he feared God, saith the text, and he gave much almes *i*. As on the other side, to him that is afflicted, saith *Iob*, pity should be shewed from his friend, but he forsaketh the fear of the Almighty *k*. What cares *Nabal* the churle though worthy *David* dye at his doore, so long as he may sit warme within, eating of the fat, and drinking of the sweet. All his Logick is little enough to conclude for himself. Shall I take my bread and my flesh that I have kid'd for my shearers, and give it to men, whom I know not whence they be *l*? No, why should he, say: but the fear of God would have taught the foole *m* moe wit.

But Secondly, as it formeth the rich to their duties, so the poorer sort too; whom

b 2 Chr. 19. 7  
i Iob 31. 13,  
34.  
k Levit. 19. 14  
Deo obsequia  
clarent, mata  
respondent, si-  
lentium confi-  
tentur.  
l Gen. 3. 10  
m Ier. 20. 27  
- Servi ut race-  
ant: iumenta lo-  
quentur.  
n Juvenal.  
o 2 Pet. 2. 16  
p Eccle. 10. 20  
q Prov. 15. 3  
r Ps. 136.  
s Ier. 17.  
t Ier. 17.  
u Ier. 17.  
v Ier. 17.  
w Ier. 17.  
x Ier. 17.  
y Ier. 17.  
z Hab. 3. 16

a Heb. 11. 7.  
b Ex. 14. ult.  
c Prov. 13. 12  
d Ps. 133. 13, 18  
e Act. 10. 35

f Gen. 42. 18  
g Nehem. 5. 9

h 1 King. 8.  
i 12. 14  
j Act. 10. 1, 2

k Iob 6. 14  
l 1 Sam. 25. 11  
m Nabal is his  
name, and fol-  
ly is with him



whom it rendreth, 1. Content with their pittance, as knowing, that Better is a little with the fear of the Lord, then great treasure, and trouble therewith m. m Prov. 17. 22  
2. Far from envying the rich, sith God hath meted out to each one the portion of his allowance n, with this condition, that where much is given, much shall be required o. Let not thine heart envy sinners, saith Solomon, but ( for an antidote against that evil disease ) be thou in the fear of the Lord all day long p. n Afs 17. 26  
o σπουδαιον. s Luke 12. 48  
p Prov. 23. 17

Lastly, for our selves ( in what estate soever ) the fear of the Lord will make and keep a man in prosperity, 1. humble, 2. thankfull; as in adversitie, 1. patient. 2. confident.

In prosperity it teacheth: 1. Humility, according to that of the Wise-man; By humility and the fear of the Lord are riches q &c. where you may observe a q Prov. 22. 4  
very close connexion of humility and the fear of the Lord, set forth by an elegant asyndeton in the originall: there being no grammaticall copulative set between them; but such a near affinity intimated, as if they were the very same thing, and the one pradicated of the other, as termes convertible. 2. Thankfulness; as appears in the example of Job and David: and may be gathered out of that text in Jeremy: Neither say they in their hearts, Let us now fear the Lord our God, that giveth rain, both the former and latter rain in his season, &c. r. One would r Jer. 5. 24  
think, he should rather blame them there, for not saying, Let us praise the Lord our God, &c. but that former includes this latter: for he that truly feareth God, will not fail to be thankfull.

Next, in time of adversity, the fear of God is of no small use and benefit; for 1. It makes men patient, willing to bear Gods hand, and to wait his leisure: to seek remedy onely in Gods wayes, and to accept of it onely upon his termes: Thus those holy women in Peter, being under the crosse of unequall yoke-fellows, might not seek to win their loves by plaited hair, or garish attire, but by a meek and quiet spirit, and by a chaste conversation coupled with fear s. s 1 Pet. 3. 3

Adde hereunto ( in the last place ) that the fear of God keeps men confident in the evil day, holds up their hearts from dejection and disquietment. For it brings a man before God in prayer t, as it did distressed David u, and fainting Habakkuk w; who after he had poured forth his soul before God, with reverence and godly fear, rose up off his knees as confident as might be, that Although the fig-tree shall not blossom, nor fruit be found in the vines; the labour of the olive should fail, and the fields yeeld no meat: the flock should be cut off from the fold, and there be no herd in the stalls: yet I will rejoyce in the Lord, saith he: I will joy in the God of my salvation. The Lord God is my strength, &c. So true is that of Solomon: In the fear of the Lord is strong confidence: and his children have a place of refuge x. x Prov. 14. 26  
t Prov. 14. 26  
u Psal. 119. 38  
w Hab. 3. 16, 17.  
x Prov. 14. 26

And this is that fear of God that speaks a man truly religious. Apply your selves now every one to the rule, and search and see in some of you an utter nullity; in other some, a fearfull deficiency of this reverentiall fear of God.

## SECT. VI.

Use 3. Exhortation to get and grow in this holy Fear: with six Motives, and three Means tending thereto.

Use. 3.

And for a third Use of the point, learn we all, first, to get; and then to grow in this grace. Let the fear of the Lord be upon you, and do it y. Give y: Chro. 19. 6  
all diligence to fashion your hearts to this reverent regard of God: considering the terrour of the Almighty, which we must needly know either as slaves or sons: but better as sons, that in the day of distresse he may spare us, as a man doth his own sonne that serveth him z.

If yet ye look for further Motives to this duty, Consider that the fear of God is 1. But equall and reasonable. 2. Gainfull and profitable. 3. Needfull. 4. Honourable. 5. Acceptable. 6. Comfortable.

'Tis equall, first, for it is our bounden duty, sith he hath so often commanded and required it upon our allegiance a: besides, that it of right appertaineth unto him as a due, though he should never have called for it. Bring presents unto him that ought

z Mal. 3. 17  
Motives to the fear of God.  
a Psal. 2. 11  
psal. 33. 8  
prov. 3. 7  
Esay 8. 13  
Heb. 12. 28

*b* Psal. 76. 11  
*c* Jer. 10. 7  
*d* Ecclef. 12. 13  
*e* Luke 17. 10

Secondly, 'tis a practise no lesse gainfull then equall (whatever those profane if-creants above the text blasphemed to the contrary.) Profitable it must needs bee, for it hath the promises of both lives. In the life present, *he that hath the fear of the Lord shall not be visited of evil e*, in generall: Not of the evil of sinne,<sup>e</sup> for the fear of the Lord is to hate that evil *f*: Nor of pain, for *the fear of the Lord is a fountain of life, to escape the snares of death g*: Say hee meet with troubles without, or terrours within, yet *he that feareth God shall come out of them all h*. Thus for evil: And for good, both to us and ours after us. By *humility and the fear of the Lord, are riches, and honour, and life i*. One would think that were enough: yea, but then here's more then enough: *They that fear the Lord shall want no manner of thing that is good k*. Ey. but what shall their poor children do when they are gone? Well enough: for *their seed shall be mighty upon earth, and their generation blessed, P sal. 112. throughout*. Thus for temporalls they are provided for: And for spirituall blessings in heavenly things *l*, *The Lord taketh pleasure in them that fear him m*: he will teach such a one in the way that he shall chuse *n*, guide them he will with his counsell, and afterwards receive them to his glory *o*. Surely Gods salvation is nigh them that fear him *p*, saith David, and the covenant of life and of peace was with Levi, *because he feared God q*, saith Malachy. Lo, thus shall the man be blessed, that feareth the Lord *r*.

Thirdly, this holy fear is wondrous needfull, for it inciteth and inableth to all Christian duties: Whence it was that the Lord both delivered his Law at first in a fearfull manner *f*, and afterward, wished that the hearts of his people might be season'd with his fear, *that they might keep his commandments alwayes r*. Serve the Lord with fear, saith *David n*: *yea, be thou in the fear of the Lord all day long w*, saith *Solomon*. The primitive Christians walked in the fear of the Lord (saith St. *Luke x*) and it is a spot in your feasts to eat an drink *without fear y*, saith St. *Jude*.

Fourthly, 'tis honourable: for (besides that God takes himself highly honoured by it, and therefore calls for it in this Name; *If I be a father, where is mine honour; and if a Master, wher's my fear?*) we our selves are not a little dignified hereby. The woman that feareth the Lord, *she shall be praised*: and though many daughters had done virtuously, yet she excelled them all *a*. This grace winnes a man a wonderfull deal of respect both from God and men; as it did *Job*, of whom God himself boasted *b*: and *Abraham*, who was a Prince of God to the Heathenish Hittites *c*.

Fifthly, 'tis a grace very acceptable: for it gives grace and vertue to all other graces and duties; which else are displeasing to the Almighty. For *to him will I look, even to him that trembleth at my word* d: as to none else, be his sacrifice never so specious or costly. And to shew how highly God esteemeth this fear, you shall find it not seldome set for the whole service of God in holy Scripture, as was said before.

Lastly, it is exceeding comfortable, for it freeth the heart of all base fears; (which vanish out of sight *before* this, as the lesser lights before the Sun) and fills it with strong confidence and consolations: making the man in whom it is to hold up his head in the greatest hurly-burly, and to walk about the world as a conquerour, void of all fear what man or devil can do unto him *c.*

You see that this holy fear comes commended unto you by many names: what remains, but that ye set your selves in all good earnest, for the attaining thereunto in a diligent use of the means. These are among others:

Means of getting the fear of God. *f* Rom. 6. ult.

First, set on serious meditation, and first upon your selves, Reflect, and see, 1. your own miserable condition, by reason of sin imputed to you, sin inherent in you, and sin issuing from you: together with the deserved punishment, all torments here, and tortures hereafter, which are but the just hire of the least sin *f*. 2. Your utter inability to free your selves either from sin, or punishment. From the former you can no more free your selves, then the blackmore from his skin, or the leopard from

b Psal. 76. 11  
c Jer. 10. 7  
Eccles. 12. 13  
d Luke 17. 10

e Prov. 19.23  
f Prov. 8.13  
g Prov. 14.27  
h Eccle. 8.12

i Prov. 22.4  
Esay 33.6  
k Pſal. 34  
Ob.  
Sol.

l Ephes. 1. 3  
m Psa. 147. 11  
n Psa. 25. 12  
o Psa. 73. 24  
p  
q Mal. 2. 5  
r Psa. 128. 4

f Exod 19.  
t Deut. 5.29  
u Psal. 2.11  
w Prov. 23.1  
x Acts 9.31  
y Jude 12  
αποβας.

२ Mal. I. 6

a Pr. 31.25,3

b Job 1.8  
c Gen. 23 6

e Psal. 3 throughout.

Means of getting the fear of God.  
f Rom. 6. ul

from his spots g : And for the later, there's no power, wit, or any other meanes in our selves or the creature, either to abide or avoyd it. This meditation made Peters converts cry out for fear, *Men and brethren what shall we do. o be saved h?* Next, busy your thoughts upon God, be thinking upon his name, with those in the text. See him as he stands described 1. in his word. 2. in his works.

The word sets out God for our present purpose, 1. as a God of transcendent excellency and surprisling glory: and thence inferrs a necessity of his fear: *Who would not fear thee O king of Nations i &c. saith Jeremy. And thou art more glorious and excellent than the mountains of prey*, that is, then the flourishing Assyrians, with all their goodly Monarchy: therefore (as a consecratory) bring presents unto him that ought to be feared k.

2. As omnipresent and omniscient: one that beholdeth and taketh knowledge of all we doe, as much as of any thing in his own heart: *for all things consists in him l. And the wayes of a man are before the Lord, he ponderth all his paths m. And will ye not tremble at my presence saith the Lord n. Joseph did, and so kept himself untoucht: and Job did, and so frighted his conscience from sin by this whole some consideration o.*

3. As armed with infinite power and might, to reward us if we fear him, and to punish us if we neglect him. Shall servants fear their masters, because *the have power over the flesh p*, and shall not we fear him that is able to cast body and soule to hell q?

4. As infinitely just, and singularly carefull to punish sin, where ever he finds it; be it in the dearest of his own, nay in his onely son, who being made sin for us r, and found in the shape and stead of sinfull flesh, was made to undergo those dolorous and unconceivable sorrowes, that drew clotted blood t from his body: and were joynt with a temporary desertion to his soule: yet the very paines of hell, which he felt for a season u. Who would not therefore fear before this just and impartiall God? See that sweet song of the triumphant saints, that had overcome the beast by the blood of the lamb. *Iust and true a e thy wayes &c. who shall not fear thee, O Lord, and glorifie thy name w. &c.*

5. As abundantly and unpeakeably kind and loving to us in Christ. This property in God thoroughly thought upon will inflame our hearts with his love, and so make us fearfull to displease him as the dutifull spouse her loving husband, or the gracious child his indulgent father. This is to *fear God and his goodnesse x*, to *fear God through delight in his wues y to reioyce in fear z* and therefore to *fear to offend him with hope, because there is mercy with him a*, as the psalmist hath it. Thus meditate upon the attributes of God, set forth in the word. In the world next, you may see God in his workes. And first, those standing miracles, the hanging of the earth upon nothing b, the bounding of sea, that it cannot transgresse his word c: By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he liverh up the depth in storehouses. Let all the earth *fear the Lord*: let all the inhabitants of the world stand in awe of him. For he spake, and it was done, he commanded and it stood fast d &c. Secondly turne your eyes and thoughts upon the judgments of God: and first particular, executed upon others for our warning and learning.

The righteous shall see this and fear e, as David speakes, and as David did too: as himself testifieth, *my flesh trembleth for fear of thee, and I am afraid of thy judgments f*. When one child is whipt in a schoole, the rest will tremble: so it should be with us, when we see others punished: which because Belshazzar did not g when his father was turn'd a grasing; therefore was he found too light in the balance, and his kingdome given to his neighbour, that was better then he.

2. Premediate upon the generall judgment, and the unconceivable terrour of that dreadfull day, when the heavens shall passe away with a great noise, and the elements shall melt with fervent heat: the earth also, and the workes that are therein shall be burnt up h. Felix (though a pagan) trembled at Pauls discourse of this great day i. The devils when they think of it, shake and shudder: the joynts of their loines are loosed with Belshazzar, and their knees smite one against another k. And can any man think seriously of this last judgment, and not be moved with fear? Fear God saith Solomon, and, as a help hereunto, consider, that God will bring every

i Jer. 10. 7  
k Plu 76. 4. 11  
l Collos 1. 17  
m Prov. 5. 21  
n Jer. 5. 24  
o Job 31. 1. 2.  
p Colos 3. 23.  
q Mar 10. 29.  
r No man will put his hand into a fiery crucible to fetch gold th n e, because he knowes it will burne him: did we as truly believe and stand the fire of hell &c.  
s 2 Cor. 5. 21  
t 2 Tim. 8. 2  
u Si in vobis  
v 2 Tim. 8. 2  
w Liurg. Grec.  
x Luc 22. 44  
y 2 Tim. 8. 2  
z Plu 22. 1 &c.  
a Rev. 15. 4  
b H. 3. 5  
c Plu 112. 1  
d Plu 2. 11  
e Plu 120. 4  
f Job 26. 7

e Jer. 5. 24  
d Plu 33. 6, 7, 8, 9  
e Plu 52. 6  
f Plu 119. 120  
g Dan. 5. 21, 22, 27  
D. site justis ammoniti  
non temere dec. Prodit  
Herodotus suo tempore con-  
sp. Nam esse in  
Agypto statuam  
S-na heri-  
bicum hac in-  
scriptione. equi  
ne boday eu-  
sodine &c.  
h 2 Per 3. 10  
i 2 Cor 5. 25  
k Dan 5. 6.



l Ecclef. 12. 14 *work into judgement, with every secret thing whether it be good or evil l.*

And this is the first meanes of getting Gods holy fear, viz. Meditation. The second is like unto it, and that is faithfull and fervent prayer to the father of lights m, for it is a supernaturall gift to fear God as a father. Thus David goes to God for this gift, *Unite my heart* ( which of it self is wofully divided and scattered up and down upon lying vanities ) *to fear thy name n.* And Eliphaz gives this as a reason, why men cast off fear, because they *restrain prayer o.* And it may easily be observed, that to fear God, and to seek God, are often in scripture ( especially p Psal. 34. ) used for one and the same: this being the ready way to that, and indeed the onely way. For, *I will yet for this be sought unto by the house of Israel,* saith the Lord p concerning the benefits and contents of the new covenant; One clause whereof ( for our encouragement to ply the throne of grace by prayer ) is this, *I will give them one heart, and one way, that they may fear me for ever. I will put my fear into their hearts that they shall not depart from me for ever q.*

m Jam. 1. 17.

n Psal. 86. 11

o Job 15. 4

p Eze. 36. 37

q Ier. 32. 39, 40

## CHAP. IIII.

*The Text expounded, and the duty of Christian conference propounded.*

*Then they, that feared the Lord, spake often one to another. &c.*

וְכָכִי  
Sermonis frequentationem  
significat in hac  
conjugat.

a Jer. 32. 40  
b Mat. 26. 33  
Melius semper  
animatus quam  
armatus. Curt.

Doct.

They spake, and they spake often: for that is the import of the Originall word here used: and that's the summ of the service here performed. The circumstances whereof ( so far as they lye in our way at least ) being already dispatcht, we now passe on to the substance in these words, *They spake often one to another.* Happy soules that thus improv'd their holy meetings in laying out themselves to the best advantage one of another in that generall Apostasy. Gods holy fear had so taken up their good hearts that they could never depart from him, no not in a common defection a. Though all men forsake thee, Lord, yet I'll stick to thee b. So Peter promised ( being better alwayes affectioned then appointed, as one well saith of him: ) but so such only have performed, as with these in the text, having their hearts fraught with Gods fear, and *solicitous thinking upon his name,* tooke all good occasions of uttering their holy thoughts among themselves ( at least ) not without the inestimable benefit and edification one of another. That which we may hence observe is thus much.

That Christians ( in bad times especially ) should, by godly conference and otherwise as they can, carefully employ, and wisely improve all their best abilities and interests one in another for mutuall confirmation and encouragement.

### SECT. I.

*Christian conference and mutuall confirmation confirmed by Scripture.*

Thus the good people here: they gat together, and spake together: in opposition doubtlesse to those wicked above, that multiplyed to speak mischief ver. 13. *seeking to turn Gods glory into shame, and not knowing that God hath set up, yea and set apart him that is godly for himself c: the Lord will hear him when he calles c, nay, he will harken and hear and a booke of remembrance was written before*

c Psal. 4. 2, 3.

before him &c. as these ancient Christians aver'd by way of reply to these wicked blasphemers, as some will have it. Thus they here combin'd together for mutual strengthening: and thus, before them, *Abraham* and *Melchisedech* d, *Moses* and *Aaron* e, *Jethro* and *Moses* f, *Samuel* and *David* g, *David* and *Jonathan* h, *Elijah* and *Elisa* i; they were going on and talking, when the chariot of heaven came to divide them. Surely had not that conference been needfull and divine (saith a right Reverend Writer of our Church) it had given way to meditation; and *Elijah* had been taken up rather praying than talking. But he knew best what was fittest to be done, and happy is that servant whom his master when he cometh shall finde to doing k. And thus the master himself (in whose one example is a globe of proofes, a cloud of witnesses l.) He therefore (as himself was confirm'd by *Moses* and *Elias*, who appeared unto him in the mount, and talked with him of his decease m, so) what paines tooke he with his disciples for their strengthening and settling? But especially with *Peter*; forewarning him, first, of his future fall n, calling him afterwards out of it by the cock, but more by his lookes: confirming him, after it, partly by his message to him by *Mary Magdalen*, Go tell my disciples and *Peter* p &c. partly by his praye: for him to his father that his faith faild not q: and partly by his threefold charge to him, feed my sheep, feed my lambs r, (so assuring him that his sin was pardoned by his ministry restored:) And when thou art converted strengthen thy brethren s: which accordingly he performed to purpose, even to his dying day. Hear him else, I will not be negligent to put you alwayes in remembrance. Nay, that's not enough: Yea I think u met so long as I am in this tabernacle to rouse you up t (so the Greek word signifieth) by putting you in remembrance of these things, though ye know them and be established in the present truth. For (as good as they were) they might need sometimes with the wife vi gins u: and to have need of rowzing: as *Peter* himself had at Antioch; where he was justly taken up for halting by St. *Paul* x: and as *Paul* himself might need to be served by *Peter*, or a far meaner man: for I long to see you, (saith he to his Romans) that I may impart unto you some spiritual gift, to the end ye may be established. That is, that I may be comforted together with you by the mutual faith both of you and me y. So that, there is, we see, no depth of knowledge, height of holinesse, degree of grace, or measure of zeale, but may be blessedly increased, and enlarged by conference with other christians: And that shall be one Reason of the point (in its proper place) if we shall first (by your patience) begin from him who is the beginning and end of all our endeavours in this worke of his. Whether then we looke to God or men, our selves or others, the good or the bad, we shall see sufficient reason to confirme the point, and to enforce the duty.

## SECT. II.

*Reasons of the Point. 1. from God, commanding, rewarding. 2. from men, and 1. our selves shall be hereby sealed, secured. 2. others. 1. Good men. Who shall be 1. curbed from sin, 2. quickened to duty. 2. Bad men. Who shall be 1. confuted. 2. defeated.*

**F**OR God, first, he both requires it, and requites it: bids it be done, and then blesteth it in the deed.

First, I say, he commands it; and therefore we should do it. This is a powerfull kinde of reasoning used by the great doctour of the Gentiles: *In every thing give thanks: And why? for this is the will of God in Christ Iesus & that ye be thankfull: and so 'tis also that ye be, this way, usefull and profitable one to another. Not pleasing your selves, but every one pleasing his neighbour for his good to edification a: not forsaking the assemblies of the saints as the manner of some is, ( which also is the high roade-way to final impenitency, to utter Apostacy, nay to the unpardonable sin b ) but exhorting one another daily, yea considering, and studying one another, to wheate on to love and good works. Not making our selves our*

Tre melius  
 Polanus alij.  
 d Gen 14. 19.  
 e Exod. 4. 14.  
 15. 16  
 f Exod. 18. 19  
 g 1 Sa. 19. 18  
 h 1 Sa 32. 16  
 i 2 King 2. 11  
 k Matt. 24. 46  
 l Heb. 12. 1  
 m Luc 9. 31  
 n Mar. 26. 34  
 p amonius  
 pramunius.  
 o Luc 22. 61  
 p Mark 16. 7  
 q Luc 22. 32  
 r Ioh. 21. 15  
 s Luc. 22. 32  
 Neim enim ex  
 Apollolis gra-  
 viorem senten-  
 tiam contra  
 Apollatas fert.  
 2 Pet. 2. 12  
 illa epylla  
 scripta est con-  
 firmandis fra-  
 tribus Par.  
 12 Pet. 1. 12. 13  
 διασησιν.  
 u Mat. 25. 5  
 ἐνὸς ἑαυ.  
 Quandoque bo-  
 nas dormitat.  
 x Gal. 2. 10  
 y Ro. 1. 11, 12  
 Αἰχμη-  
 ἀπὸ πύτων  
 καὶ τῶδε  
 ποιεῖ Ὀδύ.  
 Nazianz.

Reas. 1.  
 α 1 Thes. 5. 18  
 a Rom. 15. 1, 2  
 ἐπιθυμῶν  
 γὴν ἐαυτῶν.  
 b Heb. 10. 23,  
 24, 25  
 κτλ. ὅτι μὲν  
 εἰς παροῦσιν  
 μοῖ.

c Philip. 2. 4  
 \* Man is Na-  
 tures good  
 fellow *ἑαυτοῦ*  
*πολιτευ.*  
 Arist.  
 d 1 Pet. 4. 10  
 e 1 Cor. 12. 7

owne mark only *e*, but looking and ayming at, *every man, the things of another,* as being his *brothers keeper*. Not living to our selves, or being all for our selves \* (as wild beaſts who delight to lye alone in their dens; or as ſwine, ſtyed up till ready for the knife) but as *every man hath received the gift, ſo miniſtring the ſame one to another, as good ſtewards of the manifold grace of God d*. No man is either born or born again for himſelf. The *maniſtation of the ſpirit is given to every man to profit withall e*. What ſhould I heap up more teſtimonies in a truth to clear? God, you ſee, hath plainly and plentifully reveal'd his will, that ſoveraigne Rule, and moſt ſufficient Reaſon that ſwayes moſt with a Chriſtian. So *Paul preſſeth it, and to David held it* (every where in his *psalmes*) and hath therefore this teſtimony that he *fulfill'd all* (not the will only, but the) *wills of God f* though never ſo danger-full or difficult. The Rechabites were rigid obſervers of their fathers command: *g*, and were well rewarded for it. And ſhall not we much more of this command of God? eſpecially, ſith in doing thereof is ſo great reward *h*: which is the ſecond branch of this firſt Reaſon from God, who as he commands mutuall confirmation, ſo he rewards it too, and that, many wayes.

f Act. 13. 22  
*ἡρώδης*  
 g Jer. 35. 2,  
 3 &c.  
 h Pſal. 19. 11

Reaf. 2.  
*Donorum incrementum accipiunt qui conceſſis prioribus fideliter utuntur Mal- colm: in Act. 5*  
 i Luc. 24  
 k Mat. 18. 20.

For 1. he liſtens and layes his eare to their ſweet words, as loth to loſe any part of that precious language. He *barkened and heard*, ſaith the text. 2. He bookes them up, and writes them down in his register, as matters of mark. 3. He adds to their ſtock of grace, which they husband ſo well, cauſing it to grow in the uſe, as once the loaves did in Chriſt hands, or the oyle in the widowes cruſe. 4. He ſecretly and ſweetly comforteth their hearts, himſelf making one among them (as our Saviour dealt with thoſe two *travelling to Emaus*) according to his promiſe, where but *two or three are gathered together in his name* (and fear to do him ſervice, and to help one another toward heaven) *there is he in the miſt of them k*: to water and proſper their holy endeavours that way with the dewes of many ſweet and glorious reſreſhings: a very foretaſt unto them of that life eternall. Where 5. the reward ſhall be according to their work in this kinde. He that hath *wiſed others ſhall ſhine as the brightneſſe of the firmament*: and he that hath *turn'd many to righteousneſſe, as the ſtars for ever and ever l*. He that with his two talents hath (by trading with others gain'd) five, ſhall be made ruler over five cities. And he that hath gain'd ten, ſhall be ruler over ten *m*. Beſides (6) a free largeſſe of his lords joy to boot: *Enter thou, good ſervant, into thy maſters joy n*. A joy more fit for the Maſter then for the ſervant: and yet behold ſuch a maſter do we ſerve (*when we ſerve one another in love o*,) as will reward his ſervants with ſuch a joy. And thus ſtands the firſt Reaſon for a frequency of chriſtian conference, taken from God, who both indispensably requires it, and abundantly rewards it.

l Dan. 12. 3.  
 m Luc. 19. 16, 17

n Mat. 25. 21  
 o Gal. 5. 13

A ſecond followes taken from our ſelves: And ſo we ſhould give all diligence to this duty of mutuall confirmation and encouragements: if but for our own ſakes, who ſhall hereby be 1. ſcaled up and ſetled in all good aſſurance of our gracious eſtate for preſent: 2. ſecured, and well enabled to proceed and profit therein for the future.

Reaf. 3.

For the firſt: the text, you ſee, makes it a mark of men truly religious, to be often ſpeaking one to another: for a ſincerity is the life of religion, ſo ſociety is the life of ſincerity. And therefore no ſooner did Ephraim acknowledge their offences, and ſeek Gods face, but in the next chapter, firſt verſe, they call upon each other, *Come let us return to the Lord p &c*. And thoſe three thouſand ſoules *Act. 2*. were no ſooner added to the church, but they (to give prooffe thereof) preſently made conſcience aſwell of chriſtian ſociety, as of hearing and praying and breaking of bread *q*: which ſome underſtand, of receiving the Lords ſupper. And the Philippians ſo ſoon as ever they were converted to Chriſt, held a *fruitfull fellowſhip in the goſpel from the firſt day untill now*. Which made St. Paul confident of this very thing, that God had both begun a good worke in them (which was the firſt branch of this ſecond reaſon) and would alſo finiſh it to the day of Chriſt *r*: And that's the ſecond.

p Hof. 5. ult.  
 & 6. 1

q Act. 2. 41, 42

r Phil. 1. 5, 6.  
 Reaf. 4.  
 f Prov. 10. 27

This ſpeaking often each man to his neighbour, as it comfortably aſſures and ſeals us up for preſent, that we are of thoſe righteous *whoſe lips feed many f* (even as many



many as they can opportunely *r* and orderly *u* extend themselves to ) to it effectually secureth and feteleth us for the future : and is of excellent use and avail for our proceeding, and proficing in the Christian course. For 1. there is a secret tye to constancy in the communion of saints : *But woe be to him that is alone x.* He is not likely long to hold fast the profession of his faith, without wavering or warping, that doth not consider himself and others, to provoke to love and good works *y.* He that forsaketh the assembling of our selves together (as the Apostle speaketh) is not farr from inward or outward Apostacy *z.* Against which woefull evill, exhortation is there fitly prescribed as a precious preservative. For indeed (and thats a second settlement) he that hath exhorted another to duty, hath after a sort ingag'd himself to the performance thereof : and laid a new tye upon his own conscience to perseverance therein ; lest haply he hear, *Physician heal thy self a.* or, *Then that teachest another teachest thou not thy self ? b* Besides, thirdly, the promise of increase made to this spirituall, no lesse then to that other corporall almes ; that he that soweth bountifullly shall reap bountifullly *c.* And the liberall man devieth liberall things, and by liberall things he shall stand *d.* And to him that hath (nearly for use and increate) shall be given, and he shall abound *e.* Whereas, from him that hath not (in manner aforesaid) shall be taken away even that he seemed to have, with the slothfull servant he shall surely come to poverty, for withholding that which was meet with Solomons sluggard : when he that scattereth increateth *f :* He shall have his arme clean dryed up, and his eyes utterly darkened with those Idol-shepheards *g* in Zachary that had eyes, and saw not, hands, and handled not, the law, I mean which they ought to have seen into, and handled *h :* dividing it aright as *St. Paul* speaketh *i* and as good stewards of the manifold grace of God received, distributing to every man his just measure of fit meate in due season *k.* So that it is a high point of spirituall thirst to be much in holy conference and calling upon others to duty : which they that do often, are as gardens whose spices flow out *l a.* liberall house-keepers, the doies of whose lips are a wayes open to the feeding of of many *m :* their path is as the morning light that shines more and more to the perfect day *n,* they shall never be of those that draw back to perdition : but of them that beleeve to the salvation of the soule *o.* And thats a second reason drawn from our selves.

The third followeth respecting others, and Fitst the better sort shall be hereby *r.* curb'd, and cal'd back from sin : *z.* quickened and confirm'd in duty. Next, the worser sort of people shall be hereby partly confuted, partly defeated.

For the first of these : This mutuall encouragement in well doing, this christian conference, and grave advise, this turning of a sinner from the error of his way, may (if God be so pleas'd) save a soule from death, and hinder or cover a multitude of sins *p.* Now sin is an evill to mischievous, to murderous to mankinde, that all sorts should set against it, and do their utmost to club it down where ever they meete with it. As grace (o' rother side) is so amiable to profitable, that every one should strive by word or deed to propagate and further it wheresoever, and whereinssoever he is able. A maine help to both which is godly conference, and christian exhortation.

And *z.* for recovering others out of their revolts, and relapses, who can tell how far *David* would have run on in the revenge of a private injury, had he not been timely taken off and disarm'd by a discreet *Abigail* ? Doth he not soone after blesse God for her, blesse her for her counsell, and her counsell for his restraint from that bloody designe *q?* And another time when he had grievously and grievously over-shot himself in the matter of *Uriah*, did not the Prophet *Nathan* joynt, and restore him againe *r* after a long relapse, by a private admonition *s ?* So forcible are right words, *t* saith *Iob :* And a word upon his wheel's, saith *Solomon* is like apples of Gold with pictures of Silver *u.* *Nathans* private discourse (to God would have it to shew his liberty of working by what ordinances he best pleaseth) was at that time more effectual with *David*, then any or all the lectures of the law, or dayly services of the Temple. And the words of *Naamans* servants greater in operation then the words of that great Prophet *Elisha x.* *Iunius* professeth of himself that being strongly tempted to Atheisme and prevail'd with, the very first thing that helped him out, was the talking with a country-man of his

r Gal. 6. 10  
u 1 Cor. 14. 40  
x Eccles. 4. 10  
y Heb. 10.  
z 23, 24  
z ib &  
Heb 3. 12, 13

a Luc. 4 23  
b Rom 2  
c 2 Cor. 9. 6  
d Isa. 32 8  
e Mat. 25 29  
f Prov 11 24  
g Zach 11. 17  
h Ier. 2 8  
i 1 Tim 2. 15  
k Luc. 12 42  
l 1 Tim 2. 15  
m Luc. 12 42  
n 1 Tim 2. 15  
o Heb. 10. ult.  
Real. 5.

p Iam. 5. ult.

q 1 Sa. 25. 23  
r Gal 6. 1  
s 2 Sa. 12. 13  
t Job 6. 25  
u Prov. 25 11  
v 1 Kings 17  
x 2 King. 5 13  
In via.

B. Ridly was converted by Bertrams book of the Sacrament : and confir'm'd by conference with Cranmer, & Pet. Martyr Aſſan! Moni of the church. lb.

not far from Florence, and his manner of expreſſing himſelf. And, I was an obſtinate paſt (ſaith *Latimer*) as any was in England. Inſomuch that when I ſhould be made Batchelour of Divinity, my whole oration went againſt *Philip Melancthon* and his opinions. *Eitney* (afterwards Martyr) heard me at that time, and perceived that I was zealous without knowledge : and came to me afterwards into my ſtudy, and deſired me, for Gods ſake, to hear his confeſſion. I did ſo, and to ſay the truth, I learn'd more by his confeſſion, then afore in many years. So from that time forward, I began to ſmell the word of God, and forſake the ſchoole-doctours, and ſuch like ſopperies. I need not repeat here, how thoſe two godly biſhops *Ridly* and *Farrar* were both taken off from their evill purpoſes and promiſes, the one of going to maſſe, and the other of receiving the Eucharift in one kinde only, by the ſweet and reaſonable diſſwaſion of bleſſed *Bradford*, their fellow-prifoner.

y Eccl. 12. 11  
z Heb. 12. 13.

a Luc. 24. 25.  
b Heb. 5. 11.  
c Prov. 27. 17.  
d 1 Theſ. 5. 14  
e 2 Tim. 1. 6.  
f Cant. 1. 4.  
g Cant. 5. 9.

b Cant. 6. 1.

¶ Pf. 45. 1. & ult.  
Reaf. 6.  
Contra ſyco-  
phanta morſum  
non eſt remedi-  
um Seneca.  
k Rev. 12. 4.  
l Mat. 24. 24  
m 2 Pet. 3. 17  
n Ioh. 8. 44  
o 1 Sam. 5.  
p Hab. 1. 13

p Mat. 23. 15  
q 1 Pet. 5. 8  
r Job 1. 7  
Pecora fratris  
tui errantia  
juber ut redu-  
cas fratri tuo,  
nedum ipſum  
ſibi. Terent.

Neither is this chriſtian conference more available for the curbing of ſome from committing of ſin, then for quickening of others, to the doing of duty. *The words of the wiſe are not only like nailes y* or ſhepherds-piſſes (whereby they uſed to faſten their ſheep-fold to the ground) to rectifie and reſtrain from ſin, to hold up *the hands that hang down*, and *the feeble knees*, *left that which is lame be turned out of the way z* : but alſo like goads to prick forward thoſe that are ſlow of heart *a* : like whetſtones, to edge and eneaſer them that be dull of hearing *b*, (for as iron ſharpeneth iron, ſo doth the face of a man his friend *c*.) like cordials, to fetch againe thoſe that are feeble minded *d* : laſtly like bellowes, to blow up that ſparke *e* of the ſpirit in another mans breſt into a lively flame, that elſe, like a dull-ſea-coale fire (if it be not now and then blowne or ſtir'd up, though there be no want of fuel, yet) will of it ſelf at length dye, and go out. *We will remember thy loves more then wine*, ſaith the ſpoule, *therefore the Virgins love thee f*. This fruit commeth upon the remembring and mentioning Chriſts loves, that his Saints are confirmed and increaſed in it. Thoſe daughters of Ieruſalem that at firſt wondred *g* why the Church ſhould make ſuch ado about Chriſt; when they had converſed with her awhile, and heard her ſpeake with ſuch a deal of admiration and affection, they are inflamed, and induced to ſeek Chriſt with her *h*. God uſually fines and files the tongues of his upright ones to be trumpetters of his glory and beauty. In ſetting forth whereof, they have words at will, their tongues never linn, but become as *the pen of a ready writer*, in ſpeak-  
ing forth the things they have made concerning the king, till ſuch time as Gods people accord together to praiſe him for ever and ever. *i*

Laſtly, bad men ſhall be hereby *1.* confuted, the mouths of ſuch ſhall be ſtopt as are ever complaining of, and accuſing Chriſtian meetings to be *not for the better, but for the worſe* : ſcarce to any other purpoſe, but to detract, deſame, ſlander, cenſure &c. Or if ſuch mouthes will not be ſhut, yet the conſciences of chriſtians may rejoyce in their contrary innocency, and not be deſected by ſuch falſe testimony. *2.* they ſhall be defeated and diſappointed hereby of their devilish purpoſes and practiſes of *caſting down ſtarrs from heaven*, *k* and *deceiving if it were poſſible the very elect l*. So far forth as to be led away by the error of the wicked, and ſo to fall from their owne ſtedfaſtnes *m*. All ungodly perſons (and they have it by kinde too from their father the devill *n*) are ſtrangely ambitious of ſending the plague to their neighbours with the Ekronites *o*, of drawing others into partnership of their condemnation, of devouring the men more righteous then themſelves *p*. They compaſſe ſea and land, ſaith our Lord, to make a Proſelyte : which when they have done, they make him two-fold more the childe of hell then themſelves *p*. The devill alſo is a buſie walker *q*, a great compaſſer *r* ſeeking whom he may devour.

And is it not good reaſon that we ſhould walke as faſt, and compaſſe our weak brethren round, ſeeking whom we may deliver from the devill and his instruments : who like a wall-nut-tree roote labour to imbitter all the rootes that are about them.

SECT.

SECT. III.

Use. 1. Reproof of idle and evil speakers together.

Use.

Now for Application: First, take notice with me, by this point, what cause we have all to cry out with *David*, *Help Lord, for the godly man ceaseth, for the faithfull fail from among the children of men.* They speak indeed, and speak often, but (alasse) 'tis vanity they speak every man to his neighbour, with flattering lips and with a double heart do they speak *f.* How much better were it for such to keep silence then so to vent themselves, as most men do in their carnall conventicles, and good-fellow-meetings: nay in their trading and trafficking, and ordinary commerce and inter-dealing? Wherein, what shall a man hear from them, the whole day throughout, but words, at the best, waste and idle; but, for the worst part, grossly wicked and evil; vile and venomous speeches, rotten and stinking communication; men bringing up their excrements as it were by a *peristaltick motion* (as Physicians call it, in the disease they terme *ileus coli*) throw the dung-port *u* of their foul mouthes, to the annoying of some, and corrupting of others. For evil words corrupt good manners *x.* Thus it is with the more rude and outrageous. And for the civiller sort, of those that are not yet sanctified, the plague of the serpent lies fore upon them, always to be feeding upon dust *y*, talking of trash altogether. They are of the earth, they speak of the earth, and the earth hears them *z.* Amidst all which, let a man seek to charme their tongues, interrupting and bespeaking them, as once the Prophet, with *O earth, earth, earth, hear the word of the Lord a.* Ye that are earth by creation, earth by corruption, earth by resolution (for dust thou art, and to dust thou shalt returne *b*) Hear and give ear, be not proud, for the Lord hath spoken it. Give glory to the Lord your God &c. they turn the deaf ear with the perverse adder, to such wholesome enchantments *a*, and grow as sick of such a one straight, as the Gergesites were of our Saviour *c.* Good conference they count plain babbling, as the Athenians esteemed *Pauls* preaching *f*: they find no more relish therein then in the white of an egge, or a dry chip. Nay, they hold it the onely marre-mirth (as one speaks) able to damp all the jollity, and to cast the whole company into dumps of Melancholy. Which to prevent, they do their utmost to drown the shrieks of their awakened consciences with a louder volley of the language of hell: pouring out themselves in a great deal of froth and filth, refuse, and rotten speeches *g*, base and bedlam talk, oaths, and blasphemies, scoffes and scurrilities against the power of godlinesse, and professors of Religion. Lo this is all that many men do toward the practise of the point in hand. Instead of strengthening the hands and hearts of Gods people in well-doing, as good *Shechaniah* did *Ezra's*; Arise, saith he, for this matter belongeth unto thee, we also will be with thee, be of good courage, and do it *g*, they do their utmost to hinder and discourage them: as those spies of old, did the people; as *Elymas* the force-rer did the Deputy, and as those mercenary prophets did the Incomparable *Nehemiah*. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done *h.* To such, I say no more, but onely admonish them to remember what a bitter curse *Nehemiah* in the spirit of prophecy wished to such back-friends; Hear, O our God, for we are despised, and cover not their iniquity; neither let their sin be blotted out from before thee *i.* A fearfull execration, a heavy curse: which who so dreads not, but professing himself an Israelite, dare yet expresse himself in the broad dialect of Ashdod *k*, it were much to be wished that there were some good *Nehemiah* found to smite him, and pluck off his hair, till he learn better language. Howsoever, let such know, that their tongues be wray them what countrey men they are *l.* Certainly he cannot be of the Commonwealth of Israel, that speaks familiarly the language of hell. Stinking breath argues corrupt inwards: so doth unfavoury speech a rotten heart. If the discourse be naught, the religion is vain, saith St. *Jame m*: and they want the character of a true Christian, according to our text, that speak not of good things, and that speak not often of them, one to another

SP. 12. 1, 2, 3  
Sizā d v d g  
Xen n telero-  
va sigis a.  
yeu. Pythag.  
Inter mille se-  
cularium ser-  
monum talia,  
vix centum de-  
narios poteris  
invenire spiri-  
tualium verbo-  
rum imo nec  
decem q idem  
obolos. Cassiod.  
in cap. 1. Mar.  
† Ephes. 4. 29  
ἀλογος ὁ ἀ-  
πὸ τοῦ στόματος.  
† iurefo.  
u Nch. 3. 13  
x 1 C. 15. 33  
They are the  
Devils drivell.  
y Gen. 3. 15  
z 1 Joh. 4. 5  
& 3. 21.  
ἐκ τῆς γῆς ὅτι  
terram redoleat.  
Hexa terreus  
est h. asin ter-  
ra est. August.  
a Jer. 22. 29  
b Gen. 3. 9  
c Jer. 13. 15, 16  
d Plak. 2. 5  
e Mar. 8  
f Acts. 17. 18  
ὁ ἀπὸ τοῦ στόματος  
Metaph. ab  
animalis que  
garritu perpe-  
tuo sunt mo-  
lesti.  
\* Cypranus  
notavit inter  
omnes partes  
divinis illius  
de quo habetur  
parabola, Luk.  
16. 24. os &  
linguam perpe-  
ni acerbissima  
tormenta, quia  
plus lingua, &  
ore peccaverat.  
Epist. l. 1. ep. 3  
g Ezz. 10. 4  
h Nehem. 6. 8  
i Neh. 4. 5  
k Neh. 13. 23,  
25.  
l Mar. 26. 73  
m Jam. 1. 26

SECT.



## SECT. III.

Use. 2.

n 1 Thes. 2. 13

\* We must

both ἐν ἀγά-

πῶς ἀλλ' ἐν φόβῳ,

ἐν ἀληθείᾳ

ἀγαπᾶν.

Ephes. 4. 15

1 Joh. 3. 18

\* Insuljus di-

catur sermo qui

vel nocet, vel

minimè pro-

dest. Ep.

Savish Colos.

\* ἀλλ' ἐν φόβῳ

ἀγαπᾶν τὸ

ἀλλ' ἐν φόβῳ.

De Alcibiade

Plutarch.

Nunquam de-

sunt Domini-

nes qui non

quid sed quan-

tum dicant pon-

derare consue-

verunt. Hiero.

in Apolger ad

Domionem.

\* μὴ τινὰ εἶ-

θε Eccles. 10. 14

Sic Ov. d. de

Batio (unde

κατὰ λόγον)

montibus, in-

quit, erant et

erant in mon-

tibus illis. Cui

Mercurius par

pare referens.

At mihi persi-

de prodixit? me

mihiprodixit? ait

\* ἀποκατεν-

τες.

Socr. ap. Plat.

p 2 Pet. 2. 18

q 1 Tim. 1. 7

1 Iudg. 12. 6

\* Jacob must

name himself

Esau with the

voyce of Ja-

cob. Tis hard

if our tongue

do not be-

weay us what

we are, in de-

spite of our

habit D. Hall.

\* Τὸ ἀκούειν

παντὰ καὶ λυ-

μεῖν. Iſocrat.

f Act. 26. 25

1 Mark 7. 34

1 Pf 37. 30, 31

x Matt. 12. 35

y 1 Cor. 1. 5

U. 2. Complaint against the better sort, too too barren, and backward to holy Conference.

Which if it be so, how may we (for a second Use) justly complain of a double defect, found in some of the more forwardly: who as they meet not so often as they might for mutuall edification, (Satan hindring them \*) so when they do, became either unprofitable, or idle in this work of the Lord, to what they might be, were they but as they should. 1. Unprofitable they prove to one another, whiles the precious time of their converse is squandred out and wasted in speculative curiosities, nice and impertinent questions, some ceremoniall unseasonable controversies, not tending to edification, but contention rather, novelties, some more remarkable accidents and affairs abroad, other mens matters and infirmities, which are brought forth upon the stage, either *untruely* \* or at least *untimely*, and not in an ordinance, as one speaks. These are the canker worms that eat out the heart of godly and profitable conference: these are those frosts that nip better speeches in the bud: these are those leaner kine that devour the fat, and leave no room nor time for mutuall edification, to the scandall of the weak, and scorn of the wicked.

A second sort here justly met with, are such as are idle and uselesse, backward and barren in godly speeches when they light into good company: dumb and dull Christians, that either say nothing there, or as much as nothing \*. I know there are a sort of such as are over-talkative, speaking much, but saying little \*. A fool also (quoth the Wise-man) is full of words, prodigall and profuse, ingrossing all the talk, as if himself were the onely speaker. Which tedious and troublous custome of his is there elegantly set forth by way of imitation \* of his vain tautologies. *A man cannot tell what shall be: and what shall be after him who can tell o?* Here's a great deal of small talk, you see, to as little purpose as may be. And such babblers are to be found, not a few; bunglers ye may better call them; for so indeed they prove themselves in the issue: dancing in the air, \* like light Meteors that want a sufficient Orb wherein to move: *speaking great swelling words of vanity* p: or (if they stumble upon a better subject, the high points of religion) *not knowing what they speak, nor whereof they affirm* q, but doing all by rote, as Socrates taught his scholars, and betraying themselves ever and anon, by their lisping Sibboleth r, to be Ephraimites and not Gileadites: counterfeit \* or, at best, new converts, rank hypocrites, or else but indiscreet and unexperienced Christians. For as ye may discern a lame man by the unevenness of his legs: so ye may a lame Christian (many times) by his unequall discourse in divine matters. For he usually exceeds, and speaks more then his part comes to, and then he is able well to weild; or else his words agree not together, his sentences are senselesse, and unsuitable: in a word, he talks like a bungler. But this onely by the by, and as in a digression. We were speaking erewhile to the other extreme, and finding fault with those, rather, that speak not when they should, then that speak when they should not. I would not bee thought to inveigh against forwardlinesse in savoury discourse, so it be seasonable \* and sober s. No: my quarrell is rather to such as having both opportunity and ability thereunto, are over-shie and shamefast, or otherwise averse and awkward to this godly conference: slipping or slighting those many fair occasions and opportunities of doing and receiving good that way, that God even thrusts into their hands. It is true, that every man is naturally possest with a dumb and deaf devil, till Christ say to his soul, *Epphata* be opened t. But what, I marvell, should hinder the righteous from opening his mouth with wisdom, when once the Law of God is in his heart u? Should not a good tree bring forth good fruit? and a good man out of the good treasure of his heart bring forth good things x? Should we not, as the Corinthians, *abound in all speech, and in all wisdom* y? Should we not, with

with the beleevving Romans, *be filled with all knowledge and goodnesse, able and ready to admonish z. and comfort one another in love?* The blessed Virgin could not conceal the comfort she had conceived upon the conception of her Saviour; nor rest, till she had imparted it to her cousin Elizabeth a. The Apostles could not but speak the things they had heard and seen b, they must do it. And Saint Paul was so constrained by the love of Christ c shed abroad in his soul, that he could do no lesse then perswade other men to the like Christian course of life: yea he had almost perswaded Agrippa also to be a Christian d. Holy Bradford reckoned that hour lost wherein he had not done some good to other, by tongue, hand, or pen. And how comes it then (beloved brethren) that such a fore deadnesse, and dump of zeal and heavenly mindednesse doth haunt the hearts even of Gods hidden ones e in these unhappy dayes of security and forme, that ye cannot finde your tongues in Christian company, nor have a word (hardly) to utter there to any good purpose? Is it because ye need not learn, or be confirmed in the present truth, that ye are so still? is there nothing yet lacking to your faith or growth f, that ye are so tongue-tied? God I am sure hath commanded another thing: *Thus shall ye say every one to his neighbour, and every one to his brother; what hath the Lord answered, and what hath he spoken g?* And again, *They shall stand in the wayes, and enquire for the old way h, &c.* If a passenger know not his way, yet we say, he hath a tongue in his head; and he may seek direction; and so he will if he be his own worthy. Why then do not we, that are travellers toward heaven, use our tongues when we meet with company, asking of one another the way to Zion with our faces thitherward, going and weeping, and seeking the Lord, and saying, *Come and let us joyn our selves unto the Lord in a perpetuall covenant that shall never be forgotten i.* Is it fit to say to God with those in Job, *Depart from us, for we desire not the knowledge of thy wayes k?* or if we do desire, are we too good to ask, with the Eunuch l, *to seek with the Church in the Canticles m, to knock at the door of their lips* for a spirituall alms, who as liberall house-keepers feed many n? Is it stiffnesse in us, that we will not be beholding; or bashfulnessse, that we would not be thought too forth-putting? or is it not dulnesse rather, and disaffection, that we receive no more good, and iron-boweld selfishnesse that we do no more good? looking upon our own things onely with Cain, as if we were not our brothers keepers o: bearing fruit to our selves onely with Ephraim p, as if the Lord would be content with such empty vines: living and lording it, as if our lips were our own q, and we not bound to serve one another in love r; yea, and though free from all, yet to make our selves servants to all, that we might edifie some s. I doubt not but dumb Christians are as well to be disliked and censur'd as dumb Ministers. The manifestation of the spirit is given to preste withall t: and the Philipians were all partakers, or fellow-partners of St. Pauls grace u; which he else-where calls, the gift bestowed on us for many x. Why should any of us then hide his candle under a bushell? thrust his hand into his bosom? dig his talent into the earth? shall it not be taken from us unlesse we improve it for common benefit? and our selves be laid by as broken vessels, whereof there is no further use? How many have wee known in our little experience, that once flourished like green bay-trees, and yeelded much refreshing, like Jonas his Gourd; who yet ceasing afterwards from Christian exhortation, have been blasted as forward buds with untimely frosts, and withered, as Jonas his Gourd smitten with the worm? How is the door of their lips (as one justly complains) that whilome was wont to open with the law of grace y, now lockt up from good words, or moves as a door on rusty hinges, with murmuring and complaining, and speeches tending rather to the perverting of the hearers, then godly edifying? Oh look upon the fields of these slothfull persons, and when ye see them all grown over with thistles and nettles, for want of manuring, receive Instruction z. And that's a third Use.

z Rom. 15. 14

a Luk 1. 35,

b Acts 4. 20

c Cor. 5. 14

d Act. 26. 28

For.

e Psal. 83. 3

f 1 Thes. 3. 10

g Jer 23. 25

h Jer. 6. 16

i Jer 50. 4, 5

k Job 21. 14

l Acts 8. 34

m Cant. 3. 1

n Prov. 10. 21

o Gen. 4. 9

p Hos. 10. 1

q Psal. 12

r Gal. 5. 13

s 1 Cor. 9. 19

t 11 Cor. 12. 7

u Philip. 1. 7

x 2 Cor. 1. 11

y Prov. 31. 25

z Prov. 24. 30

31, 32

## SECT. V.

Use. 3.

a Ephes. 4. 29

b 1 Cor. 12. 31

c Rom. 15. 2

d 1 Tim. 6. 18

e Gal. 6. 2

f Joh. 13. 33,

34.

Post consolationem

quas ei co-

gitatio divina

rum promissio-

num, &amp; invo-

catio adfere-

bant, dicebat

se non habere

aliam levatio-

nem nisi in,

nisi collata

optimorum fia-

trum, &amp; ali-

rum bonorum

ac doctissimo-

rum virorum.

De Georgio

Principe An-

baltino Mel-

chior in vita.

g Psal. 123. ult.

Nescitis negli-

gentes corrigen-

dis vestris, ad

curam vestram

quoquo modo

pertinentibus,

monendo, do-

cendo, hortando,

terrendo, Aug.

de verb. dom.

ser. 18.

b Psal. 89. 7

i Esay 62. 4

k Psal. 116. 3

l Psal. 101. 6

m Psal. 119. 63

n Ephes. 4. 16

Ob.

Sol.

\*As in Cræsus  
his sonne in  
Heraclor.\*Ἀρχὴν μὴ  
καταίνε τὸν  
Κροῖσσον.

o 1 King. 3. 17

p Ecclef. 12. 9,

10, 11.

Use 3. Exhortation to be forward and free to godly Discourse.

**I**Nstruction, I say, and that in the Apostles words: *Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, that it may minister grace to the hearers* a. *Covet after spirituall gifts, but chiefly that ye may edifie* b. *Let no man please himself, but please every one his neighbour for his good to edification* c, *being ready to distribute, willing to communicate* d, and exchange common comforts, sweetest soul-secrets, spirituall consolations, and consultations with whatsoever Christians. *Bear ye one anothers burdens*, saith St. Paul, and so fulfill the law of Christ. What is that law? hear it from his own mouth. *Little children, yet a little while I am with you: ye shall seek me, and as I said unto the Jews, whither I go, ye cannot come, so now I say unto you. A new commandment give I unto you, that ye love one another as I have loved you*, &c f. In which speech of his, our Saviour shews, that whereas they might be grieved at the losse of his bodily presence, he had prescribed them a course for the supply of that comfort; to wit, as loving friends and fellow-members, to sort together, side together, live together, love together, and by all means possible to delight themselves in a fruitfull fellowship one with another: than the which I know not whether there be any thing in the whole earth more comfortable and glorious. Sure it is, if there be any heaven upon earth, next unto communion with God, it is in the communion of Saints; which differs onely in degrees from heaven: for there the Lord commands his blessing, saith David, and life for evermore g. Away then with that sinfull retirednesse affected by some, that neglect of profitable and comfortable fellowship with our brethren. Did Christ leave heaven to converse with us, and shall we stie up our selves, and live reclused? Did he, at his return to heaven, lay this last charge upon us, the very night afore his death, to love one another, as he loved us, and do we neglect it? He dwells still (by the presence of his grace) in the assemblies of his Saints h; yea there he hath a delight to dwell. Why should not we account it our happinesse, yea our heaven, that we may have leave to dwell where the God of heaven and author of all happinesse loves to dwell? The Church is called by Christ, *Chephsibah* i. And the Saints were *David's chephsibam* k, his darlings; *His eyes were upon the faithfull in the land, that they might dwell with him* l, and he with them: and although a king, yet he held it no disparagement to be companion to all them that feared God, and kept his statutes m, though never so mean in the worlds eye and esteem. Hence his thirst in the trade of godlinesse; it being a course of incredible profit. For, when the mysticall body of Christ is so fitly joyn'd together and compacted, that every joyn't makes a supply, then there is a blessed increase of the whole body, unto the edifying of it self in love n. As on the other side, it is no better then a sinfull shamefastnesse, or blancht-pride, when Christians are so retired, or reserved; chusing rather to remain needy, then to discover their poverty; and like foolish and beggerly shop-keepers, content themselves with a vain shew, and a few painted papers stuff with straw or tags, rather then they will use any spirituall trading with others, or lose the name and opinion of wealthy men, by taking up such wares as they want.

Oh but I am so barren of matter, and unprovided of fit words, when I come into good company, that I am even ashamed to shew my head amongst them, and exceedingly to seek.

To seek are you? of what? surely of affection rather then of expression; of hearts rather then words. For love makes eloquence \*: as you may see in the true mother of the child in controversie: who though a harlot, and of mean rank and breeding, yet how doth she pour forth her self in a flood of rhetoricall expressions in pleading for her child before the king o, though a man of great majesty, and a master of speech p: and all because she loved it, it is the property of love to frame a mans tongue to a ready and easie discourse of the thing beloved: as the

scholler



scholler of his books, the huntsman of his hounds, &c. and so the Saints of their God, and the things of his kingdome: as is well to be seen in the Church in the Canticles, whose heart being inflamed with the love of Christ, her tongue was as the pen of a ready Writer: it ranne with great facility and skill while she spake of the things which she had made of the king q. Let the blame therefore rest where it should (hardly) and learn here to fault your disaffection to goodnesse, in case you prove barren and unfruitfull in godly conference.

SECT. VI.

Helps to an holy dexterity this way. How to 1. get it. 2. Use it.

**B**UT what's to be done when I finde my selfe dull and indisposed to this duty? Quest.

First complain of it to God, and entreat him to open thy lips, that thy mouth may shew forth his praise. Answ. Complain of it also to others, where thou comest. For this, at least, will follow; that thou shalt hereby minister occasion of godly conference, to your mutuall kindling, and quickning. When Silas and Timotheus came, Paul burn'd in spirit r, who before perhaps, was not altogether so forwardly. You see how one stick kindleth another, if laid together: nay take me two flint-stones and smite them together, and although both be naturally cold, yet by mutuall collision, fire will be expressed So 'twill be here between Christian and Christian. Let them be never so dry and dull to this duty, if they but begin once to bewail, betwixt themselves, their present indisposednesse, way will be made to a better temper. For as when wicked men are mute and all amort (as they say) one evil word sets abroad many: so will one good word draw on another among the godly, to the singular advantage of the whole company.

Secondly, make use of all Gods means for the greatning of this gift, the want whereof ye so much bewail; labouring to abound, with the Corinthians, in knowledge, faith, and utterance s: being full of all goodnesse with the Romans, able to admonish one another t, or as these ancient beleivers in the text, to be often speaking one to another by heavenly counsell, confirmation in grace, and spirituall encouragement. For this purpose;

1. Let the word of Christ dwell richly in you, in all wisdom, this will enable you to teach and admonish one another in Psalms and hymns, u &c. For there is edification also in the appointing of fit Psalmes x. The holy Scriptures are therefore called the word, among other reasons, because they should be the matter and boundary of our words. If any speak (saith St. Peter) let him speak as the Oracles of God y. And whatever ye do in word or deed, (saith St. Paul, after he had laid down this rule in speech) do all in the name of our Lord Jesus Christ, and according to his word dwelling richly in you z. They are also called chieftains, or leaders a, and Lords of collections b (according to some) because they are as Leaders, and Lords Paramount above all other words and writings of men that ever were collected into volumes. Hence the Prophet sends us to the law and to the testimonies c (those sound words d that have a healing property in them above all filed phrases, and humane expressions) assuring us, that if any speak not according to this word, it because there is no light in them. This David knew, and therefore, By the words of thy lips, saith he (which I have well digested, and by long practise made my proper language) I have kept me from the path of the destroyer, and am fully purposed that my mouth shall not transgresse e, or passe the bounds; to wit, of Gods holy word, which he had set up for a Directory of all his speeches, both for matter, end, and measure. So of the godly woman it is said in the Proverbs, that the law of grace is upon her tongue f, that is, she was so well versed in the holy Scriptures, that she had there-hence gathered and gotten an ability of speaking with profit and power in the things of Gods kingdome.

2. Pray for the gift of utterance, and beg the prayers of others for you. as Paul doth often with greatest earnestnesse of intreaty g: and yet hee was a man passing well-spoken, and able to deliver himself in as good termes as another: but what

u Colof. 3.15  
x 1 Cor. 14.26  
y 1 Pet. 4  
z Col. 3.15,17  
a Prov. 8.6  
בְּיָדֵינוּ  
b Ecclef. 12.11  
כְּעֵלִי  
c Elay 8.20  
d 2 Tim. 1.13  
וְיִשְׁמְרוּתֵינוּ.  
Sana litera  
hominum ani-  
mos imbueret so-  
lent hac arte  
sapienter loquendi.  
Nam in verbo  
sal ille recon-  
ditur, quo ser-  
mones condi-  
endi. Unde A-  
postoli verbo  
divino instructi  
di unius sal  
Terre, &c.  
Episcop. Sari. b  
in Coloss  
e Psal. 17.4  
f Prov 31.26  
g Ephes. 6.19  
Colof. 4.3

b Exod. 4.11

i Prov. 15.1

k Job 32.18,  
19.

l Pl. 51. 14, 15

m Colof. 4.6

n Job 6.25

o Acts 25.25

p Colof. 4.6

q Prov. 15.23

r 2 Tim. 1.13

s 1 Cor. 12.8

t Joh. 6.68

u Cant. 5.15

\* Not like a curst cow, that will not give down her milk; but opening our mouths for mutuall edification.

x Plal. 45.1

\* Let your speech bee with grace that ye may know how to answer, &c. Colof. 4.6. so that by speaking well, we learn to speak well.

y Mat. 13.52

\* πῶς ἀπο-  
δοξῆς αὐτοῦ.

1 Tim. 1.15

z Colof. 4.6

Non quod semper loquendum sit; est enim tempus tacendi: sed quod cum loquimur, semper curandum ut loquamur prout oportet.

Daven.

a Prov. 10.19

Κεῖνότες, d

Luciano q

Aristoph. di-

cuntur stulti,

quod aperto hi-

anteq, ore esse,

plerumque stul-

ticia sit argu-

mentum. Pasor.

in παῖσι.

b Mat. 12.35

what of that? he saw sufficient cause to send to heaven for utterance and boldnesse of speech, and to use all the help he could make for that purpose: For who hath made mans mouth---? have not I the Lord h? There may be such and such preparations in the heart of a man, but, (when all's done) the answer of the tongue is from the Lord i. Let a man be as eloquent as Aaron, as powerfull in the Scriptures as Apolos, as full of matter as Elihu, who was ready to burst for want of vent k, yet unlesse God open his lips, his mouth can never speak to his praise. This David came to see and acknowledge upon second thoughts, Psal. 51. For having promised that his tongue should sing of Gods righteoufnesse, he retracts, as it were, and corrects what he had spoken in the next verse. Not as one that repented of his promise, but as one that had promised more of himself then he was able to performe, and therefore subjoyns, Lord open thou my lips, and then my mouth l, &c. The reason we speak no better to men, is because we speak no oftner to God, to teach us to speak as we ought, knowing how to answer every man m.

3. Lastly, practise much this duty of holy conference: run into the company of Gods people, that speak the language of Canaan naturally and familiarly; and there imitate such as are most expert, and best gifted that way. Accustome your selves also to speak there (as you have occasion, right words n, sober words o, savoury words p, seasonable words q, wholesome words r, the words of grace and of wisdom s, the words of eternall life t; finally all such words as issue from those inward graces, (that good treasure, as our Saviour calls it) of knowledge, faith, love, joy, zeal, desire, sorrow for sin, &c. and advance those main ends, Gods glory, the salvation of others, and our own safety. Not barrelling and hoording up our gifts, as rich cormorants do their corn: nor yet so close and curious of our words, as to say no more in company then what may breed applause and admiration of our worth and wisdom, as proud self-seekers: but as good house-keepers, having that honey and milk of good matter under our lips u, that we may plentifully pour forth to the feeding of many \*. Certainly the gifts of such shall not perish in the use as temporall commodities do u, or be the worse for wearing, but the better, and brighter, as the widows oyl, or plow mans coulter. It is use that makes masteries in any skill, and so in this. If your tongue shall ever be as the pen of a ready writer x, inure it much to Christian communication \*. It is practise (and not precepts so much) that makes a good scribe: and although a man be at first but a bungler at it, yet by use and exercise he will attain to write both fairly and swiftly too, after a time. So here. I conclude this second direction with that of our Saviour. Wherefore, let every Scribe that is instructed to the kingdome of heaven be like unto a good householder that bringeth forth out of his treasure (as need requires) both new and old y.

Thirdly, labour and learn the well-using, and wise ordering that ability of discourse and utterance you have attain'd unto. A work of no lesse pains then profit; hard, I confesse, but highly concerning all that would give up a comfortable account of the talents they have been entrusted with. And here (that I may haften) precious and worthy of all acceptation \* is that counsell of St. Paul. Let your speech be alway with grace, seasoned with salt, that ye may know how to answer every man z. In which text there is not a word but hath its weight, not a syllable, but its substance.

First, Let your speech, saith he, be with grace, and alway so. Not that we must be alway speaking, for in the multitude of words wanteth not sinne: but hee that refraineth his lips is wise a. To lay on more words upon any businesse (though never so good) then the matter requires, argues impotency of mind, excess of affection, or pride in speaking. Be not therefore ever speaking (for an open mouth is a purgatory to the master) but ever when ye do speak, let your speech be with grace. And so it is: 1. When it proceeds from a habit of heavenly-mindednesse, from a principle of grace, a good treasure within b. 2. When for manner, it is delivered with a grace: whiles we do not turn over these discourses lightly and profanely, as news or table-talk, but with such reverence and affection, as may shew, we are inwardly touched with the majesty of Gods truth; and that we speak not by rote, but experience; as having felt the power of that we speak upon

our

our own hearts and consciences. *My heart is inditing* (or frying) *a good matter.* *I speak of the thing I have made touching the king c.* 3. And chiefly, when the matter of our discourse is good, and such as ministreth grace, (not vile) to the hearers *d.* Not but that it may be lawfull for us to confer of morall and civill businessse also, betwixt whiles: but this must be done, 1. More sparingly, as chiefly minding that *One thing necessary e,* and most expert in our own Countrey dialect. 2. Lesse affectionately; wee may not shew that earnestnesse, life, and comfort here as in speaking of the things above. *Not jesting, or foolish talking f,* (think the same of other lesse necessary \* discourses) *but rather giving of thanks.* There's a great deal of force lies in that word (rather.) 3. In communing of these common and ordinary things, wee should shew the inward grace and sanctification of our hearts: soaring on high (many times) in a low matter; and still keeping our souls upon the wing. As *St. Paul*, who writing to *Philemon* of so mean and abject an object, as a poor vassall and bond-slave, presently mounteth up into the very heavens, and sets a grace, a glosse upon base matters by his holy character of gracious speech. Our *civil conversation*, also (and communication too) *should be in heaven g.* Lastly, our speech is with grace, when for the effect, it renders us gracious and acceptable in the ears of God and his people; and makes his remembrance of us sweet and precious when absent, for the good fruit reapt and received by our company and conference, when present.

c Psal. 45. 1  
שָׁחַ וּנְדָה  
וּנְדָה וּנְדָה  
satiago.  
d Eph. 4. 29  
e Luk. 10. 42  
f Ephes. 5. 4  
\* Ταῖς ἀνὴ-  
κοντα.  
That do not  
so mainly  
conduce to  
the chief end.  
Σωκεῖ τις  
παύσαν ὁδὸν  
ἡττοῦ ἐλευστέ  
καὶ τοῖς συνδι-  
ατέλουσιν  
αὐτοῦ. Xenoph.  
lib. 4. de discip.  
Et fac Socras  
g Philip. 3. 20  
πολίτευμα  
ἡμῶν.

*Sicut rota quæ in terra voluitur, parte imâ & minimâ eam tangit, cætera exstat, & est in alto: Sic nos oportet decurrere per hac humilia, optimâ parte altos, & elevatos.* Lips. in Epistol.

Secondly, let your speech be seasoned with salt, saith the Apostle: \* he meaneth it not of salt jeasts, close squibs (the fume and froth of wit, as One calls them) scurrilous and bitter frumps, scornfull and spitefull taunts and abuses, impeaching the credit and comfort of our neighbours: This is not that the Apostle here intends; but, 1. The salt of mortification, that dries up, and drives out by degrees, that superfluous and sinfull humour in evil words, that easily corrupts good manners *h;* and sets such a blur upon the hearts both of speaker and hearers, as nothing can fetch out again but the blood of Christ. 2. The salt of discretion, teaching to observe all due circumstances; as when, where, and before whom we speak. So shall we in profiting others reap the fruit of it in our own hearts: for, as *Solomon* saith, *A man hath joy by the answer of his mouth: and a word spoken in due season how good is it i?* Good it is to the speaker, and good also to the hearers, every way profitable, and precious, even as apples of gold in pictures of silver.

*Satagunt. Episcop. Sarisb. in locum. i Prov. 15. 23. k Prov. 22. 11. D. Staupicius ad Lutherum Augusta Card. comparentem dixit, memor esto, frater, te ista in nomine Dom. nostri Jesu Christi incepisse. Quod verbum non quasi à Staupicio, sed per eum dictum accepit memorique animo semper tenuit.*

Thirdly, the end of this Apostolicall precept followes, and that is, that ye may know; and, how to answer every man. There is a Science, an Art of spirituall speech, of holy Rhetorick, which every Christian is bound to look into: studying well to answer before we speak *l,* keeping us carefully within our line *m,* both of our callings, and the measure of the knowledge and grace that God hath given us; being content to learn daily, as well how to speak, as how to live; especially since we are bound to be examples to others, not onely in faith and conversation, but also in words, and communication *n:* The skill whereof is no where else to be learn'd but in Christs school. For though Reason yeeld us concepts, and Nature a tongue, yet it is God alone that can give us to speak with the tongue of the learned, to minister a word in season: that is, to time a word *o,* (as *Esay* phraseth it) and to set it upon the wheels *p,* (as *Solomon*) that it may run right upon the proper object; whiles we know, first, and know how, next, to answer every man, whether he be weaker or stronger then our selves. For one kind of answer will not serve to all sorts of men, but discretion is to be used here, as much as in any thing. \* Every good man is not capable of every good speech, nor any man at all times alike. Some weaker Christians, as they cannot bear all exercises of religion *q,* so neither all kinds of discourses of religion. The Hebrews (such was their unskilfulness in the word of righteousness) had need of milk, and not of strong meat *r.* Him

Downam.  
Tenuissimus  
ingenij fructus  
jocari Cicero.  
Linguam ha-  
bes, non ut alius  
salubris tuis  
mordeas, sed  
ut Deo gratus  
agas. Chrysost.  
h 1 Cor. 15  
Sunt qui non  
salem in se ha-  
bent, sed tabe,  
puredinem &  
pestem, quam  
aliis afflare  
coram Cajetano  
l Prov. 15. 2  
m 2 Cor. 10. 13  
n 1 Tim. 4. 12  
πῶς ἐν λό-  
γῳ, a stamp  
for speech.  
o Elay 50. 4  
לִשְׁוֹן  
הַרְבֵּה  
p Prov. 25. 11  
\* Quod de So-  
lomone scribi-  
tur id ad omnes  
pios suo gradu  
extendi potest.  
Quasvis ver-  
ba utilia, &  
sermões re-  
ctissima con-  
scripsit. Eccles.  
12. 12. Episcop.  
Sarisb in Col.  
q Mat. 9. 15, 16  
r Heb. 5. 11, 12  
that



*f* Rom. 14. 1 *that is weak in faith, faith Paul, receive you, but not to doubtful disputations f. Holy Job*  
*a* Job. 13. 5 *wisheth that his friends would hold their peace, that it might be imputed to them for*  
*h* Job. 6. 14. *wisdom t: because they spoke many good things, but besides the purpose, and*  
*z* Zac. 1. 13. *his present necessity. For to him that is in misery pity should be shewed from his*  
*y* Prov. 16. 24 *friend u. To such we must give good words and comfortable x pleasant words, such as*  
*z* Job. 23. 12 *may be sweetnesse to the soul, and health to the bones y, and more esteemed then*  
*a* 1 Thel. 5. *necessary food z &c. comfort the feeble minded, support the weak be patient toward*  
 14. 11 *all men: addresse your selves wisely to each mans necessities, and state of soul,*  
*and so comfort your selves together, and edifie one another (faith the Apostle to his*  
*Thessalonians) even as also ye do a.*

And as for such as are better then our selves, and beyond us in gifts and abilities. 1. As at feasts and publike meetings, we give the first place to the more honourable, so yeeld to such prioritie of speech as *Elihu b*, laying our hands upon our mouths (though top-full of matter, as he) till our turns come, which they that do not, but interrupt and disturb their betters by their talkativeness, as they bewray their own indiscretion, so they do no small wrong to the whole company, being herein at least, worse then the foolish Virgins (faith one) who desired not to put out the lights of the wise, but onely to share with them c. 2. Be sure to put the abler sort of Christians upon such discourses as are most proper, and wherein they are most excellent, observing well their singularity of gifts, and specialty of endowments, wherewith God hath graced them, and accordingly framing your questions, and casting forth the occasions. Many a good discourse lies buried in the breasts of abler Christians, and all because the well is deep (as the said) and there wants a bucket d. Some Christians you shall finde more dexterous and sufficient at discussing of controversies, some in resolving of cases, some in expounding scriptures, some in comforting of consciences, some in discerning and discovering the devils depth, and fetches, some in one thing, some in another, whensoever you come into the company of such, know that there is a price put into your hands e, and see that ye neglect it not.

3. Be still getting, and gathering from such: exact of your selves a sensible addition to your talents by treading with these spiritual Merchants; who having found the pearl of price themselves, do daily cast pearls before others, in their gracious speeches f, if we have but grace to pick them up. This were the way to be able to answer every man for their spiritual use and benefit. *Up therfore and be doing* as ye have any opportunitie. Be still sucking from the wiser sort of godly people, as the bee from the flower, she will not off, ye know, till she have got somewhat out of it) storing up in your lives that which may help in time of spending. Suffer we should the word of exhortation g from those that come short of us: so did *Moses* from *Jethro*, *David* from *Abigail*, *Job* from the meanst of his servants, h being ready to learn of any body i, as knowing we have cause to say with *Agur*, surely I am more brutish then any man, and have not the understanding of a man k &c. But from those that excel us we should covet it, drawing and draining from them that milk, and honey that lies under their tongues l. *Counsel in the heart of a man, is like deep water: but a man of understanding will draw it out.* And the more he draws, the more he addes to his own skill, and the others store: it being here as with wells and fountains, which are bettered by drawing, as *Basil* long since observed\* and is found true by experience &c.

*c* Mat. 25. 8

*d* Job. 4. 11  
*e* Pro. 17. 6  
*f* Math. 7. 6  
*Qua circumvolans agilis*  
*rhyma?*  
*Hor. apist.*  
*g* Heb. 13. 22.  
*ἀνέχεσθαι.*  
*h* Job. 31. 13  
*i* Act. 18. 26.  
*k* Prov. 30. 2  
*l* Cant. 5. 15  
*m* Prov. 20. 5.  
*ἀνέχεσθαι.*  
*naí γὰρ τὸ.*  
*φρίσσει, φανὶν*  
*αὐτὸ μέγα.*  
*Βελτίον γινέ-*  
*σθαι.*  
*Basil. epist. 81.*  
*ad Enstathium.*  
*Salient aqua-*  
*rum fonti un-*  
*das si tollas, nec*  
*exhaustur, nec*  
*extenuatur, sed*  
*dulcescit. Sci-*  
*entia, docendi*  
*officio, dulcedi-*  
*nem sentiat,*  
*non sentiat mi-*  
*nuatur.*

CHAP. V.

Doctr. IIII. The text further expounded : and withal the Doctrine of Gods gracious acceptance of our upright performances propounded.

Then they that feared the Lord, spake often one to another : and the Lord hearkned and heard it &c.

Here begins the second general part of our Text, and that's Gods part. They had done their best endeavour amidst an ungodly nation, for they feared the Lord : and gave very good proof of it, whiles they both thought upon his name for their own support and comfort, and spake good of his name, for the confutation of the bad, and confirmation of the better sort of people. Thus did these good soules busie and bestir themselves, both within doors and without, at home and abroad : among their foes on the one hand, and their friends on the other. But what does God in the mean while ? Verily no man serveth God for nought, as those wicked would needs have it : being (therein at least beyond their father the devil, in lies and blasphemies *a*. Gods retributions are bountiful witnesses, the words following, the Lord hearkened and heard &c. He heard not onely but hearkened and heard, which is the gesture and behaviour of a very heedful hearer \*, one that is much taken with the discourse : according to that of the Prophet, *The eyes of them that see shall not be dim; and the ears of them that hear shall hearken b*. Tis somewhat to hear, but more to hearken and hear for it imports not attention onely but affection too; whether of grief or delight, as the matter calls for. It was not then a little or light regard the Lord had to his people here, when they thus gat together, and spake together of him and his name : but it appears that he took special notice of it, (for he heard) and singular content in it, (for he hearkened and heard) which is a degree beyond the former, in short, he was much affected and delighted with their godly speeches, and other religious performances : and therefore earnestly listened, and laid his ear close to their gracious lips, as loth to lose any particle of that precious language : what may we hence observe but this?

*a* Job. 1. 9.

\* *gestus diligentis auscultantis. Shindler: in פשטא b* Esay. 32. 3

That the Lord is very much taken, and marvelously well-pleased with the godly conferences and other holy performances of his faithful people. Doctr.

SECT. I.

The doctrine confirmed by Scripture.

This to assure us of, it is, that the Lord every where almost in holy scripture, 1. So commands and calls for service from us : and that upon tears of greatest encouragement. For, thus saith the Lord, the holy one of Israel, and his maker, Ask me things to come concerning my sons ; and concerning the work of my hands command ye me *c* 2. So seekes and sues for it, as a man would do for some matter of price and good account. The father seekes after such, saith our Saviour, to worship him, as worship him in spirit and in truth. It was death to sollicite the Persian kings uncalled : for God is so pleased with our accessse, that he sollicitis suitours 3. That he so indents and bargains with us for service in lue of his love, in exchange of his blessings. Call upon me in the time of trouble, and I will hear thee. and thou on the other side shalt glorifie me. This the people of God (knowing his minde) do not restipulate, and ingage themselves unto by covenant on their part: as Jacob in that vow of his, upon the way to Padan-Aram, if God saith he, will

*c* Esay. 45. 11  
*d* John 4. 23.  
*faciem & stimulum addat cultoribus Dei, quod se à Deo expetisciant, et esse in delicijs. Cart. e* Psal. 50. 15

- be with me and keep me &c. Then shall the Lord be my God, and I will build him  
*f* Gen. 28. 20 an house, and pay him tith of all f. So David in his penitential, Restore unto me the  
 joy of thy salvation, then will I teach transgressors thy way. Deliver me from blood-  
 guiltinesse, so shall my tongue sing aloud of thy righteousness g 4. Hence it is, that  
*g* Psal. 51. 14. the Lord so chides and blames his people for doing him no more, no better ser-  
 vice. Why do ye spend money for that which is not bread? and your labour for that  
 which profiteth not? hearken diligently unto me h &c. And again, why will ye not  
 come unto me that ye may have life? And hitherto ye have asked nothing in my  
 name: ask and ye shall receive, that your joy may be full k 5. Lastly he signifieth  
 and sealeth up his good account, and dear acceptance of our service, when he  
 can come by it, by the abundant content and complacency he takes therein. He  
 delighteth not in the strength of an horse, he takes not pleasure in the legs of a man:  
 the Lord takes pleasure in them that fear him, in them that hope in his mercy l See  
 this in two or three powerful expressions, and love-breathing passages in that song  
 of songs. O my dove that art in the clefts of the rocks, in the secret places of the staires  
 (1. thou that art hid and laid up as a jewel of price, in the golden cabinet of my  
 gracious providence, and so set safe out of the gunshot of hels power and policy)  
*i* Psal. 147. 10. Shew me thy fight (1. Appear often before me in holy duties) let me hear thy voice  
 (viz) lift up in prayer, godly conference &c.) for thy voice is sweet and thy  
 countenance comely m (so it seemed to him that had made it so by his comeliness  
 put upon her: and also accepting her for such, all wants and weaknesses notwith-  
 standing.) So in another place, Thou hast ravished my heart, my sister, my  
 spouse, thou hast ravished my heart with one of thine eyes, (that single eye of thine  
 lift up in praier, and heavenly contemplation) with one chaine of thy neck n,  
 (thy profession and practise of my lawes and ordinances: which is as an orna-  
 ment of grace to thy head, and chaines about thy neck o.) Loe here the Lord  
 Christ himself, that was not moved one whit with the proffer of the whole  
 world, and all its glory p, is yet lost in love to a sanctified soule: his heart  
 wounded and wonne by her religious deportments. So verse 11. of that  
 same chapter, Thy lips, O my spouse, saith he, drop as the hony-comb, hony and  
 milk are under thy tongue q. Behold how sweet to Christs palat are the graci-  
 ous words of his people: sweeter then any hony to his mouth r. Nay he  
 eateth not only of their hony, but of their hony-combe too, and drinckes not  
 of their wine alone, but of their milk also; takes content not only in their more  
 excellent, and more exquisite performances, but in their meaner services too; he  
 not only bottles up their teares, and bookes up their praers s and fruitfull con-  
 ferences, but harkens even to the sighs of his prisoners t, nay to their breathing  
 u also and their chattering; as of Hozekiah, who was so opprest with grief and  
 extremitie, that he could not speak but chatter x only, when he came to pray;  
 and yet the Lord took such delight in that he did, (weake though it were)  
 as he presently bad *Isaiah* (before he was yet gone out into the middle of the  
 court) turne again with a quite contrary message: Yea and yeelded him more  
 then he asked; full fifteen yeares y, which we commonly call two mens lives,  
 with advantage. He asked of thee life, saith the Psalmist, and thou gavest it  
 him, even length of dayes for ever and ever z.

## SECT. II.

The Doctrine confirmed by reasons from God the father, Son,  
 and Holy Ghost.

Reas. 1.

**N**OW the reason of this so gracious disposition and dealing of the Lord, with  
 his faithfull people respects either him, or them.

The first Reason from God hath a threefold prospect: for it lookes 1. to-  
 ward the Father, 2. toward the Son, 3. toward the Holy Ghost.

For the Father first: It must be considered, that originally by his mercy  
 moves him hereunto, without the least concurrence or contri-  
 bution of any  
 worth



worth or desert at all in the creatures. He takes pleasure in the saints and their sacrifices, only for the good pleasures sake of his own will. *Of his own will begat he us by the word of truth, that we should be a kinde of first-fruits of the creatures a*. And of the same his own will, doth he take delight in the duty we do him, being thus begotten: that like as naturall parents delight to hear their own little ones prattle, or do some small chare, and think it fine and handsome, when others think it foolish and troublesome. So it is between God and his deare children. Any good thing from them is very good, takes wonderfully with him; and although it were easie for his pure eyes *b* to finde out many flaws in their best workes (as good *Nehemiah* well saw, and therefore craved pardon *c* to oit of his zealous reformatiōs) yet he seeth no sin in *Jacob d*. Or if he do (as indeed he doth) yet he *s pares them as a man spareth his own son that serveth him e*. This is God the father.

Secondly, it is for God the Sons sake; and by meanes of his merits and mediation, that our services (simple as they are) finde any grace or favour with the Almighty: whilst our wants go cover'd with Christs intercession: and our suites and services are followed in heaven by his advocat. on *f*. Look what ever holy duty we performe, the Lord *Jesus* (the mediator of the new Covenant,) not only presents it to his father, but refines it first and perfumes it with his odours *g*. And hence it is that God smells a sweet savour of rest and peace from our sacrifices, which else would stinck worse in his nostrils, then the onions and gailick of the Egyptian flesh-pots. Hence that of the Apostle, *By him let us offer the sacrifice of praise* (and so any other spirituall service, that shall finde acceptance) *to God continually h*. And, *by him we have access, by one spirit, unto the father i*. This was shadowed out (of old) by the door of the tabernacle: which as it never was or any hard or debarring matter, but of a veile easily penetrable; so at the passion of our saviour, it did (of its own accord) rend in sunder; to shew our easie access unto, and high acceptance with God in any holy duty, through Christ the peace-maker *k*. This also was not obscurely typified by the high Priests plate, wherein was fairly engraven, *Holiness to the Lord*: which was to be upon his forehead, the forefront of his miter, that he might beare the iniquitie of the offerings, which the children of *Israel* should offer in all their holy offerings, and it should be alway in his forehead to make them acceptable before the Lord *l*.

But thirdly, as it is by the mercy of the father and the merit of the son, so is it also by the hand of the holy ghost upon them, that God is so greatly plated with the suites and services of his people, the Apostle instant in one religious duty: we may safely extend it to all the rest. Likewise, saith he, *the spirit helpeth our infirmities m*, he sets his shoulder to the work together with us, as the word there imports. For we (filly soules) know not what we should pray for as we ought, we neither know what for the matter, nor as we ought for the manner. But the spirit it self (against all the roarings and repinings of the flesh) maketh loud and shrill intercessions for us in this case with groanings which cannot be uttered *n*: and that thus.

1. He lets us see our want of God, which nature studiously covereth.
2. He lets before us the excellency and worth of finding favour with God; the thought whereof never entereth the naturall mans heart *n*.
3. He stirreth up and kindleth in us strong affections in prayer, dictating words and expressions answerable to those affections.

In short, he *workes all our workes in us o*, as the prophet saith: for we cannot so much as *suspirare*, unless he do first *inspirare*, breath out a sigh for sin, except the spirit do first breath it into us. Much lesse can we make an effectuall and comfortable prayer, or do any thing else, that's truly good without him. Sith prayer (think the same still of any other holy duty) is the breath of the spirit, the pulse of the spirit: without whom, what is prayer else but an empty ring, a tinkling cymball? Pray (saith St. *Iude*) in the holy ghost. And then he that searcheth the heart, will easily know the minde of the spirit, that he intercedeth for us according to God *q*, or worthy of God, and to his greatest liking. Such another phrase the Apostle hath of Godly sorrow. 2 Cor. 7.

a Jam. 1. 18.

b Habac. 1. 13.

c Nhe. 13. 2.

d Num. 23. 21.

e Mal. 3. 17.

f 1 Joh. 2. 1.

g Rev. 5. 8.

h Heb. 13. 15.

i Eph. 2. 18.

k Eph. 2. 14.

l Exo. 28. 36, 38.

m Rom 8. 26. συναπταμεναι.

\* Excitat vehementem desiderium liberationis, accendit quoque alios affectus animi, ut gaudium et amorem, adeo ut ardeant supra modum et naturam communem longe exsuperent. Rolloc. n 1 Cor. 2. 9. o Els. 26. 12. Quoties video te suspirare, non dubito spiritum aspirantem. ypran. p Iude 20. see 1 Cor 14. 15. Eph 5. 18. q Rom. 8. 27. κατα δόξαν.

\*

Q q q 3

Where

r 2 Cor. 7. 10. where he calleth it, *A sorrow according to God* *γ*, that is a spiritual god-like sorrow, and such as issueth from the spirit of God. *For the wind must blow ere the waters flow* *δ* saith the Prophet. And it is the fire of the spirit (saith a Divine) in our hearts (as in a still) that sendeth up those dewes of repenting tears into our heads, that drop forth of our eyes. Think the like of christian watchfulness: Even *Peter*, *James*, and *John*, (those pillars *ε*, ) will be ready to sleep and buckle; yea and that in the houre of temptation *η* too, if the spirit do not quicken them, and as it were hold up with forks their heavy eye-lids. And for reading of the Scriptures, look how the Philistines could never understand *Sampsons* riddle, till they plow'd with *Sampsons* heifer *κ*, so neither can we conceive or relish the *deep things of God* without the ayde and assistance of the spirit of God *γ*. As on the other side: With this holy spirit, and by it, we are sanctified unto obedience, and sprinkling of the blood of *Jesus* *ζ*, purified in obeying the truth unto unfained love of the brethren *α*, quickened unto *all goodnesse*, righteousness and truth *β*, caused to keep Gods commandments *ε*, himself setting us to work *η*, working all our works for us *δ*, sanctifying all the works of our hands, yea sanctifying the offering up both of our selves and our services to God, as the Altar sanctifies the gift *ε*, and opening us a welcome accessse to to God in all our performances *ς*, who as he knowes the meaning and *minde* of his spirit *γ*, so he cannot but accept that sacrifice that is kuddled by the fire of his own spirit, upon the true Altar Christ, his own son. This is the first Reason taken from the three persons in the Godhead.

### SECT. III.

*The Doctrine further confirmed by reasons from the Saints.*

Colof. 3. 12

**T**He next respecteth the saints themselves, whose persons, si ft, are *elect, holy, and beloved*: whose performances in the second place have a true and real goodnesse in them, and are therefore dearly accepted, and highly accounted of in the sight of God.

**Ref. 2.**

### **h Deut.7.7**

¶ Eph. 1.4

Exh. 2.10

¶ Ezek. 16.6

m Eph. 3 26

\* Num. 17-8

02 Sam 24.18

1 Cor. 4.7

q 2 Sa. 24. 23

† Zach. 9.7

1 I Chro. 7.17

† 2 Sam. 17. 25

¶ 2 Pet. 1.4

For the first, It cannot be denied but that by nature all are alike hateful to the Almighty; Neither is it for any goodnesse he discerns in one more then another, that he puts any difference. He loves his people merely *because he loves them b*, the ground of his love being only in himself. He adopts them *according to the good-pleasure of his will i*, without the least defect in himself, or defect in the creature. It is otherwise with us then it was with those maids in *Abraham's* time: they were first perfumed and purified afore he chose one for himself *k*. God found us in our blood when he said unto us *live l*: and Christ gave himself for his people that he *might sanctifie and present them to himself a glorious church m*. What was *Aarons* rod better then the rest, that it alone should bud, and the rest lye dry by it *n*? every name was alike written in their rod: there is no difference in the letters, nor in the wood: It is Gods choise that made the distinction. So, what was the floore of a Jebusite to the Lord above all other soles to build an Altar on after the raging plague in *Dauids* time *o*? As in places, so in persons God maketh men to differ *p*, and that is ever worthiest that he pleaseth to accept. *Araunah* a Jebusite by nature, but made a Profelyte by grace, giveth his freehold as a King to the King *q*. This deed of his, or rather this work of Gods free grace, is long after remembered by the prophet (as some not improbably interpret him.) *Eckron shall be as the Jebusite r*, That is, say they, the barbarous people of *Palestina* shall be as the famous *Araunah*: by kindred indeed a Jebusite, but by Gods gracious acceptation and adoption an Israelite. Like as (elsewhere) *Jether* that was by his country an Ismaelite *s*, is for his faith and religion called an Israelite *t*. So then to summe up this reason; albeit by nature there's never a better of us; but all are in the same hateful and wofull condition: all cut out of the same cloth, as it were (the sheers only going between:) Yet when grace once comes and sets a difference, when that *divine nature u* (as *St. Peter* calleth it)

it) is transfused into a man, and he begins to be like unto God in some truth of resemblance, the Lord cannot chuse but love and delight in his own image, where ever he meets with it. Now the persons of such being once in acceptation through Christ ( Gods beloved one *x* ) their sacrifices cannot but be well accepted also. Thus the Lord had respect to *Abel* and his offering, to *Noah* and his burnt-sacrifice, to *Abraham* and his intercession for Sodom, to *Iobs* request for his friends, to *Dauids* for his people, to *Pauls* for those in the ship. Will you know a reason? *Abel* was a righteous person *y*, *Noah* his favourite *z*, *Abraham* his friend, *Iob* his servant *a*. *David* his *corculum b* or darling, *Paul* his elect vessell *c*, Hence their high acceptance in the court of heaven: and hence that singular delight and complacency that God took in their services. For, though the *sacrifice of the wicked is an abomination to the Lord, yet the prayer of the upright is his delight d*. The blood of a swine is as well coloured and as fair, to see to, as the blood of a sheep: but the former was an abomination to the Almighty, and present death to the party that brought it: when the later might with good leave and liking be powred about his Altar, and the sacrificer depart ( with the publican ) *justified and accepted*.

And that's the second thing we were speaking to; respecting the services of Gods people: in all which there is something of Gods, and something of their own. This later God graciously overlooks, taking notice only of his own part in that we do, and hence our acceptance. If this be not plain enough, take it thus: The Lord leadeth his people by his spirit into good works by governing the habits of grace infused, and producing therehence acts of grace: which though mixed with corruption as from us ( for who can bring a clean thing out of an unclean *e* saith *Iob* ? ) Yet are they good before God, who winks at the imperfections; and have a true goodnesse in them, being therefore denominated and called from the better part, good works *f*, good fruites *g*, fruits of the Spirit *h*, who exerciseth our faith, hope, love, zeal, fear of God, humility, and other graces in producing them. Whence it is, that passing by infirmities in the manner, God looks upon all our religious performances as *fruits of the vine* *i*, whereupon he is pleased to feed heartily: the Church her self (as knowing like another *Rebecca* such savoury meat as he best loved ) inviting him thereunto; *Let my beloved come into his garden and eat his pleasant fruits* *k*: which accordingly he did, as followeth in the next chapter *l*.

### SECT. III.

*Use 1. Its otherwise with the wicked. Their persons are hated, their performances rejected, and why.*

**F**Or Use of this point : God gives diligent heed to, and takes great pleasure in the religious performances of his faithfull people: this, as it must needs be marvellous comfortable to the saints, so it cannot but be exceeding terrible to the wicked and unregenerate ; with whom ( alafs ) it is farr otherwise, if they mark it : For they are all *Curfed with a curse*, even with *Gains* curse, the Lord had no respect to his sacrifice *m*, with *Sauls* curse, whom the Lord would not answer neither by dreames, nor by Urim, nor by prophets *n* : with *Moabs* curse, *he shall come to his Sanctuary to pray, faith the Prophet, but shall not prevail o* : with the curse of *Dauids* enemies, *who cryed out, but there was none to save them. Tea, to the Lord but he answered them not p*. Or if he do hear them ( as he did sometime that Non-such *Ahab q* : nay the devill himself *r* ) yet it is for no other end, then that he may come upon them the more justly, *and consume them after he hath done them good s* : their preservation is no better then a reservation to some further mischief.

But usually the Lord frownes upon such, and turnes the deaf ear unto them : and worthily, for these three causes among many. First they cannot present him with any service truly good and acceptable so long as they are out of Christ : All their

x Eph. I 6  
ὁ ἡγαπημέ-  
νῳ.

y Heb. 11.4  
z Gen. 6.8  
a Job. 1.8  
b 1 Sam. 13.14  
c Act. 9.15  
d Prov. 15.8  
Psal 4.3.

e Iob 14.4  
Denominatio  
fit à portioni.  
f 2 Tim. 2.21  
g Mat. 12.33  
h Gal. 5.22  
i Esay 5.4  
k Cant. 4. ult.  
l Cant. 5.1

Use, I.

m Gen.4.5  
n 1 Sam.28.6  
o Isa.16.12.

p Psal. 18. 41.  
q 1 Kin. 21. 29  
r Matt. 8. 32  
s Iosh. 24. 20

† Heb. 11.6 3



u Prov. 21. 4.  
 x Prov. 15. 8  
 y Zach. 22. 10

z Psal. 4. 5.  
 a Num. 23. 10  
 b Psal. 28. 9  
 c Matt. 12. 34  
 d Mat. 7. 22. 23  
 e Mat. 12. 35.  
 f Hof. 10. 1  
 g Cant. 5. 1  
 Spira cried  
 earnestly for  
 grace, for a  
 drop, because  
 he could not  
 bee saved  
 without it. He  
 said he saw  
 no excellen-  
 cy in it, he  
 desired it not  
 for it self, and  
 therefore  
 thought his  
 prayers  
 should not  
 be heard  
 b Job 27. 10

i Psal. 26. 6

k Hof. 7. 14  
 l EJay 51. 20

m 1 Sam. 13. 8

\* Si tu me no-  
 lis, ille rogat.  
 n 2 King. 6. 33

o 1 Sam. 28. 7  
 p 2 King. 1. 2  
 q Judg. 10. 6  
 r Ezck. 14. 3

their actions naturall, civill, recreative, religious, are abomination. Not the plowing u onely, but the prayer of the wicked is *sinne x*, saith Solomon. Pray they cannot indeed, (to speak properly) because they want the spirit of prayer: that spirit of grace and of deprecation y. Say they may, (with those many in the Psalm) *Who will shew us any good?* but pray they cannot, as there, *Lord lift thou up the light of thy countenance upon us z*. With they may with Balaam, the Soothsayer, *O let me die the death of the righteous, and let my last end bee like unto his a*. But 'tis a David onely that can pray in like case; *Lord take not away my soul with sinners, nor my life with bloody men b*. The same we may say concerning Christian conference, or any other holy duty whatsoever. *How can ye which are evil speak good things*, saith our Saviour to the Pharisees c? Speak they may, (no doubt) and speak they do many times, more then their part comes to, or then they have any thank for. Yea good things they may speak, materially good I mean, and to the great good of the hearers, as those that prophesied in Christs Name, and yet were shut out of heaven d. But for no good to themselves at all, because they fail still in the good they do, either *quoad fontem*, or *quoad finem*. Either they bring not forth those good things out of the good treasure of their hearts e, they want a good principle of grace within, or else they have not right aims and intentions in the good they do. They bring forth fruit to themselves with Ephraim f, when the Church (o' tother side) keeps her fruit for her beloved g. I hey seek more the applause of men, then Gods approof in their religious discour- ses; and the relief of their necessities, more then the setting forth of Gods glory in their prayers and other services. which they performe to God more out of car- nall self love then any true delight in the duty. *Will he delight himself* (saith Job of the hypocrite) *in the Almighty? will he alwayes call upon God h?*

And that's a second reason why God rejects their services: which as they are not right and reall, so neither are they constant and continuall. In an extremity, haply, or when they have not whither else to turne themselves, then God shall hear of them, then they runne with Job to the horns of Gods Altar, which in prosperity they seldom or never compassed i. Then they catch at Gods good- nesse, as a drowning man at a little twig, which while safe upon the shore, he never lookt after: then they cry and roar for mercy, which till then they despised, as a prisoner at the barre, or as a pig that's to be stickt. But all to no purpose; the justice of God so ordering of it, and not without their own desert procuring it. For to seek God in extremity onely, is no proof of a mans piety, no triall of his true affection: but favours strongly of self love and hypocrisie. Let a dog be tied up short, and when he is hungerbit he will howl, and be heard all the house over. And verily such service, done at such times, and by such persons, God no more regards then a man would do the howling of a dog. *They howl upon their beds for corn and wine*, saith Hosea k, they roar as bulls that are baited l, saith EJay; and God must come quickly to their help, or else he comes too late; for they will try another course.

And that's the third defect God findes in the pretended services of un sanctified persons; they are impatient of delays with Saul m, they cannot stay, they cannot wait, they will not be deferr'd. If God come not the sooner, they betake themselves to their own shifts, and seek to help themselves another way: like the Chinois that whip their Gods when they answer them not; or that resolute Ruffus, that painted God upon the one side of his shield, and the devil on the other, with this inscription: *If thou wilt not have me, here's one will be glad of me* \*: or that desperate King of Israel: *Behold*, saith he, *this evil is from the Lord, and what should I wait for the Lord any longer n?* Lo this is the guise and disposition of a godlesse person; He seemeth to serve God sometimes, but indeed it is to serve himself upon God: who, if he will not be at his beck, and come at his whistle, away to the Witch of Endor with Saul o, to the god of Ekron with Abaziah p, to Baalim and Astaroth, with the revolted Israelites q. And therefore the Lord either answers them not at all, makes no reckoning of their devoti- ons, or shapes them an answer according to the Idols of their hearts r; as hee did those ancient Idolaters. *Ye have forsaken me*, saith the Lord, *and yet up other Gods: wherefore (take it for an answer) I will deliver you no more. Go and cry*

unto

unto the gods which ye have chosen, let them deliver you in the time of your tribulation f. As for me, I will go and return to my place t, and we be unto you when I depart from you u. Oh when it is come to that once, that Gods soul shall take no pleasure in a man, that x Gods soul shall depart or be disoymed from him y, that not his senses onely shall be offended z, but his very soul shall hate his new moones, and appointed feasts, when he shall go to seek the Lord with his sacrifices, and shall not finde him a; I know not whether there can befall a man a more hard and horrid condition upon earth. Oh therefore the madnesse and misery both of these wicked and wretched men and women, that are out of Christ! would God their eyes were once opened, that they might see their rueful plight and estate, and at length discern that direful dilemma that sin and the Devil hath driven them to. Do good duties they must, or be damned for their neglect: and yet they are damned also for doing them, because they do them no better; that I say not double-damned, and that for this very offence, if they had done no more: sixth displeasing service is a double dishonour to God, because we displease him in that, wherein he specially looketh to be pleased. How then may we run by this first use with terrors into the eyes and ears of unregenerate persons? but all to no purpose, (no though we could cast handfuls of hell-fire into their faces) except God please to break up their hearts, and pierce their inwards. *Rebecca* may cook the venison, but 'tis *Isaac* must give the blessing, we may cry out upon them with all our might, and forewarn them to flee from the wrath to come b, but unlesse God speak withall to their consciences, and (thrusting his holy hand into their bosomes) pluck off the forskin of their hard and brawny hearts, nothing will work or take impression, till out of the bottom of hell they roar and bewail their own madnesse with desperate and bootlesse teares.

f Judg. 10. 13.  
t 14.  
u Hof. 5. 15  
x Hof. 9. 12  
y Heb. 10. 38  
z Jer. 6. 8  
a Isai. 1. 11,  
12. 14  
b Hof. 5. 6

b Math. 3. 7

SECT. V.

Use 2. admonition. Let the wicked break off their sins, that they lose not their services.

**V**High to prevent, come we now to a second use of Exhortation. And this we addresse unto two sorts of men. 1. To all unregenerate and wicked people. 2. To those truly religious, that are thus highly accepted and favoured (with *Daniel* c) in the court of heaven.

Vse. 2.

c Dan. 9. 23.

To the wicked, first, God saith what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? so long as thou hatest instruction, and castest my words behinde thee d? even the sacrifice of the wicked is an abomination, saith *Solomon*, how much more when he bringeth it with an evil heart e. As who should say; though such a man have never so good a meaning to serve God in his sacrifice, yet he doth worse then lose his labour, when he doth his best, for he committeth that which is abomination before the Lord: and so in seeking to shun hell, he doth but take pains to go to hell. And to the same purpose another Prophet, He that killeth an ox, saith he, (unlesse withall he kill his corruptions) is as well-pleasing to God as if he slew a man. He that sacrificeth a lamb (unlesse he sacrifice his lusts too) is as if he cut off a dogs neck, he that offereth an oblation (unlesse he present also his body a living oblation, holy, acceptable to God f) is as if he offered swines blood: he that burneth incense (if it stink of the hand that burneth it) is as if he blessed an idol g. Even your incense is abomination g saith the Lord to those sacrificing *Sodomites* h. Lo there, that precious perfume made up with so many sweet spices, and fragrant odours, stinck odiously in Gods nostrils, he could not abide the scent of it. Nay, not his smelling faculty onely is offended by the sinful mans services, but the rest of his senses also: For his taste, their burnt-offerings of rams, and fat of lambs, he could not relish i, they delighted him not, but were sowre to his palate. For his feeling, their new moons and appointed feasts, were a burden to him, he was weary to bear them. And for his sight, he tells them, though they spread forth their hands, he will hide his eyes. And for his hearing, when they

d Psal. 50. 16.  
e Prov. 21. 27.

f Rom. 12. 1  
g Isai. 66. 3.  
h Isai. 1. 13.  
i Isai. 5. 10.

\* B N Auzym  
e B N w p d o  
i ver. 11.

make

15. make many prayers he will not hear. And for their whole service, he demands  
 16. who required this at your hands to tread in my courts? As if he should say, it were  
 12. fitter, a fair deal for you to be in your shops, or in the alehouse, or any where  
 else then here, unlesse ye were better. *This is the gate of the Lord, the righteous  
 shall enter into it k.* As for others, thus saith the Lord, will ye steal, and commit adul-  
 tery, and swear, and then come and stand (goodly) before me in this house? Do ye  
 think to expiate your sins by your prayers, and set off with God by your good deeds  
 for your bad? No, that's not the way to get in with God, and to be enfeofed, into  
 his favour. But what is? may some say. *Wash you, make you clean, put away the  
 evil of your doings from before mine eyes, ease to do evil, learn to do well &c.* Come now  
 and let us reason together as friends, when this is once well done to purpose, saith the  
 Lord. For then, though your sins be as scarlet, they shall be as white as snow m &c.  
 as till then, it boots not to bow your selves before the most high with thousands of  
 rams, or ten thousand rivers of oyl: no not to offer your first borne for your transgres-  
 sion, the fruit of your bodies for the sins of your souls n. Away therefore will the  
 love and liking of every lust, cast away all your transgressions, throw all your sins  
 out of service, your beloved sin especially; be it as an hand for profit, off with it,  
 be it as an eye for pleasure, out with it: be it what it will, and never so neer or  
 natural to us, if a sin, say of it as Haman did of Mordecai, what availeth me any  
 thing, if he yet live? All that are Christs (and none but such may appear before  
 God in holy duties) have crucified the flesh with the affections and lusts o. Da-  
 vid would not presume to compasse Gods altar, till he had washed his hands in innocency p,  
 nor could he conclude that God would shew him mercy or receive his prayer, till  
 he had brought his heart to an utter disregard of whatsoever iniquity q. The le-  
 pers lips were to be covered according to the law, and our Saviour would not  
 admit of a fair word from a foul mouth r. The lip of excellency saith Solomon,  
 becometh not a fool s: and the best dish (though never so well cookt) is extreemly  
 loathed, if presented by a leper, or brought to table by a nasty slob: so is any  
 holy duty (whether of piety or charity) displeasing to the Almighty, if perfor-  
 med by one that is yet in his pure naturals, a stranger to the power of grace, and un-  
 acquainted with the daily practise of mortification. Hence that of Saint James,  
*Draw nigh to God, and he will draw nigh to you t.*
- Oh but we dare not come near the Lord, neither can we serve him, for he is  
 an holy God, he is a jealous God, he will not forgive our transgressions, nor our  
 finnes u.
- No, be sure of that; except ye confesse and forsake them x. Therefore wash your  
 hands, ye sinners, saith the Apostle there, (neither so onely for Pilate washed his  
 hands, as if all the guilt had stuck in his fingers ends) but cleanse your hearts ye dou-  
 ble minded.
- Yea, but how must that be done? for, though thou wash thee with nitre, and take  
 thee much sope, yet thy iniquity is marked before me, saith the Lord God y. Afflict  
 your selves, saith the Apostle: or, as the word there signifies, be miserable: you are  
 so, but see your selves such, and be sensible, even unto godly sorrow, and the tears  
 of true repentance: weep, saith he, or if ye cannot do that (as some constitutions are  
 naturally dry, and do not yeeld tears, and some sorrow is bigger then tears, and  
 above them) yet mourn at least: and that ye may not mourn a little, for so great  
 sins as ye are guilty of, let your laughter be turned into mourning, and your joy into  
 heavineffe. Use al good means to work your hearts to a thorough humiliation: turning  
 al the streams of your affections into this one channel, that serves to drive the mil for  
 the grinding of the heart. Thus humble yourselves in the sight of the Lord, and he shall lift  
 you up, yea, thou shalt lift up thy face unto God, and have delight in the Almighty. Then  
 shalt make thy prayer unto him, and he shall hear thee and thou shalt pay thy vows z. He  
 shal remember all thine offerings, and accept thy burnt sacrifice. He shal grant thee  
 according to thine own heart, and fulfil all thy counsel. a In the time of the Levitical  
 service, there were two severall altars; one without the tabernacle, to slay the  
 beasts on: and another within, to offer incense upon. To teach us, that if we  
 would be the temples, and tabernacles of the living God, and have him pleased  
 with our sacrifices of righteounesse, with our offerings and whole burnt-offerings b,  
 we must slay our bullocks, on the outer altar, mortifie our beastly sins, I mean, that  
 raig

k Psal. 118. 20  
 l Jer. 7. 10. 11

m Isai. 16. 17,  
 18.  
 n Micah. 6. 7.

o Gal. 5. 24.  
 p Psal. 26. 6  
 q Psal. 66. 16.  
 Oς κς θεοίς  
 σπ εσεί-  
 δηται μαλα  
 τ' χυον  
 ελυσ. Achilles  
 Homericus.  
 r Mar. 1. 25.  
 s Prov. 17. 7.

t Iam. 4. 8. 9,  
 10.  
 expounded  
 ob.  
 u Josh. 24. 19  
 Sol.  
 z Prov. 28. 13

Ob.  
 y Jer. 2. 22.  
 Sol.  
 παλαιω-  
 σήσατε mise-  
 ri εστοι. Par.  
 παρα τῷ  
 παλαειν τὸν  
 πόρον. Pas.  
 Outaleves: &c.

z Job. 22. 26,  
 27.

a Psal. 20. 3, 4,

b Psal. 51. vlt.



raigne in the outward man; the deeds of the body, by the spirit c, before we kinde our incense of devotion in the inward man. So shall God smell a sweet savour of rest from us, and we (interchangably) of life and peace from him. But thus much be spoken to them.

SECT. VI.

Use 3. Exhortation to the best, to be humbled for their 1. not prizing their priviledge. 2. not praising God for it. 3. not improving it to the utmost.

**N**Ext, to all such as are already in favour with God, and can tell as much by his good acceptance of their services; mine exhortation from this point is double.

First, to reflect, with *Pharaohs* butler, and calling to minde their sins this day be humbled for a threefold evill.

First, for not prizing this priviledge to the worth, of having Gods eye alwayes upon us, his care open unto us, his presence with us, his providence over us, the good-will of him that dwelt in the bush round about us d, his goodnesse and mercy to follow us all the dayes of our lives, we dwelling in the house of the Lord for ever e.

d Deut. 33. 16  
e Psal. 23. ult.

Secondly, for not praising God as we ought, for this inestimable benefit. So David held it and celebrated it often. Blessed be God, saith he, which hath heard the voice of my supplication f. Blessed be God which hath not turned away my prayer nor his mercy from me g. Who am I? and what is my people that we should offer so willingly after this sort? Now therefore O our God, we thank thee and praise thy glorious Name. h. &c. O look upon this thankfull man, and chide your selves soundly for your unthankfulness; or at least, for your few and feeble pray- ses, for so many services well taken at your hands. Hath God enlarged himself to us, and are we thus straitened in our own bowels i? Hath God harkened to Hezekiah's chattering, and shall he not render according to what he had received k, especially having vowed better things, so deeply as he did l? 'Tis possible then ye see, that the best should forget themselves in this kinde: and twenty to one, but we have also. Oh see it by your selves, and be humbled for this shamefull unthankfulness.

f Psal. 28. 6  
g Psal. 66. ult.  
h 1 Chro. 29. 13, 14.

i 2 Chr. 6. 12  
k 2 Chr. 32. 25  
l El. 38. 19, 20

Thirdly, for not improving this indulgence, by making our best of it: falling into that sin by supine negligence, that *Ahaz* did of stubborn wilfulness. Ask thee a signe, saith the Prophet, of the Lord thy God, Ask it either in the depth or height above m. Here was a fair offer to a gracelesse caitiff, that where sinabounded grace might superabound: But *Ahaz* said, I will not ask, neither will I try the Lord: as if he should have said: It's ask no askes, I know a trick worth two of that: let God keep his signes to himself: I crave no such eurtsey at his hands &c. This is that *Ahaz*, a stiff Stigmatick, an unworthy churl, a prophane bedlam. Now as in water face answereth to face, so doth the heart of a man to a man n. 'Tis certain, ther's none of us but have within, that which may send forth as great a wickednesse as his: and 'tis well if the best of us have not coasted upon his unkind usage of his God, by rejecting his sweet offers, or at least by not making often triall of his gracious acceptance after manifold experience; Oh how should we abound in Gods work o, yea abound more and more p, as the Apostle would have it: sith he harkens and heareth, and ever looketh upon our labour of love with an eye of delight: so that if we would but do him eye-service, it were sufficient. How should we be dayly and hourly serving such a Master that giveth such large encouragement, by his both assistance and acceptance! how should we be continually sowing more good performances into his bosome, the fruit whereof we should be sure to reap in our greatest need? for as sin lies at our door to do us hurt q: so doth every christian service lye at Gods door to do us good. It is certain

m El. 7. 11. 12  
Expounded.

n Prov. 27. 19  
As there were many *Marij*. in one *Cassus* so there are many *Cains* and *Ahaz*'s in the best of us all.  
o 2 Cor. 9. 8  
p 1 Cor. 15. ult.  
q 1 Theff. 4. 1  
r Gen. 4. 7

1 Josu. 15. 17

2 Sam. 13. 4  
1 Neh. 2. 2

certain, that he is so farr taken with them, that of his kingly munificence he bids us *ask what we will, and it shall be given us* r. And surely he is deservedly miserable, that will not make himself happy by asking a better condition. Oh that ever any beloved *Esther*, any faithfull soul, I mean, should sit feasting and banquetting with God, her *Ahasuerosh*, in the ordinances of life, feeding on the fat, and drinking of the sweet; and not bethinke her selfe then, what suites she hath to commence, what boones to beg, what *Hamans* to hang up, what *Mordecaies* to preffer; what grace, I mean, to get, what corruption to quell, what friend to speak for, what child to prefer &c. How should she be sure of her request, even to the whole of Gods kingdome? *why art thou thus lean from day to day*, said *Jonadab* to *Amnon*, *Art not thou the kings son* /? and so maist have any thing for asking? *why is thy countenance sad, sith thou art not sick* t, said the king to *Nehemiah*? How sensible (saith a great Divine thereupon) do we think the father of mercies is of all our pensive thoughts, when a heathen master is so tender of a servants grief? How ready should our tongues be to lay open our cales and cares to the God of all comfort, when we see *Nehemiah* again so quick in the expression of his grief to an uncertain eare? That we have come off so heavily with our good God, and done so little heretofore in his work, upon so great encouragement, let it heartily humble us.

## SECT. VII.

Use 4. Exhortation to the Saints 1. To admire this mercy:  
Helpes thereunto respecting God, and  
themselves.

And for the future (that I may speak forward) here is a threefold duty to be commended from the point in hand to your christian care and practise.

Use. 4.

a Isa. 62. 5

b Heb. 11. 13.

c Rom. 8. 16.

vol.

y Zeph. 3. 17

First, doth the Lord of heaven and earth so abase himself as to take the least notice of our poor performances; Yea as the bridegroom is glad of the bride, doth our God so rejoyce over us u? doth he delight to see our faces, to hear our voyces, to smell our odours, to taste our fruits, to be handled and embraced x by our faith? Is he so farr taken by the poor things that passe from us, that he rests in his love, and will seek no further? Yea that he joyes over us with singing y? Oh how should the due apprehension of this dear love of his ravish and affect our hearts with deepest admiration? and how should we even stand amazed at the never-enough-adored depth of his love unto us in this behalf?

z Psa. 77. 17

a Job 33. 12

b Psa. 95. 3

c Psa. 145. 3

d Psa. 106. 1

e Psa. 108. 9

f Phil. 1. 23

g Mar. 19. 17

h Psa. 135. 2

i Esa. 40. 15, 16

To help you herein, the wonder will appear the greater, if we first look up to God, and there see 1. what he is. 2. how little either need he hath of us, or gain he makes of our services: and then, secondly, look down again to our selves, and consider 1. who we are, 2. what are our best works in themselves. For God, first, he is the high and mighty Monarch of heaven and earth, of transcendent perfection and excellency, even above all degrees of comparison: for he is great z, greater a, greatest of all b, greatnesse it self c. Again, he is good d, better e, best f, goodnesse it self g. So that if men should attempt to serve God, and do sacrifice to him according to his excellent greatnesse h and goodnesse, all the wood of Lebanon would not serve to burn, nor all the beasts that be in it suffice for sacrifice i: Yea little enough would all the wood in the world be, and all the cattle therein to make up but some one sacrifice.

Next, see how little this mighty and All-sufficient God, either needs us, or gets by us.

For the first, hear what he saith *Psal. 50.* from the seventh to the sixteenth. *Hear O my people, and I will speak, O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices, or thy burnt offerings &c. For every beast of the forrest is mine, and the cattel upon a thousand hills &c. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorifie me.*

me k. Lo this is all he looks for at our hands. Not but that he could well enough be without that too, sith his glory (being eternall and infinite as himself) is no way capable of any our addition or detraction. For, as the Sunne would shine, though all the world were blinde: So should God be glorified, though we were all condemned; Yea he could glorifie his justice by our eternall damnation: There's all the need he hath of us. And for matter of profit, *If thou be wise, thou art wise for thy self l*, saith Solomon, what shall the Lord gain by it? And if *thou be righteous, what givest thou to him*, saith Elihu, and what receiveth he at thy hands m? And yet we see how highly he esteems, and how greatly he respects that little Nothing of our endeavours of doing him the least service, and bringing honour to his Name.

k Psal. 50. 6, 7,  
8, 9, 10, 11,  
12, &c.

l Prov. 9. 12  
m Job 37. 5

Secondly, take notice what we are? and what the best of our works? To the first, Abraham answereth, *I am but dust and ashes n*, then when he stood before the Lord to mediate for Sodom. Jacob answereth, *I am lesse then the least of thy loving-kindnesses o*, then when he wrestled with excellent wrestlings, and prevailed with God p. David answers, *I am a worm and no man q*. Esay answers, *I am a man of polluted lips r*. Peter answers, *Depart from me, for I am a sinfull man*, or a man a sinner s; that is, a very mixture and hodgepodge of dirt and sinne: for ever since the fall, whole evil is in man, and whole man is evil. Lastly, the whole Church answers, *It is the Lords mercy that we are not consumed t*, that hee plungeth us not in the ditch, and that our own clothes abhor us not u. Especially since all our righteousnesses (which is an answer to that second demand, what are the best of our works?) are but as filthy clouts x, such as a man would be afraid to touch, and asham'd to take up. The best we can present God withall passeth from us no otherwise, then as pure water thorow a muddy sink, or sweet wine thorow a sowre cask. See it in Jonas's prayer, or rather brawl y. Jobs request, or rather curse z. Sarah's heat and hast to send for God by a post to arbitrate a. Moses his carnall expostulation, his former tergiversation, and at last cast (when he had nothing else to reply) his flat and peremptory refusall to go upon Gods errand to the King of Egypt b. The conscience of which weaknesse, or rather wickednesse in himself, drives holy David so often to pray for his prayers c: and good Nehemiah, to crave pardon for his best performances d. In any of which if the Holy Ghost had not his hand, there would not be (as from us) the least goodnesse; no, not so much as truth and uprightnesse: without which the Lord Jesus would never present them for us to his Father: nor the Father once vouchsafe to look upon, or hearken after such refuse stuffe; which yet he doth; such is the delight he taketh in the exercise of his own graces, in the fruits of his own Spirit. And this is that that may just y drive us into a deep extacie of admiration at his incomparable love, and more then fatherly affection.

n Gen. 18. 27  
o Gen. 32. 10  
p Gen. 30. 8  
q Psal. 22. 6  
r Esay 6. 5  
s Luk. 5. 8  
t viñe á μαγε-  
τωλδς εϊμι  
u Esay. 3. 22  
u Job 9. 31  
x Esay 64. 6

y Jon. 4. 1  
z Job 6. 8, 9  
a Gen. 16. 5

b Exod. 4. 1,  
13. & 5. 22, 23  
c Psal. 119.  
169, 170  
d Nehem. 13.  
2, &c.  
Horreo quie-  
quid de meo  
est, ut sim we-  
us, Bern.

## SECT. VIII.

2. To retain it, and if lost, to recover it, and how. With answer to some Queries and Objections made by a misgiving heart.

SEcondly, you that are posselt of this priviledge, to be ever at Gods elbow, as his favourites, and to have the royalty of the kings ear; as you must admire at this mercy, so labour and learn (in the next place) how to retain and keep your selves in this love of God e, as Saint Jude exhorteth. And that is done by keeping close and constant communion with this God All-sufficient, walking before him continually, as Abraham, and being upright f. The Lord is with you, (saith that Prophet in the Chronicles) while ye be with him g. He is with you in mercy, so long as ye are with him in duty. If ye seek him, he will be found of you: but if ye forsake him, he will forsake you. The Lord is not so fond of his own children, but if they forget him, he may and sometimes doth forsake them in part h, without breach of covenant. If they prove unconstant and start aside from their station, he can quickly (and doth otherwhiles) withdraw his grace to their thinking, and the powerfull operation thereof in very deed (for a time at least:) as in David relapied, and

e Jude 21.

f Gen. 17. 1  
g 2 Chro. 15. 2

h Psal. 119. 8

R r r

for



for a while deserted. He also seemes to frown upon their suites, and shuts out their prayers: fight against them with his own hand, meers them, as the angell did *Balaam* with a naked sword in his hand, as if he meant to dispatch them out of hand, and send them packing to hell. Thus it fared sometime with *David*, *I thought upon God* (saith he) *and was troubled*: with *Ethan*, *thou compassst me about with terrors*: with *Jeremy*, *I shout and he shuts out my prayer*. God turnes his back upon his *Abolom*, his *Iosephs*, when they grow proud, presumptuous, secure, slothfull: nay he turnes them into *Bedlam*, when he findes them frantick; and to all other their afflictions adds this, that he will not once come at them, call they never so long, never so loud after him. At such a time, he seemes to have lesse good remembrance of his deare children, then the *Ostrich* of her egges, which she leaves loose in the sand: or than the sea-monster of her young, which refuseth not, (though cruell enough,) to draw forth her breasts unto them. He puts his *Sion* sometimes to that sorrowfull complaint; *the Lord hath forsaken me, my Lord hath forgotten me*, yea to that desperate conclusion of the church in the Lamentations. First, she prayes, *Turne thou us unto thee, O Lord, and we shall be turned: renew our dayes as of old*. But as if she had lost her labour in such a bootelesse suite, she subjoyne this for a perclose of all, *But thou hast utterly rejected us, thou art very wroth with us*.

Now in such a pittifull strait, in such a forelorne condition as this, what can a poore soule do for the regayning of his God more then 1. make mone. 2. make out in the use of the meanes, and then 3. wait his return with patience.

First, you must bewaile the want of Gods gracious prefence and acceptance: make like moane as *Ruben* for *Ioseph*, as *David* for his *Abolom*, as *Rachel* for her children: Sing no new song till thou hast recovered him. Do in this case of spirituall desertion, as *Mephiboseth* in the absence and exile of his Sovereigne, he neither dressed his feet, nor trimmed his beard, nor washed his clothes from the day the King departed, untill the day he came againe in peace.

Secondly, set up a loud cry after him, as *Jacob* after his *Ioseph*, *Elisba* after *Eliab*, *Micah* after his lost gods. Say with *Abolom*, when out of favour, *Let me see the Kings face, and if there be iniquity in me, let me die*. Returne, O Lord: How long? and let it repent thee concerning thy servant. I had rather be thy door-keeper, then of *Sathans* privie-chamber. O Lord, other lords besides thee have had dominion over us: but by thee only will we make mention of thy Name. Encline thine eares: O Lord, and hear, open thine eyes, O Lord and see. O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O my God &c.

And then thirdly, if God please to hold off longer, refuse not to wait his leisure, sustayning your selves, in the meane, with those two cordiall places: who is among you that feareth the Lord, that obeyeth the voice of his servant, though he walketh in darknesse and have no light, let him trust in the name of the Lord, and stay upon his God. Again, since the beginning of the world men have not heard, nor perceived by the care, neither hath the eye seen, O God, besides thee what he hath prepared for him that waiteth for him. In which waiting estate shouldst thou be taken away by death (which seldome falles out, saith one) if thy heart be still set against sin, and linger after the light of Gods countenance, thou shalt be certainly saved, because the spirit of truth saith, blessed are all they that wait for him.

Thirdly, let such as have part and portion in this glorious priviledge, of having open access and all assured acceptance, with the most high in all their holy performances; learn to improve this happy opportunitie, by apprehending, and making all best use of it for their everlasting advantage. Is any among you afflicted? saith St. James, Let him pray. Is any merry? Let him sing psalmes. Feare we any evill? want we any good? In nothing be carefull, but in all things by prayer and supplication with thanksgiving, let your request be made known to God. Note, that he bids us come with supplication and thanksgiving at once; as intimating, that we need not once doubt of good speed, but have our thanks ready in our hand, as sure of a gracious answer to our prayers. After which, the peace of God which passeth all understanding, shall guard your hearts, set them

in as much safety, as if they were in a tower of brasse, or town of war. Thus *Esther*, after she had been with God, took boldnesse to go to the king (uncalled for) without fear of death *k*. And thus our Saviour, though at first afraid, yet when he had conferred with his father by prayer, arise, let us go, saith he, behold, he is at hand that betrays me *l*. He went forth to meet his aduery, and as it were to seek him: for he was heard in that he feared *m*. Again, want we any good? 'tis no more but run to God for it; who takes it in high scorn we should seek to any other. If any man want wisdom, and by consequence any good thing else let him ask it of God *n*.

Oh but my deserts are nothing.

They are as much as he looks for, he gives unto all men, not sels, or payes them for wages.

I know, his reward is with him to give unto every man according to his works; and then my share will be a very smal, or nothing rather.

Nay, he gives liberally, saith the apostle, not as befits us to receive, but as becomes him to give. Now no small things can fall from so great a hand as his.

Yea, to such and such he will give, and liberally.

Nay, to all men without exception, can they but name the name of the Lord Jesus in prayer, and do their good will to depart from iniquity, they shall be saved.

Oh but I have these and these discouragements. My sins presse me down, that I cannot look up, and prick me in the foot that I cannot come neer.

Fear not for this: God upbraides no man; neither with former faults, or present failings, if heartily disclaimed, and soundly set against. The Publican departed Gods presence never awhit the lesse justified for his former extortions, because truly humbled *q*. Take heart therefore upon all occasions, to go boldly unto the throne of Gods grace in full assurance of finding him facile to stretch out his golden scepter, upon the first sight of us, as we appear in his Christ, in whom he is abundantly well pleased *f*. Look what *Zedekiah* spake faintly and flatteringly to his Princes, you know that the king can denie you nothing *t*: and what the Heathens falsely report of some of their Princes, that never any departed pensive out of their presence the same is most true of our God. Never came any unto him aright in his ordinances, but he received thus much comfort and encouragement at least, that he would come again. *Noah's* dove brought an olive leaf in her mouth at first, and that was encouragement to send out a second time, and a third also, and then better tidings. So though the Lord hold his people off at first, and seem to slight them, yet his heart is still toward them, and his hand is still under them, there is a secret supporting grace, upholding the Saints in their greatest desertions. God hears sometimes when he seems to do nothing lesse: and loves entirely where he makes shew to hate extreemly; as *David* dealt with his *Absalom*, and as the son of *David* with the woman of Canaan.

But how shall I know that God hearkens and hears, when he seems to neglect, and suspends his answer? well enough: and 1. By a cast of his countenance. 2. By the verdict of thine own conscience.

First, you may guesse at Gods good minde and meaning towards you by a smile of his face, by a cast of his countenance: as a petitioner may read in the kings looks, while his petition is in reading, what the successe shall be. If the king smile upon it and look cheerfully, he is made, as if the king frown, and bend his brows upon it, he is dashed. Just so it is between God and his people in performance of religious duties. The eyes of the Lord are upon the righteous, as well as his ears open to their cries *u*. As, o' to'ther side the face of the Lord (as well as his heart) is against them that do evil, as the Psalmist there opposeth them. A good man gathers by Gods countenance cast upon him in his service, how he shall speed. And this is his privilege, to be admitted into Gods presence-chamber, when the wicked stand without doors amongst dogs, and devils *x*. For an hypocrite shall not come before him *y*, saith *Job*, but the upright shall dwell in his presence *z*, saith *David*. The wicked man stands at the gate like a vagrant, but comes not into the house, to see whether the master be preparing for him an almes, or a cudgel, whereas a good man, like a good Angel, stands alwayes before the face of God, who doth not hide his face from him, but when he cries unto him he hears *a*.

Secondly consult thine own sanctified conscience, for thy better satisfaction and resolution

*k* Est. 4. 16  
*l* Math. 26. 46  
*m* Heb. 5. 7  
*n* Jam. 1. 5  
expounded

ob.  
fol.  
ob.  
fol.

*o* 2 Tim. 2. 19  
*p* Psal. 40. 12  
fol.

*q* Luk. 18. 14  
*r* Heb. 4. ult  
*s* Mar. 3. ult  
*t* Jer. 38. 5  
Hence their  
file.

*u* Psal. 34. 15  
*v* Job 13. 16  
*w* Psal. 140. 13

*x* Psal. 124. 8  
*y* Job 13. 16  
*z* Psal. 140. 13

*a* Psal. 124. 8  
*b* Psal. 124. 8  
*c* Psal. 124. 8

*d* Psal. 124. 8  
*e* Psal. 124. 8  
*f* Psal. 124. 8

*g* Psal. 124. 8  
*h* Psal. 124. 8  
*i* Psal. 124. 8

*j* Psal. 124. 8  
*k* Psal. 124. 8  
*l* Psal. 124. 8

*m* Psal. 124. 8  
*n* Psal. 124. 8  
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*p* Psal. 124. 8  
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*s* Psal. 124. 8  
*t* Psal. 124. 8  
*u* Psal. 124. 8

*v* Psal. 124. 8  
*w* Psal. 124. 8  
*x* Psal. 124. 8

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*z* Psal. 124. 8  
*a* Psal. 124. 8  
*b* Psal. 124. 8

*c* Psal. 124. 8  
*d* Psal. 124. 8  
*e* Psal. 124. 8

b Exod. 7. 1  
c Joh. 4. 29.

d Rom. 8. 27.  
e Rom. 8. 16.

weemf.

f 1 Joh. 3. 21,  
22.

resolution in this case. Conscience is Gods spie, and mans over-seer, excusing, or accusing, cheering or checking in Gods stead, as there is occasion. It may fity be called our God in the sence that *Moses was Pharaohs b*. Come, see a thing that tells all that ever we have done c, nay, all that ever God doth (as touching our salvation :) being enlightened and sanctified, by the holy Ghost. For as God knows the meaning of his spirit d, so doth the spirit know the meaning of God. Now this spirit witnesseth together with our spirits e. Nay it disdaineth not for our comfort, to give in evidence at the bar of our consciences, that we are Gods children, and our services good in his sight: refreshing our hearts, after holy actions, with a secret content, with a hidden approbation. Now therefore as the High priest of the old Testament might read Gods minde in his Urim and Thummim born upon his brest, though he heard no voice, though he saw no shape: so may a christian inform himself from within, what the Lord thinks of him and his works, he need but reflect upon his own conscience (if not bemisted or abused by Satans temptations) and it will do him to know what his acceptation is in heaven. If our hearts condemn us not, saith Saint John, then have we confidence toward God. And whatsoever we ask, we receive of him f either in the same kinde we ask, or a better. By a clearing chearing conscience God testifies (as once by fire from heaven) that he is well pleased with our sacrifices, &c.

## CHAP. VI.

Doctr. V. God perfectly remembreth, and plentifully requiteth all our labours of love to him and his.

*And there was a book of remembrance written before him for them that feared the Lord &c.*

Oblivio enim  
in Deum non  
cadit. Paraboli-  
cè hæc  
dicta sunt, &  
pro humano  
capite. Pol.  
a Psal. 77. 9  
b Esay. 49. 14  
c Gen. 41. 51.  
d Rom. 11. 1  
e Esay. 49. 15  
f Rom. 1. 31  
g Esay. 49. 15  
h Heb. 6. 10.  
i Est. 6. 3  
So Tamerlane  
had alwayes  
by him a cata-  
logue of the  
names and  
good deserts  
of his servants  
which he dai-  
ly perused.  
Kno. Tu r. bist.  
p. 227.  
j Mal. 3. 13, 14  
15.

**A** Figurative speech, and framed to our capacity: for it befalls not God to be forgetful, or to stand in need of a remembrancer. It was in a distemper, you may be sure, that David asked, *Hast thou forgotten to be merciful a?* and that Zion said, *The Lord hath forsaken me, my God hath forgotten me b*. The Butler may forget Ioseph, and Ioseph his former toyl, and fathers house c, but God cannot forget his people, whom he hath chosen d. Can a woman forget her sucking child e? possibly she may: some tigresses have proved unnatural to their own birth, and bowels f, but so cannot God. He is not unjust to forget your labour of love g: or if he should (as I abhor to imagine) behold there is a book of remembrance written before him, for them that fear the Lord, and that think upon his name. A borrowed speech (for our better apprehension) from kings and great personages: who use, for memories sake, to keep a catalogue, a calendar of such as whom they minde to reward for some special service: as Ahasuerus did Mordecai, when he had read his name in the roll of those that had deserved well of the king h. Those stout rebels above my text, were grown so bold and bedlam, as to give out, that Gods service was nothing worth: and that it was a course of no profit, to keep his ordinances i. The contrary whereunto is here vouched, and the truth vindicated. God, (saith our prophet) both hearkened and heard the holy language of his people, and so sealed up his dear respect unto them for present: and also caused a book of remembrance to be written before him for them that feared the Lord, and that thought upon his name, and so settled it in his heart to requite them for the future. That like as in the work of creation there went with Gods dicit, his benedixit, and with his ordinavit his ornavit, so in the administration of all things (especially in that which is special and proper, to the elect) with his remembrance, there goes a recompence, and with his regard



regard a reward. Note hence, That God doth perfectly remember, that he may Doctr. plentifully requite all the good services done him by his saints and people.

SECT. I.

The truth confirmed by Scripture.

HE not only harkened and heard what good things passed between them here, but registred up and ingrossed the same in his book of remembrance: called elsewhere *the book*, by a specialty *k*, the writing of the house of Israel *l*, the writing to life in Jerusalem *m*, the book of life *n*, the book of life of the Lamb *o*, wherein he records, and where-out he will relate, at last day, all the good works of his children *p*, not once mentioning their sins and infirmities, which he hath promised to remember no more *q*. Our labour of love he will not forget, but be ever mindfull of his covenant *r*. The Lord hath been mindfull of us saith the Church (and as an effect thereof) he will blesse us; He will blesse the house of Israel, He will blesse the house of Aaron: He will blesse them that fear the Lord both small and great *s*. Cornelius for instance, he feared God with all his household, and he made good proof thereof, for he gave much almes to the people, and pray'd to God alway: and therefore both his prayers, and his almes came up for a memoriall before God *t*. Thus God remembered his Noah *u*, Abraham *x*, Rachel *y*, Joseph *z*, whose fetters he changed into a chain of gold, his rags into fine linnen, his stocks into a charret, his goal into a palace, Potiphars captive into his Masters Lord, the noyse of his chains into Abrech; and all becaufe he remembered his Creatour in the dayes of his youth *a*, and thereby kept himself pure from the great Transgression *b*.

k Dan. 12. 1  
l Ezek 13. 9  
m Isa. 4. 3  
n Philip. 4. 3  
o Rev. 21. 27  
p Mat. 25.  
q Heb. 8.  
r Psal. 115. 5  
s Psal. 115. 11 12  
t A Ct. 10. 1, 2, 4  
u Gen. 8. 1  
x Gen. 19. 20  
y Gen. 30. 22  
z Psal. 105. 20  
a Ecclef. 12. 1  
b Psal. 19. 13

SECT. II.

The truth confirmed by six Reasons.

THE ground of which gracious dealing in God is first his incomprehensible wisdom, and fore-knowledge. The Lord hath the Idea, the perfect plat-forme and patern within himself, of all persons and things, together with the severall occurrences of either. Hence it is that he knowes all things Simul & semel, together and at once; not successively or by discourse, collecting one thing from another, as we do; but in one simple and eternall act knowing and comprehending all things. He need but reflect upon himself, and there he seeth all things before him as in a glasse. So that to speak properly, there is neither foreknowledge nor remembrance in the Almighty; all things both past and future being ever present with him. Thine eyes did see my substance yet being imperfect, and in thy book were all my members written, which in continuance were fashioned, when as yet there was none of them *c*. In this fore-knowledge of God (so we call it for teaching sake) as in a book are recorded the persons, birth, quality and death of every man and woman; together with their severall deeds and practises, that they may receive according to what they have done in the flesh whether good or evil *d*.

Reas. 1.

And this is our first ground of this point. Known to the Lord are all his works from the beginning *e*. The Lord knoweth them that be his *f*, Yea he knowes the whole way of the righteous *g*. And this his knowledge of them and their good works is a knowledge of singular approbation, yea of infinite delight and complacency, which makes him wait to shew them mercy *h*. He remembereth, saith the Psalmist, when he writes up the people, when he makes up his jewels *i*, that such a man was born *k* there: and that being born by a second birth, and having followed him in

c Pl. 139. 16

d 2 Cor. 5  
e A Ct. 15. 18  
f 2 Tim. 2. 19  
g Psal. 1. ult.  
h Eccl. 30. 18  
i Mal. 3. 17  
k Psal. 87. 5, 6

1 Mat. 19. 28  
m 2 Ich. 8.

Reaf. 2.

the regeneration 1, they shall not lose the things they have wrought, but receive a full reward m.

Secondly, God is just and faithfull, hence his remembrances and remunerations of his peoples service. Not of duty (I must tell you) but of mercy: it being a mercy in God even to reward men according to their works n, were they better then they be, or can be.

n Psal. 62. 12

To thee, O Lord, belongeth mercy: for thou rewardest every one according to his works n. But this by the way. We were drawing a second reason for the point from Gods justice and faithfulness. And this we borrow from the Apostle Heb. 6. 10. God, saith he, is not unrighteous to forget your works, and labour of love which ye have shew'd toward his name, in that ye have ministered to the saints and do also minister o.

o Heb. 6. 10

p 1 Ioh. 1. 9.  
Posset aliqui  
justus esse De-  
us, &c. sed  
quia se verbo  
suo nobis con-  
strinxit, justus  
censeri non vult  
nisi ignoscat  
Calvin: in  
locum.  
q 2 Thef. 1. 6, 7  
r Rom. 11. 35  
s 2 Tim. 2. 13  
t Tit. 1. 2  
u Eph. 1. 13

For the better understanding of which argument, it must be premised, that there is a double Justice of God; one of Equity (which is the giving of every man his own, as ye all know) and another of fidelity, according to that of St. Iohn, If we confesse our sinns, he is faithfull and just to forgive us our sinns p. And in this sence, as it is a righteous thing with God to recompence tribulation to them that trouble you (which is the justice of Equity) so, to you that are troubled rest with us, when the Lord Iesus shall come to be glorified in his saints, and to be admired in all them that beleve q, which is the justice of fidelity, for faithfull is he that hath promised who also will do it. Take it thus: God having made himself our voluntary debter, not by receiving any thing from us (for who hath given unto him first and he shall be recompensed r? not one) but by promising all good things unto us; what ever unworthineffe be found in us, Yet he abides faithfull, he cannot deny himself s: nor forget to crown his own graces in us with that life eternall, which God that cannot lie, promised before the world began t. He hath, of his own accord, smitten a covenant with us of mercy, and given us his band for our security: nay his oath, nay his seal, both the privy seal of his spirit u and the broad seal of the sacraments x, That by so many immutable things, wherein it is impossible that God should lye, we might have strong consolation, which have our refuge to hold fast the hope that is set before us y.

x Rom. 4. 11.  
y Heb. 6. 18.  
Reaf. 3.  
z Rom. 10. 12  
a Iob 1. 9.

Thirdly God is gracious and bountifull, as well as righteous and faithfull. He is rich in mercy to all that call upon him z, or do him any other businesse. Doth Iob serve God for nought a? No, nor any man living: he is a large paymaster. Who is there even among you that would shut the doors for nought? neither do ye kindle a fire upon mine altar for nought b. David indeed would serve him on free-cost c: but did the Lord dye in his debt? nay did he not pay him his charges ere the Sun went down the same day with usury? At another time David had but a purpose to build God an house, and God promised thereupon to build him an house for ever d: Again, he had but a purpose of confessing his sinns, and before he could do it, the Lord forgave him the iniquity of his sin e. The Apostle tells us, that a poor servant, if in serving his master according to the flesh, he do withall serve the Lord Christ, doing it heartily as to the Lord, and not as to men, let him know, saith he, that of the Lord he shall receive the reward of inheritance f. He meets, it may be, with a hard master that both belly-beats him, and back-beats him too; gives him very hard work and little or no wages; but Christ will do all. Not wages only shall he receive as a servant, but inheritance as a son. Nay, the poor begger that gives but a cup of cold water, with desire of doing more, if he had wherewithall; Verily I say unto you, saith our Saviour, he shall not lose his reward g. Saul when he went to enquire about the Ases, had but five-pence in his purse to give the Seer h: the Seer after much good cheer gives him the kingdom. Such is Gods dealing with us: he liberally rewards the small offerings of his weak servants, when he perceives them proceed from great love. How often doth he send away his poor Oratours, as Boaz did Ruth with their bosome full of blessings i, as David did Mephibosheth, with a royal renew k: as Solomon did the Queen of Sheba with what soever heart can wish l: or as Caleb did his daughter Achsah m with upper and nether springs, a confluence of spirituall comforts: temporall contentments, and all of the riches of his grace doth he thus give us all things richly to enjoy n?

b Mal. 1. 10  
c 2 Sa. 24. 24

d 2 Sa. 7. 2, 16  
e Psal. 32. 5

f Coloss. 4. 24

g Mat. 10. 42  
h 1 Sam. 9. 8.

i Ruth. 3. 15  
k 2 Sam. 9. 7  
l 1 King. 10. 13  
m Iudg. 1. 15  
n 1 Tim. 6. 17  
Reaf. 4.

Fourthly, God is wondrous tender and chary of his own glory, seeking the setting

setting forth thereof mainly, (and indeed only) in all his works. Now the glory  
 of God is no way more advanced and enlarged then by keeping open house, as it  
 were: giving all best entertainment and encouragement to those that frequent him:  
 not forgetting the labour of love that is shewed to his Name. For this is it, that  
 will draw in much company about him, and make men very obsequious and obser-  
 vant, when they see for certain that there is a reward for the righteous o; yea,  
*steadfast, and unmoveable, alwayes abounding in the work of the Lord, as knowing*  
*that their labour is not in vain in the Lord p. Praise waiteth for thee, O God, in*  
*Sion; and unto thee shall the vow be performed q.* But how comes it about that men  
 are so officious and forwardly, as to stand waiting at the posts of the gates of  
*Wisdom*, with free offer of their best devotions and services? It followes there;  
*O thou that hearest prayers, unto thee shall all flesh come.* As who should say, It is  
 for no marvell, though men come thick about thee; and thou have followers good  
 store: for a little entreatey serves turne for the obtaining of great suits, of all sorts,  
 and mercies without measure: And it is seldom seen, that a good house-keeper  
 wants company; 'tis pitty he should.

Fifthly, God rewards even wicked men that do his will, though against their own will, and beside their own intentions: as he did *Nebuchadnezzar*, (his involuntary and unwitting servant) to whom he gave Egypt in way of wages, or military pay, for the long labour, and hard pains he had taken in the siege of Tyrus r: *Howbeit he thought not so*, but imagined *to destroy, and cut off not a few nations* s. Likewise those that serve him out of servile respects, and sinfull self-love, he rewards out of the abundance of his bounty; as *Ahab*, to whom he required a temporary repentance with a temporall deliverance. Nay, those *men of Gods hand* t, that do him no service at all, but walk upon the face of the earth with hearts full of hell, and faces set against heaven, he not onely *commands his Sonne to shine, and his raine to fall upon them* u, but further *fills their bellies with his hid treasure, and gives them more then heart can wish* x: their prosperous successe doth oft-times exceed the conceits of their minds. And shall he forget his entire friends, that thus remembreth to requite his profest enemies? Never was Prince so served in his greatest pomp, as the rebellious Israelites in the wilderness: how good shall we finde him then to those that please him?

Reas. 5.  
r Ezek 29. 18  
s Ezech 10. 7  
t Psal 117. 14  
u Mat. 5. 45  
x Psal 73. 7

Laftly, godly people themfelves, may honeft Heathens are carefull to requite ſuch as are diligent about them, and dutifull toward them. *What honour hath been done to Mordecai, faith Abafueroſh, for this ? Surely Mordecai did but his duty : he had hainouſly finned if he had not revealed that wicked treachery : yet Abafueroſh takes thought for his remuneration. And ſhall not God much more remember to recompence the weak obedience of us, though (at beſt) his unprofitable ſervants. So Reuel, the Prince of Midian, requiteth Moſes, for aſſiſting his wronged daughters, againſt their rude countrey-men, that fought to drive them from the water that themſelves had drawn. Shall a courteous Heathen ſo bountifully reward the watering of ſheep, and ſhall not our God be as forward to recompence, be it but a cup of cold water given to a diſciple ? If the king of Sodom could find in his heart to leave the goods to Abraham, as a penſion for his pains in the purſuit of the four kings, whom he overtook and diſcomfited : what marvell though the king of heaven appear unto him ſhortly after in a viſion, and ſay, I am thy ſhield, and thine exceeding great reward.*

### SECT. III.

Use 1. Confutation of the contrary minded, that say, or conceive at least; that its in vain to serve the Lord.

**T**His then serves, first, to confute and convince of singular impudency, and  
falshood all those profane Atheists above the Text, together with the whole  
rabble of their wretched heirs and successours, abroad the world at this very day;  
that hold it to be a vain thing to serve God, a practise of no profit at all to be re-  
ligious. This corrupt opinion of God and his works is an old canker'd sore, that  
lies



lies festring in all mens hearts, and doth blister out upon the tongues of good men sometimes, of bad men more frequently. Certainly, saith David, *I have cleansed my heart in vain, I have washed my hands in innocency*, or to very small avail *c*. This was his speech in a passion, for the which he found a time soon after to *beseech* and *be-beast* d himself well-favouredly, when he was come to himself, and the distemper a little over. And good reason he should; for beside the dishonour done to God hereby, in bringing up (as those spies) an ill report of Gods service, he saw that in so saying, he had offended against the whole generation of Gods children *e*: from henceforth therefore he laid his hand upon his mouth. Once he had spoken, but he would not answer, yea twice, but he would proceed no further *f*. With the wicked it is more ordinary. Their words are stout against the Lord *g*, (saith our Prophet) they stick not to give him out for a hard man, a slack pay-master, reaping where he sowed not, and gathering where he strawed not *h*. Hear them awhile in their own language. What is the Almighty, say they, that we should serve him? and what profit should we have if we should pray unto him *i*? What profit is it that we have kept his Commandements, and that we have walked humbly before the Lord of Hosts *k*? Wherefore have we fasted, say they, and thou seest it not? Wherefore have we afflicted our souls, and thou takest no knowledge *l*? Lo these many yeers do I serve thee, said that self-justiciary to his heavenly Father, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends *m*. Thus these Malecontents of old: and to the same purpose in effect many now-adayes, that think and speak basely of Gods service, as if godlinesse were not gain, but rather gain godlinesse *n*, heaven a name, and not worth looking after: but the onely happinesse to have and to hold. As appears when they spare not to foam out their filthy froth, and say: What get these forward fellows by gadding to sermons, reading so much, praying so oft, being so precise and conscientious? *Philosophandum sed parvis*: 'tis good to be godly, but withall to be wise: zealous, but with discretion: we cannot live (beleeve me) by hearing of sermons: religion will not buy food and raiment: we have our hands full of work, and our houses full of children; and should we spend half an hour or lesse in a morning, and as much at evening in prayer and devotion, all would run to wreck, and our families be but ill provided for. Is there not such language as this, heard in some mens hearts, nay houses otherwhiles? Conceive they not as dishonourably, and as disdainfully of Gods best and busiest servants, as Pharaoh did sometimes of the Israelitish sacrificers. They are idle, they are idle, said he, let them get them to their tasks *o*. Moses speaks of devotion, Pharaoh of idlenesse: Moses talks of sacrifice, Pharaoh of work. Any thing seems dewwork to a carnall minde saving Gods service. He cries out of any time or pains laid out that way, as Judas once of the Spikenard: To what end is this wast *p*? As Seneca did of the Jewes weekly Sabbaths; that they lost the seventh part of their times: Or, as Jeroboam did of Gods publike worship at Jerusalem, he perswaded the people that it was too much labour to repair to the Temple, they should take a shorter cut to the golden calves at Beth-aven *q*. Of this sort are such as send in their excuse, when invited to the ordinances; and say with those recusant guests in the Gospel, We have oxen and farms *r* and other fish to fry, we cannot intend it, and they were fools if they should. Tell them of the unlawfulness of their lying, cogging, over-reaching, cozening, usury, they'll answer you straight: What would ye have us to do? we are neither Saints nor Angels: we must do as the world does, or else look to be undone for ever. Plain-dealing indeed is a jewel: but (would ye should know) he that useth it, shall die a begger. Presse them to works of mercy, and liberality to Gods poor; alas, say they, we are poor men our selves, and have many to care for. A man cannot tell what shall come after him, and what shall come after him who can tell *s*? O fools, and slow of heart to beleeve all that the Prophets have afore-time spoken *t*. Hath not God said, The liberall man deviseth liberall things, and by liberall things he shall stand *u*, not fall, or come to ruine. That he is able to restore any Amaziah more then the one hundred talents come to *x*, lost or rather laid out for Gods sake, and in his service? that whosoever forsaketh all, and follows Christ shall receive a hundred-fold here, and heaven hereafter *y*. Ruth for instance; she (whiles Orphab wants bread in her own countrey) is grown a great

great Lady in *Bethlehem*; and advanced to be great-grandmother to the King of Israel, nay to Christ the heire of all. But the ground of this perversnes and misjudgment made by men of Gods work, and his wages is, that damned infidelitie that is rooted in our natures: causing that we dare not rely upon God, nor trust his bare word without a pawne; but think 'tis best every man to shift for one: that a bird in the hand is worth two in the bush (as the prodigall, that called for his portion here; and that carnall Cardinall that would not part with his part in *Paris*, for his part in *Paradise*) that wherever we see God 'tis best trusting to our selves: which what is it better then to give God the lie, to charge falshood upon the Almighty? should some man promise me an hundred pound, doing some small chare for him, though I told him not plainly, he did but seek to gull me with words, yet if I should go my way from him, turn againe and laugh in his face, and never make use of his offer, or triall of his curtesie, I should, in effect, say as much as all that comes to. Think the same of such as reject Gods just precepts, and despise his large promises, slighting his work, and slanderer his wages, what do they lesse then put the lie upon him in grossest manner? then the which I know not what greater indignitie can be offered to the God of truth: Whereat though he seemes to wink for a season, and they conceive basely and absurdly of him thereupon, as if he were altogether such a one as themselves, yet he will shortly reprove them, and set their sins in order before their eyes, as they stand recorded in the roll of remembrance. For as there is a book of remembrance written before him, for them that feared the Lord, and that thought upon his Name; so no lesse for them that despised the Lord, and set light by his Name. That therein (as in a table) they may run and read their own destiny written faire, and so returne and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

Cardinall  
Burbon.

Plal 50.22

SECT. II. III.

Use 2. The wicked shall be surely and severely punished.

And that's a second use of this point, and 'tis for terrour to all gracelesse and profane persons, that serve not God but Mammon, not the Lord Christ, but their own bellies a, that forsake their Maker, and pursue after lying vanities b, that say, after all, The Lord hath forsaken the earth, he will neither do good nor evil c. He hath said in his heart, (quoth David of the Atheist) God hath forgotten, he hideth his face, he will never see it d. And again by way of complaint. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they bluster and speake hard things? and all the workers of iniquitie boast themselves. They break in pieces thy people &c. Yet they say, the Lord shall not see, neither shall the God of Jacob regard it e. They hide God from themselves, and then think themselves hid from God \*. Whose folly we can better revince then in the following words. Vnderstand ye bruiteish among the people, and ye fooles, when will ye be wise? He that planted the eare shall not he hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know? Yea, the Lord knoweth the thoughts of man, that they are vanity. He knowes them, and ponders them: he records and writes them down particularly in his book of remembrance. The sin of Iudah is written with a pen of iron, and with the point of a diamond f. Bebold it is written before me, and I will recompence it into their bosomes g saith the God of recompence h. And as he writes up their actions for future vengeance, so (as men do their chief evidences, which they are most carefull to keep safe) God is said to lay up these records in store with him, and to keep them seal'd up among his treasures i. And for what end doth he this? but that he may produce them as so many swift witnesses against the workers of iniquity in that day. Her finnes have reached to heaven, and God hath remembered her iniquities: Reward her therefore even as she hath Rewarded you, and double unto her double, according to her

Use 2.  
a Rom. 16. 18  
b Jon. 2. 8  
c Ezek. 9. 9  
d Zeph. 1. 12  
e Plal. 10. 11  
f Plal. 94. 3  
g Eccl.  
\* Struthiocamelus cum delitescendum est, solum caput penitus in condenso loco seu frutice occultat, reliquum corpus in aper to relinquit.  
Ita dum in capitale secutus est, nudus quomaior est, caput totus cum capite. Plin. l. 10. cap. 1.  
Impiorum dissimulatio et facta similiter in Dei commentariis referuntur &c.  
Gualth. in textum.  
f Jer. 17. 1  
g Ely 65. 6  
h Jer. 51. 56  
i Deut. 32. 34  
her k Mal. 3. 5

1 Rev. 18. 5, 6  
Jacob Revetus  
in hist. Pontific  
p. 177.

Lento gradu, ad  
vindictam sui,  
divina procedit  
ira, et ardentem  
que supplicij  
gravitate com-  
pensat. De Dio-  
nyso Val. Max.  
lib. 1. cap. 2.  
ὁ γοτὸν ἄνθρω-  
πον.

m Mat. 24. 51

Luk. 12. 46.

n Psal. 37. 35.

exarientur, sed

exurentur.

o Rev. 14. 18,

19.

her works, said that mighty angel concerning Babylon l. And the same saith the mighty God concerning all impenitent persons, well they may shuffle for a season, and shift from side to side (as Balaams asse before the punishing Angel) but surely their sin will finde them out, and ring them such a heavey peal, as Pope Innocent the fourth heard once from heaven, and was found dead the next day in his nest, *Veni miser in iudicium*, come thou wretch and receive thy judgment. What though the Lord defer the execution of his sentence: The master of that evil servant shall come in a day when he looks not for him, and at an houre when he thinkes not, and shall cut him in twain, rend his soul from his body, and appoint him his portion with unbelievers m. What though they flourish awhile here, and spread themselves like a green bay tree n, it is that they may be cut off for ever. What is fairer then the corn-field a little before harvest? then the vineyard, a little before the vintage? Thrust in thy sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe, and cast it into the great wine-press of the wrath of God.

### SECT. V.

*Use, Let them therefore hasten out of the Devils danger, and get into Gods service. How that may be done*

**K**Nowing therefore the terrour of the Lord, we perswade men p; And oh that we could perswade all unregenerate persons, first, by this point, to do as Saint Peter adviseth all in their case, *Repent ye, saith he, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord q*: Blotted out, I say, and first out of Gods book of remembrance, where they stand written with a pen of iron, and with the point of a diamond r: Secondly, out of the book of their own consciences, where they stand recorded for future time, as ye may see in Josephs brethren. Their own hearts condemned them, and called them miscreants, twenty years after the fact committed s. *their consciences also bearing witness*, as saith the Apostle, *and their thoughts between themselves, accusing one another t*. Where it is remarkable that the Syriack translatour useth a word for conscience that signifieth a written or painted thing. For the conscience now is as a table wherein are many things painted, which sort of writing is fitly compared to that we write with the juice of an onion or lemmon, hold it to the fire, and it is legible. So when the conscience is once put to the fire of Gods wrath, all will out, and old sins come to a new reckoning. The onely way to sponge out this writing, is by weeping upon it repentant tears, that God may wash us throughly with the blood of his Son. *For if we confesse our sins against our selves with David u, he is faithful and just to forgive us our sins x*; and to crosse out of his debt-book the black lines of our sins, and arrerages, with those red lines of his sons blood. *I even, I am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins y*. And again, *I will be merciful to their unrighteousnesses, and their sins will I remember no more z*. Lo, if we but remember our misdoings, he will forget them: if we reveale them with shame and sorrow, he will cover them a, if we but see them to confession, we shall never see them to our confusion, if we but acknowledge the debt, he will cancel the bond, *blot out the hand-writing that was against us b*, and cast all our sins behinde him c, (as off-cast evidences that are past date) into the depth of the sea: so that we shall never see them again, otherwise then the Israelites saw their enemies, the Egyptians, dead upon the shoare.

2 Next, doth the Lord so remember to requite the services of his people? is there such a lively remembrance, and ample recompence preparing for them (how should this fire up the affections of all unregenerate persons, to hire themselves out to God for servants d, to swear with David e, to vow with Ioshua f to serve Iehovah; renouncing the devils drudgery, to whom they have hithereo damned themselves voluntary slaves, to their inestimable disadvantage. It is a point (I wot well) they will not hear of, that the devil is their good Lord, that he sets them awork, and

Vse. 3.

p 2 Cor. 5. 11.

q A. 3. 19.

r Jer 17. 1.

s Gen. 42. 21.

t Rom. 2. 15.

u Psal. 119. 136.

x Psal. 119. 136.

y Psal. 119. 136.

z Psal. 119. 136.

a Psal. 119. 136.

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and will pay them their wages. You know how ill the Jews took it to be told as much by our Saviour Christ g. But that it is no better with them, the scripture is clear, and the joynt testimony of all Gods redeemed ones concurrent : for we our selves also (even I Paul, and thou Titus) were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures h, hampered and enwrapt in the invisable chaines of the kingdom of darknesse, being taken alive captive by the devil at his pleasure i, hurried about by him as Bazaer in his iron cage : toiled out of all true comfort, as Samson at his mill : opprest with unreasonable tasks, and insupportable burdens, as Israel in the iron-furnace : this is their work. And for wages, they are exposed to a world of plagues and curses, armies and changes of sorrows, and calamities here, their whole life being but one continuat vexation k, besides the fear of death (that upshot and center of evils to evil men) making them subject to bondage all their life time l. And worthily : for terrours take hold of them (then) as waters, they make them afraid on every side m. Trouble and anguish make them afraid they shall prevail against them; as a king ready to the battle n. Death seizeth upon them, as a mercilesse officer o, takes them by the throat as that cruel servant in the Gospel : feedeth upon their flesh, as a greedy lion p, stings them to the soul as a fiery serpent q, gripes them to the quick as a bear robbed of her whelps : comes upon them with a firma Ejectione as an inexorable Landlord : carries them away as Gods executioner, yea as the messenger and forrunner of the second death, where the worm never dieth, where the fire never goes out r : where they seek death but finde it not, yea desire it, but it fleeth from them s. It is reported of Roger somtimes Bishop of Salisbury (the second man from king Steven) that he was so tortured in prison with hunger and other calamities usually accompanying people in that case, ut vivere noluerit, mori nescierit, live he would not, die he could not. How much more true (think we) is this of all those that are thrust into that outer-darknesse, that darknesse beyond a darknesse (as the word seems to import) that utmost dungeon of the damned, where there is nothing but weeping and wailing and gnashing of teeth. Weeping for extremity of heat, and gnashing of teeth for extremity of cold. Weeping is the expression of sorrow, and sorrow cools the heart; and cold makes the teeth to chatter. Thus those miserable creatures do, at some time, freez and fry, weep and gnash, live and die, a dying life, a living death, not for a time, or times, or half a time t (oh happy they, if ever they might hope an end ! ) but ever and ever, and beyond all time, throughout all eternity. Oh consider this, all ye that forget God, lest he tear you in pieces, and there be none to deliver you u. Save your selves from this tormenting Tophet, and be forewarned to flee from the wrath to come. See what miserable slaves ye are to Satan (being altogether as much in his power and clutches as he that goes gyved is in the gaolers : or he that goes up the ladder piniond and hoodwinkt in the hangmans) and for how little good advantage ye lay forth your selves, and toyl out your lives in wearisome wickednesse. Do but summon the sobriety of your senses afore your own judgments, and see what uncessant pains ye are at, and all to go to hell ; whiles you do wickedly with both hands earnestly y, working hard at the works of the flesh, but putting your gets into a bottomlesse bag z. Nay that's not all : for he that soweth the winde shall reap the whirlwinde a, saith Solomon, that is, he that soweth the wind of sin and vanity, shall reap the whirlwinde of vengeance and misery. And he that soweth to his flesh, shall of the flesh reap that corruption, that is contradictinguisht to life everlasting b : for the wages of sin is death c, temporal, spiritual and eternal. And is it nothing to lose an immortal soul ? to purchase an everliving death ? hear then set thy self in good earnest to see and sigh under Satans servitude : be sensible of his yoke, as galling thy neck, and let it make thee cry out, O wretched man that I am who shall deliver me from this unsufferable servitude ! Behold, I am more miserable then Samson at the mill : for he had hope in his death, d but what hope have I, When God shall take away my soul e : I am more miserable then Zedekiah in cold irons; for though he lost his eyes, yet he escaped with his life : but I, alas, am am dead while alive f, a very living ghost, a walking sepulchre of my self. I am more miserable, then Jeremy in the dungeon : for he found friends, and means of enlargement : but to which of the Saints shall I turn my self g, or where shall I finde help or rescue in heaven or earth ? I am more wretched then Israel in Egypt : for if they

g Ioh. 8. 44

h Tit. 2. 3

i 2 Tim. 2. 25

κωχέσμενοι.

k Ecclef. 2. 17

l Heb. 2. 15

m Job. 27. 20

n & 18. 19

o Job. 15. 23;

24

p Psal. 55. 15

q Psal. 49. 14

r 1 Cor. 15. 55

s Mar. 9. 44.

t Rev. 9. 6

Nubrigenfis.

σκότος

ἐξ ὧτων.

u Rev. 12. 14. 1

v Psal. 50. 22

w A&T. 26 18

\* Jer. 9. 5

Psal. 55. 10

y Mic. 7. 3.

z Hag. 1. 6. 1

a Prov. 22. 8

b Hof. 10. 12

c Gal. 6. 8.

d Rom. 6. ult.

Sursum cursum

nostrum diri-

gamus, & mi-

nantem immi-

nentem & ex-

terminantem

mortem atten-

damus, ne fi-

mul cum cor-

poris fractura,

anime iactu-

ram faciamus.

d Prov. 14. 32

e Job. 27. 8

f 1 Tim. 5. 6

g Job. 5. 1.

Consideret his  
quilibet quam  
fada sit servi-  
tas, servine  
principi immo  
tyranno diabolo  
qui subditos di-  
bit infandis di-  
ceat modis.

Bucer.

h Ioh. 8. 36.

i Isa. 26. 13.

k Cant. 1. 3

l Psal. 51. 12

m 2 Cor. 3. 17

n Psal. 74. 19

o Ps. 84. 10, 11

p Prov. 8. 34

\* Quidam ad  
omnia via &  
vita huius ex-  
ercitia non so-  
lum ambulat  
sed & currunt  
imò potius vo-  
lant Bern.

Serm. 3. de

Afc. Dom.

q 1 Sam. 17.

24. 25

r Mat. 19. 16

Turpe est impi-

os diabolo tam

strenue servire,

nos Christo pro

sanguinis pretio

nihil rependere

Cyprian: lib. de

oper. et. elemos.

f Rom. 2. 10

i 1 Tim. 6. 6

in purgatione

gloriam est in

pietate.

1 Tim. 4. 8

they performed their tasks, they escaped the lash : but I, after all my best services done to the devill, am laden with stripes, and shall be scourged with scorpions \*. Thus make moan to thy self, first : and then make out to Christ, next, for manumission and enlargement : for if the son set you free, you shall be free indeed h.

Cry to the Lord Christ in the words of the ancient Church, O Lord, other Lords besides thee have had dominion over us, but we will remember thee only and thy name i. Thy name is as an ointment poured out, therefore the Virgins love thee k. O pour upon my dry soul of that precious ointment, and stablish me with thy free spirit l, for where thy spirit is, there is liberty m, from both the commanding and the condemning power of sin and Satan. O deliver not the soul of thy turtle dove to these wicked ones n : in thy righteousness rid me and set me free. For a day in thy courts is better then a thousand other-where. I had rather be a doer-keeper in the house of my God o, then to be Satans chief-favourite, or one of the privy chamber : For the Lord God is a Sun and a shield : the Lord will give grace and glory ; large wages l grace and glory ? what things be these ? one would think that were reward enough for such sorry service, as we can do him, at best : ey, but then her's more then enough, for no good thing will be withhold from them that walk uprightly. Oh bountifull God ! who would not chuse and covet to be thy servant ? who would not gladly stand waiting at the posts of thy gates p, if haply at any hour of the day he might hear thy happy call, and be hired into thy heavenly Vineyard ? who would not run through thick and thin \* to compasse such a gainfull service ? And yet 'tis a world to see, a wonder to behold how strangely men hang off here : how hard they are to be wonn to the setting in hand with the works of the Lord : miserably slighting Gods offers, and letting slip their golden opportunities of getting into his employment. They talke sometimes of the wages, but shrink at the work, as the Israelites talked of the reward of Goliath's conquest, yet fled from it when they had done q. The land is good ; said those faint-hearted spies, but the cities are walled up to heaven, and the inhabitants unconquerable. They wish well other-whiles to heaven, as he that kneeled to our Saviour with good master r in his mouth : they could be glad with Balaam to dye the death of the righteous, but to live their precise and austere life, that goes to the heart of them : they cannot frame to it. O blinder then Beetles ! the merchant refuseth no adventure for the hope of gain : the hunter shrinketh at no weather for love of game ; the souldier declineth no danger for desire of glory or spoile : the bear breaks in upon the hives, contemning the stings ; And shall we fain to our selves an ease in not understanding, or an idleness in not seeking after that service that will be a means unto us, not only of avoyding intollerable, and endlesse torments ( which is the devils meed and wages ) but also of attaining immeasurable and immortall glory, pleasure and gain, which is Gods reward and guerdon : For glory, honour, and peace to every man that works good, to the Jew first, and also to the Gentile s. And contented godlinesse is greatest gain t, saith the same Apostle, such as wherein all losses are recompented, all wants supplied, all curses removed, crosses sanctified, promises accomplished, blessednesse procured, Satan conquered, Death destroyed, the grave sweetned, corruption abolished, sanctification perfected, and heaven opened for a more happy enterance. What should I say more for a conclusion of this first Exhortation to those that are in their naturall condition ? There is no gain to that of grace, no increase to that of Gods service. The Usurer gaines fix in the hundred, but the gain of godlinesse is an hundred-fold here, and eternall life hereafter. Oh who would not then turne spirituall purchaser ?

SECT. VI.

Use 4. Exhortation to Saints to abide in Gods love, and to abound in his work : sith their labour of love is not in vain in the Lord.

Our second Exhortation is to be addressed to all those that are true of heart, whose names are written in heaven *a*, whose services are set down in Gods book of remembrance. How should these first; rejoyce in this priviledge, more a great deal then if devils were subdued unto them *x*: what a mercy is this, that God should set so highly by their poor performances, as to record them in the high court of heaven: to gratifie and grant them thereupon great suites on earth; to glory and boast of them before the Prince of hell; as he did of *Iob* 7, because he was jealous over himself and his with a godly jealousy *z*. How should the Saints delight themselves in such a master, and make their boasts of God all day long *a*? How should they sing with *David*, Lord thou hast dealt bountifully with thy servant according to thy word *b*: carolling out, and calendring up the noble acts of that Lord *\**, who shall count when he writes up the people *c*; that such a man was born there, and there was faithfull in all his house, as a servant *d*, with *Moses*: kept his word, and not denyed his name with *Pergamus* and *Philadelphia* *e*: instantly served the Lord day and night, with the twelve tribes *f* &c. These things he carefully recordeth, and honourably mentioneth, and is it not a shame for us to be slothfull, and silent? to be forgetfull of him that thus remembreth us, and the poor things that pass from us? Of all things God cannot abide to be forgotten: See how ill he takes it at the hands of his people. They are a forward generation, children in whom no faith saith he. For of the Rock that begat them they are unmindfull, and the God that formed them they have forgotten. And when the Lord saw it, he abhorred them, because of this provoking of his sons and of his daughters *g*. And a fire was kindled in his anger thereupon, even such as burneth to the lowest hell. For the wicked shall be turned into hell, and who too? With all them that forget God *h*. But what shall become of them in the mean while? Behold, I even I will utterly forget you (and so pay you home in your own coyne) yea I will bring an everlasting reproach upon you, and a perpetuall shame which shall not be forgotten *i*. See this exemplified in the rich glutton *Luc*. 16. who because he remembered not that God gave him his corne and wine and oile, and multiplied his silver and his gold *k*, but sacrificed to his own net, and burnt incense to his own yare, because by them his portion was fat, and his meat plenteous *l*, therefore is he not so much as once called by his name in holy scripture, but lyes wrapt up in the sheet of infamy, and buried in everlasting reproach which shall not be forgotten. When as the poor beggar that set God alwayes before him *m*, with *David*, that remembered his name in the night, and thereby kept his law *n*; is thought worthy to have a name in Gods book, and a name in Gods house *o*, the Lord saying unto him as once to *Moses*, I have known thee by name *p*, thy memorial shall endure to all generations *q*. Nay the Lord Jesus remembreth such still, now he is in his kingdome *r*, that bestir themselves all they can, and despatch a great deal of work in a little time, as that famous thief did, who therefore by a commendable theft, after he had offered violence to Gods kingdome *s*, stole heaven, and sapt in paradise.

Use. 4.  
Heb. 12.23  
Luc. 16  
Iob 1.8  
Iob 1.5  
Psal. 44.8  
Psal. 119.17  
Psal. 105.1  
Psal. 87.6  
Heb. 3.5  
Rev. 2. & 3  
Act. 26.7  
ἐκτενέστατον  
λατρεῖαν

Deut. 32.18  
Psal. 9.17  
Ier. 23.  
39.40

Hof. 2.8  
Habak. 1.16  
Psal. 16  
Ps. 119.55  
Ezra 9.8  
Exod. 33.12  
Psal. 112.  
Luc. 23.42  
Mat. 11.12  
οἱ βασιλεῖς  
ἀπὸ τοῦ  
ἀρριπύοντες  
diripiunt, ut ci-  
tatur ab Hila-  
rio: Metaph.  
castris aut arce  
quapian quæ  
irrupentibus  
hostibus diri-  
piunt. Beza.

SECT. VII.

But secondly, Doth God remember his Saints and their services? then let us learn hence not only to reciprocate by remembring him and his mercies, but also (as his remembrancers) to put him in minde (in case he seem lets forward to



- do us good ) of his ancient proceedings, and gracious promises. This is that the Prophet exhorts unto : *Ye that are the Lords remembrancers keep not silence* *r*. This the Psalmist constantly practised ; *Remember O Lord, thy tender mercies, and thy loving kindneses, for they have been for ever* *u*. And this the Lord though he needeth it not, yet every where stands upon. He exacts and expects it from us, as a part of his service, and as a condition on our part to be fulfilled in the new covenant. Where, after he had promised great things ( concerning Justification, Sanctification, and preservation ) he subjoyns. *Yet I will for this be enquired of by the house of Israel to do it* *x*. So in another Prophet, I will blot out thy transgressions, and not remember thy sinnes. But then, *Put me in remembrance, let us plead together : declare that thou mayest be justified* *y*. Whereby you see what's to be done on our part, if we would be remembred with the mercies of Gods people. Plead wee must the gracious promises : spread them before the Lord, as *Hezekiah* did *Sennacheribs* letter *z*. Pray them over, as *David* often, and so put him in mind of the good he hath spoken concerning us. He loves to be importuned in his own words, to be burdened with his own promises, and to be urged with arguments taken from his old proceedings. *Arise, as in the dayes of old, and performe the mercy which thou hast sworn to our fathers from the dayes of old* *a*.
- This *Moses* and *Elias* well understood : and therefore the former as in pleading for the people, he minds the Lord often of his covenant with *Abraham*, *Isaac*, and *Jacob* *b*, and treats with him to that purpose by his Name *Yehovah* ( that emphaticall and comfortable Name *c* : ) so when he had foretold a plague to the *Egyptians*, or the remove of it, yet he omitted not to pray the accomplishment. And the latter, when he had by warrant from heaven promised rain to *Ahab* after three yeers draught, yet he went afterward to the top of *Carmel*, and prayed earnestly *d*, ( saith *St. James* ) he prayed toughly, lustily, laboriously ; he strained every vein of his heart ( as it were ) in prayer, for he *stoopt, and stretcht, and put his face between his knees*, saith the story, and this for a great while together, till at length a cloud, and after this a cataclysm of raine and waters came of it ; when once he had prayed to purpose, and not till then. For the Lord, though he be liberall, yet he is not prodigall : and although he reject not our weak services, yet he throwes not away his mercyes upon such as hold them 'not' worth whistling after, as they say. Be his children never so deare unto him, yet they shall know their distance, and their duty : and although he love to be acquainted with them in the walkes of their obedience, yet he taketh state upon him in his ordinances, and will be sought unto for his mercies. *Seek the Lord*, saith the Prophet, *and then will he raine righteousness upon you* *f*. For likeas the Sun drawes up vapours from the earth, not to retaine them, but to return them to the moistening and so fattening of the same : so doth the Lord draw from us our devotions and other duties, not for any benefit of his own, but to raine them down againe upon us in so many blessings.

## SECT. VIII.

- L**Astly, this ( me thinks ) should mightily encourage good peoples hearts, and strengthen their hands in well-doing, to consider, that the Lord doth perfectly remember plentifully to requite whatsoever service. The pains cannot be cast away that we resolve to lay out, nay to lose for Christ. *Master*, saith *Peter*, *we have laboured all night, and have taken nothing. Nevertheless at thy word we will let down the net* *g*. And he sped accordingly ; for he enclosed a great draught of fishes, even to the breaking of the Net, &c. So true is that of the Apostle, *He that is Lord over all, is rich unto all that call upon him* *h* : He gives exceeding abundantly, even above all that we ask or think *i*. Thus *David* asked life of the Lord, and he gave him length of dayes for ever and ever *k*. *Solomon* asked wisdom ( not wealth ) and he had wisdom and wealth too : *Hezekiah* asked one life, and God gave him two : added fifteen yeers to his dayes, which we count two mens lives, and a yeer over. The palsie man seeking health at Christs hands, had health and heaven to boot. *Zachary* striving to see Christ, not onely seeth him, but heareth him speaking salvation to him and his.

Yea,

Yea, (may some say) God may crown his people with salvation : but they are hardly put to't in the mean while, many of them, and sorely vexed by the oppressions of their enemies, who make pitifull havock of them, and God regards it not.

First, this is not for their diligence, but negligence rather in the work of the Lord: lazy servants must be quickned.

Secondly, God hereby tryeth the truth, and soundnesse of their graces ; makes it appear that they serve him for himself, and not meerly for provender, or for a whole skin, as the Devil accused Job 1.

Thirdly, God in humbling them remembreth them, for his mercy endureth for ever m. *Is Ephraim my dear sonne ? is he a pleasant child ? for since I spake against him, I do earnestly remember him still : therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord n.*

Lastly, heaven will pay for all, and the lesse they take up of their wages before hand, the more they shall receive at the quarter day. *It we suffer together with him, we shalbe glorified together o.* This made Abraham content to dwell in tents, because he looked for a more enduring city p : *Moses chose the reproach of Christ, (the worst part of him) before the honour of Pharaoh's court : & this when he was no baby neither, but at mans estate q and therefore knew well what he did ; and all because he had respect to the recompence of Reward.* This made the beleev- ing Hebrewes suffer with joy the spoiling of their goods, as knowing that they had in heaven a better, and more enduring substance r . *Ezekiel willing to deliver an unpleasing message, and suffer for it too, because God took him up and let him heare the noise of a great rushing, saying, Blessed be the glory of the Lord s .* Nay our Saviour Christ helped himself over the hardshipp of his crosse, by cast- ing his eye upon the Crown : leaving us an example to follow, a copie t to write after. And indeed it is a matter passing difficult to obey God, when carnall reason suggesteth likelyhood or damage or other danger. But if it were a suffici- ent reason to move Jacob to neglect his stufte in the land of Canaan, because Pha- raoh promised him the best things of Egypt u . How much more should the assurance of heaven (that true treasure) make us carelesse of this earthly trash ? How should the very fore-thought of that exceeding, exceeding weight of glory x , make us plentifull in Gods worke : cause and even compell us to hear much, pray much, live holily, deale uprightly, be constant and abundant in well- doing, what ever come of it : Not standing upon the worlds censure, who are apt enough to call thee foole for thy forwardnesse, and two fooles for thy foole- hardinesse, (so they usually call and count the care of good conscience, and cour- age in a good cause : ) let them work on, and spare not, but feare thou God : and against all their \* black coles, comfort thy self with his white stone y . Let them think basely of thy course, but do thou think busily of Gods name : and he will think as carefully of thy recompence, even above all that thou canst aske or thinke z .

Up therefore (that I may resume the exhortation, and shut up all) Up. I say, and be doing, and the Lord shalbe with you a . *Why stand ye here idle all the day long b ? Why linger ye and look thus one upon another c ?* You see your work, you know your wages. It is but an inch of time you have to take paines in, and then eternitie of rest and recompence : Where it would repent you nothing more (if 'twere possible there to repent) then that you had begun no sooner, wrought no harder. It is no small encouragement ( in the mean-while ) to know, that he sets down in his book of remembrance, not how many yeares only, but dayes, nay hours we spend in his service : what heat we suffer, what cold, what hunger, what thirst : what losse, what straights : what danger, what difficulty, what every thing. *There was found in a besieged city a poore wise man, (saith Solomon) and he by his wisdom delivered the city, yet no man remembered that same poore man d .* This is the course of the world, but tis otherwise with

Ob.  
John Baptist  
was without  
any law, right,  
or reason, be-  
headed in pri-  
son, as though  
God had  
known no-  
thing at all of  
him. George  
Marsh Martyr.  
Ait. & Mon.  
fol. 1423.  
Sol.  
1 Job. 2. 4  
m Pla. 136. 23  
n 1er 31. 20  
o Rom. 8. 17  
p Heb. 11. 9. 10  
q Heb. 11. 24,  
&c.  
r Heb. 10. 34  
Nudus opum,  
sed cui celum  
terraque patet.  
rent. De Ar-  
chimede suo  
Silias lib. 14.  
s Ezek. 3. 12  
t 1 Pet. 2. 21  
υ πολυμωδ-  
ως υποσχεσα-  
μεν.  
u Gen. 45. 20  
x 2 Cor. 4. 17  
καδ' υπερβο-  
λην εις υπερ-  
βολην. There  
ye have an  
elegant treble  
Antithesis, &  
double hy-  
perbole be-  
yond englis-  
ing. A super-  
lative tran-  
scendent  
phrase (saith  
one) such as is  
not to be  
found in all  
the Rhetor-  
ike of the  
Heathens, be-  
cause they  
never wrote  
of such a  
theme, nor  
with such a  
spirit.  
\* Nigro carbō-  
ne notandus.  
Juvēn.  
y Rev. 2. 17  
z Eph 3. 20  
a 1 Chr. 22. 16  
b Mat. 20. 6  
c Gen. 42. 1

*Dies brevis est & opus multum, & operarij pigri, & paterfam: urget. Quare castigemus mores & moras nostras*  
R. Simeon. Qui studet optatam cursu contingere metam multa tulit fectique, sudavit & alit, Hor. d Ecclesi.

9. 15. merces mundi

e Rev 2.2

Ille non tan-  
tum quot  
annis sed  
quot dies  
atque horas  
in illius  
cultu con-  
sumit

apugillimibus suis notat; æstam, frigora, famem culturam bonorum &c. *Catt. f* 1 Thessalonians 1.3 g Psal. 56.9  
b Matthew 10.30. Quæ pretio habemus ea numeramus &c. i Act. 27.

God. I know thy workes, and thy labour e, saith he to Ephesus: not thy work only, but thy labour in working: not thy love only, but thy labour of love: not thy hope only, but thy patience of hope in our Lord Jesus Christ, in the fight of God and our father f: Not thy crosses only, but the number, time, place and measure of our crosses are with God: Not thy person only, but thy flittings are in his book, and thy teares in his bottle g: yea the haire of thy head are numbered h, not one of them shall perish: much lesse the head it self. But though washed a little, with Paul in the ship-wrack i, yet thou shalt be landed safe at the Key of Canaan, the kingdome of heaven.

## CHAP. VII.

Doct. VI. Such as fear the Lord, will be thinking upon his Name: what it is to do so.

And that thought upon his  
Name.

\* Shindler: in

☞

Pro. 30.4.

Jud. 13.18.

\* æstimantibus

gloriam nominis

eius Cald.

parapraft.

sapientibus

corde, &amp; peri-

is mysterio-

rum Dei

R Abraham.

In intellectu suo

invenientibus

omnes vias eius

judicium esse

Cæc. R. David

Qui gloriam

Dei asserunt

Cæc. Gualther.

Qui supputant

in pretio ha-

bent nomen

Dei Calvin:

Certam memi-

nis cognitio-

nem assiduâ

mentis rumi-

natione perstantes.

Folan. in locum.

\* Hac laudis pietatis vera fontem indicat &amp;c.

Gualther: in locum. Doct.

Here's a further description of the parties in speech by a second property. As they feared the Lord, so they thought upon his Name. Where comes to be considered, first, what is meant by Gods Name, the object of their thoughts: secondly, what by thinking upon this Name, which is the act of these ancient beleevers, about that object.

Name here hath reference to God: and his Name signifieth. 1. Gods self, in his unsearchable Essence, or that unutterable subsistence that each person hath in the God-head\*. 2. All such names and titles of God, his attributes, actions, ordinances, and al things else that have any special print of Gods image stampd upon them, are said to be gods Name upon them: because by them he is known as a man by his name.

Next, to think upon this Name of God, is diversely glossed, and expounded by interpreters. He doth best (in my opinion) that saith, to think upon Gods Name, is nothing else, but by sundry sad and serious meditations, well to weigh and deeply to digest whatsoever a man hath heard and learned of God, and his wayes Thus Polanus succinctly and pithily. This then was the guise of those godly ones of old: and this is stil the property and practise of Gods faithful people: who as they feared the Lord, (which is the first signe they are here set out by) so, as a fruit or rather root\* of that holy fear, they think diligently upon his Name; that is they bend and busie their best thoughts upon the things of his kingdome. Hence we may learn,

That it is the part and property of a man truly fearing God to be much in the meditation of the things of God. Such as fear the Lord in truth will be thinking upon his Name.

SECT.



SECT. I.

The Point proved by Scripture.

**Y**OU see they go coupled in the text, as individual companions: and other where in scripture, it is made the mark of a man truly religious that he hath right thoughts, that is, well set upon those rightest objects, God and his Name. The thoughts of the righteous are right *a*. And again, the desire of the righteous is only good *b*. Not that any man, in this viatory condition, is so happy as to have his heart altogether empty of evil thoughts and desires: but that's the thing he strives unto, and breaths after, he suffers not evil motions to roost in his minde, to keep residence there, to lodge in his inwards as Jeremies expression is: he serves God in his spirit with Paul (at least in his general resolution and intention) He sets the Lord alwayes at his right hand *c* with David: he walks continually in the sente of his presence, and height of his countenance, with Henoah, Noah, Abraham, and others, he wholly followeth after the Lord his God with Caleb *f*; in desire and endeavour at least he waites for God in the way of his judgements with the Church in Ijai. And the desire of his soul is to Gods name, and the remembrance of h.m.g. In which holy course if he be at any time interrupted (as the best is many times) he cries out mournfully with the Church in the same Chapter: O Lord our God, other lords besides thee have had dominion over us, yet through thee onely w.ll we make mention of thy name *b*. I finde a law in my members warring against the law of my minde (that frame of holy thoughts) and carrying me captive to the law of sin and of death *i*. The law truly is spiritual, but I am carnal sold under sin; I consent to the law that it is good, even then when I transgresse it, and do that I would not. Nay more, I delight in the law of God after the inward man: yea with the minde, I my self serve the law of God, then, when with the flesh, the law of sin. Thus the regenerate part in a christian still hankers and hangs toward God, as the sea-mans needle toward the North-pole, as the miserable captive toward his own countrey, as the distressed spouse toward him whom her soul loved: *sh*: slept indeed, but her heart waked *k*, all the while God is the proper and most pleasing object of a good mans thoughts and affections, as David often avoweth him in the book of Psalms. And though he be hard layed at sometimes; ey, and not feldom seduced *l* and hurried aside by armies and changes of evil thoughts, noysome lusts, satanical injections, and other grievous temptations both from within and without: Yet for the main bent, the general inclination and intention of his thoughts and affections, he is still with God, as David, when I awake I am still with thee *m*, saith he. And oh how precious are thy thoughts unto me O God *n*! how great is the sum of them? in the multitude of my perplexed thoughts within me, thy comforts delight my soul. And to like purpose the Church: All this is come upon us, yet we have not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy wayes. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death, If we have forgotten the name of our God, or stretcht out our hands to a strange God, shall not God search out this? for he knowes the secrets of our hearts *p*. And that consideration as it kept their thoughts within compasse: so it may well minister unto us a ground of good reason for the point in the first place.

*a* Prov. 12. 5.  
*b* Pro. 11. 23.  
*\* Magno studio  
superflua cogitationes amputande sunt: Sed tamen amputare funditus nequaquam possunt. Semper enim caro superflua generat, &c. Greg. Moral.*  
*c* Jer. 4. 14.  
*d* Rom. 1. 9.  
*e* Psal. 16. 8.  
*f* Josh. 14. 19.  
*Num. 14. 24 implevit post me. As a ship under saile, which is carried strongly with the wind &c.*  
*g* Ijai. 26. 8.  
*h* Elij. 26. 13.  
*i* Rom. 7. 23.  
14.  
16.  
22.  
25.  
*k* Cant. 5. 2.  
*l* Lam. 1. 14.  
*m* Psal. 17.  
*n* Psal. 139. 17.  
*o* Psal. 94. 19.  
*p* Psal. 44. 17.  
18, 19, 20, 21.

SECT. II.

The Point proved, and enforced by five reasons.

**G**ods people are much taken up in the thought of his name; for they know that he knows the secrets of their hearts *q* (as he that makes a watch knoweth every

Reas. 1.  
*q* Heb. 4. 13.

All things are  
(for the out-  
side) γυμνα-  
naked, and  
(for the in-  
side) τετρα-  
χυλισμένα  
dissected, quar-  
terd, cleft  
thorough the  
back-bone, as  
it were.

f Ioh. 4. 24

g Act. 17. 28

h Prov. 16. 1

i Rom. 12. 1

j Isai. 29. 13

k Exod. 29. 39

l Psal. 51. 17

m Cant. 6. 1

n Gen. 43. 3

o Prov. 21. 26

p Deut. 6. 6

q Psal. 44. 17.  
&c.

Reas. 2.

\* Animus est  
ubi amet, non  
ubi animat.  
f Cant. 1. 3  
g Psal. 34. 8  
h Iob 42. 5  
i Eccles. 7. 1  
k Ioh. 12. 3  
l Rev. 14. 1. 4  
m 1 Pet. 1. 8

n Rom. 5. 5  
o 1 Ioh. 2. 20

Reas. 3

p 1 Cor. 6. 19  
q Cant. 3. 6  
r 2 Cor. 3. 5  
s 1 Cor. 2. 9,  
10.

t 1 Tim. 6. 16

every turning and winding in the watch.) And that as he *knowes* them, so he *owes* them too : For 'tis he *that made us these spirits* r , and therefore he requires to be served in our spirits f : It is he that gave us our thinking faculties, we cannot move (no nor with a motion of the minde) but in him t . Both the *preparations of the heart, and answer of the tongue is of the Lord u* . And is it not reason therefore that he should have a tribute of our thoughts, a thought-service also ? It is true our bodies with the members thereof, must be offered up and presented to God as a living sacrifice x . But that sacrifice can neither be living, nor well-pleasing, where the heart is wanting y . Hence he so called of old for all the fat of the inwards in the sin offering z : and testified afterwards by David that he delighteth more in a broken heart than in all sacrifices a ; he rolles himself in it as in a bed of spices b , and seemes to say of it to the sonnes of men, as sometimes Joseph to his brethren concerning Benjamin his brother, or as David to Abner concerning Michol his wife ; *ye shall not see my face except ye bring it c* . He will have the heart d or nothing, because it is the treasury of all our thoughts, speeches and actions : but first of our thoughts, which are the next and immediate fruit and issue of the heart, whence, the services done him by them, cannot but be most pleasing, sith they are most spirituall, and farthest off from pollution of hypocrisy ; whereunto they cannot be so subject as outward services, which are performed sometimes more out of respect to the Creature, then to the Creator. Hence the Church in that fore-alledged Psalm, seeking to approve her self to God, pleades the sincerity & goodnesse of her thoughts, as a sufficient testimony of her truth & integrity e . But this is not all : Gods people are thoughtfull of his Name, not only moved with feare (as the text here couples them,) because he searcheth out the secrets of their hearts, and calles principally for their thoughts : but also out of love, and strength of affection (as the spouse acknowledgeth :) the property whereof, is to set the thoughts aworke upon the thing beloved : according to that in the proverb, the minde of a man is not where it lives, but where it loves \* And so it is here. Gods Name is as an ointment powerd out, therefore the virgines love him f. They have tasted and seen how good the Lord is g . They had often heard by the hearing of thee are, but now their eye hath seen him h . His good name hath been sweeter to them, then a precious ointment i ; it hath filled their hearts, as Maries Spikenard did the house k . This maketh the virgines, that follow the Lamb wheresoever he goeth, that stand with him upon mount Sion, having his fathers name written in their foreheads l ; to love him for the odour of his good ointments, though they see him not m . And out of the deare respect and love they bear unto his Name, to be continually thinking upon that which their soule loveth. The more they love, the more they think, and the more they think, the more they love : God having shed abroad his love (that part of his Name) in their hearts n as a sweet ointment, by the Holy ghost, that anointing that is given unto them, and which teacheth them all things o .

And that's a third Reason, why the Saints are so set upon the thoughts of Gods Name, they are taught and inabled thereunto by that holy spirit, their domestickall Monitour and sweet inhabitant. For, *know ye not that your bodies are the temples of the holy ghost that is in you p* . And if their bodies are the Spirits temples, surely then their soules are his Holy of Holies ; wherein are continuall pillars of incense ascending q ; good and holy thoughts, (I meane) abounding, by the operation of the Holy ghost ; (whose immediate motions they are) we being not able of our selves to think one good thought r . There never entred into the heart of a naturall man, the things that God hath prepared for them that love him s : But God hath revealed them to us by his spirit : whose worke it is.

1. To enlighten.

2. To enlarge the heart, wherein he takes up.

His first work is to beat out new windows in the dark soules of men, to let in a new light thereinto to give us thereby some sight of God, some sense of his sweetnesse, some glimpse of his glory. Not as he is in himself, in the brightnesse and perfection of his essence : for so he is incomprehensible, and the light whereby he should be seen inaccessible t . Nor yet so perfectly here, as he stands described unto us by his Attributes and actions, that's reserved for a better life.

But

But his back-parts *u* only ( with Moses ) that *holy and reverend Name* of his, *Jehovah Jehovah strong, mercifull gracious, long suffering &c.* Thus much the spirit gives us to see of God, though somewhat obscurely, as through a grate only, or as in a glasse, in a riddle, or as an old man through spectacles: the greatest part of our knowledge being but the least part of our ignorance. And Secondly, having thus opened our eyes, and turned us from darknesse to light, he turnes us next, from the power of Satan to God *z*: that whereas heretofore we were acted and agitated by the Prince of the power of the ayre *a*, the God of this world, who had first blinded our minds *b*, and then set abroad upon our hearts and affections, hatching out thence whole swarmes of evil thoughts, and litters of lusts that fight against the soul *c*: So now, being possessed by a better spirit, we are enlarged and enabled to captivate and conforme our thoughts to the soveraignty of Gods grace, the rules of his word, and the remembrance of his Name.

Fourthly, their new Nature, ( that blessed frame of Gods grace erected in them by the spirit; that great Architect, that plants the heavens, and lays the foundation of the earth, that he may say to Zion, *Thou art my people d* ) This Divine Nature *e* as Peter calls it, and renewed Image of God, this habit of heavenly-mindednesse putteth Gods servants upon a continuall fresh succession of holy thoughts. For besides that their phantasy or thinking-faculty (being a chief inward sense of the soul) is seized upon for God to the utter dissolving of that old frame of vile thoughts and lusts (those strong-holds wherein satan had entrencht *f* himself ) the whole spirit, soul and body of a Christian is sanctified throughout *g*. God writes his law in our hearts *h*, stamps his image upon the spirit of our minds *i*, makes us partake of the god-like nature, having escaped the corruption that is in the world thorough lust *k* &c. Hence an ability of holy thoughts and affections, for as the man is, such are his dispositions and meditations. The liberall man deviseth liberall things *l*. A good man out of the good treasure of his heart bringeth forth good things *m*: And as from within out of the old heart proceed evill thoughts *n* &c. so from the sanctified heart proceed sanctified thoughts, and gracious considerations and respects to God, and his Name.

Lastly, we may argue for the truth and certainty of this point of the godly mans practise, from the many near and dear relations he stands in to God: together with the daily dealings he hath and often use he makes of his Name. For God first, he is the good mans friend, and father, Prince and portion, God and guide, his *All in All o*: he hath given up his name to Gods truth, devoted himself to his fear *p*, sworn himself to his service *q*, and endeavours nothing more then to love him with all his heart, with all his soul, and with all his thought, which is that first and great commandment of the law, whereupon the rest hang *r*, as a thing upon a nail, or as beads upon a string. And secondly for the name of God, they run to it in any streffe, as to a strong tower *s*: they walk in his name *t* as in a Garden or gallery: they rejoyce in it as in all treasure *u*: yea what ever they do in word or deed they do all in the name of the Lord Jesus Christ *x* &c. Now can we possibly rejoyce in Gods name, run to it upon all occasions, walk in it, talk of it, do all in it, and yet not minde it, not be much in the thought of it? Again, can we acquaint our selves with the Almighty, vouch him for our God, set him up for our Sovereigne, converse familiarly with him as our friend, walk before him *y* in uprightnesse and integrity, walk with him *z* in an humble familiarity, walk after him *a* by an entire obedience and ready conformity, and yet not frequently think on him? 'tis not possible.

### SECT. III.

Use 1. Those that habitually think not upon God, fear not God.

**N**OW for application: Are all Gods people such as think upon his Name? Use 1. This then serveth, first, to shut all such out of this holy society, and to evince

*u* Exo. 33. 23  
*x* Exod. 34. 6  
*y* 1 Cor. 13. 12  
*z* 1 Cor. 13. 12  
*a* 1 Cor. 13. 12  
*b* 1 Cor. 13. 12  
*c* 1 Cor. 13. 12

*d* Eph. 2. 2  
*e* 2 Cor. 4. 4  
*f* 1 Pet. 2. 11

Reas. 4.

*d* Esay 57. 16  
*e* 2 Pet. 1. 4

*f* 2 Cor. 10. 4 5  
*g* 1 Thes. 5. 23  
*h* Heb. 8. 10  
*i* Eph. 4. 23  
*k* 2 Pet. 1. 4  
*l* 1 Sa. 32. 8  
*m* Mat. 12.  
*n* Mark 7. 21

Reas. 5.

*o* Colos. 3. 11  
*p* Psal. 119. 38  
*q* Psal. 119. 119  
*r* Mat. 22. 37  
*s* Prov. 18. 10  
*t* Micah. 4. 5  
*u* Psal. 119. 14  
*x* Colos. 3. 17

*y* 1 King. 9. 4  
*z* Gen. 6. 9  
*a* Deut. 13. 4



- evince them void of Gods true fear, that think not dayly and diligently upon God, that make not his name the matter of their meditation, that *say not in their hearts, Let us now fear the Lord our God b &c.* The wicked saith *David*, through the pride of his countenance will not seek after God: *God is not in all his thoughts c:* Eating and drinking, buying and selling, building and planting, plowing and reaping &c. are in his thoughts, but God falls not into his thoughts the whole day thoroughout. Or if in a whole lottery of thoughts, he stumble haply upon God and his Name, yet his heart is merely passive in it (as was *Sauls* and *Balaams*;) it is only as a thorough-fair for such thoughts: they give him a joy and away: they salute him as he in the Comedy did his fellow with good-morrow, and farewell both in a breath. He is soon fated, nay jaded and tired out at a sermon, or so, where he hath occasion of better thoughts then ordinary. He favours not these things of God *d*, he finds no more relish in them then in the white of an egge, or a dry chip. Hence it comes, that they soon pass away from him, like *Nebchadnezzars* dream, which himself could not remember by morning. Nothing settles or 'bides with him of this nature. *They consider not in their hearts, that I remember all their wickednesse e.* Some transient thoughts they may have that way, in cold blood other whiles, but to little or no purpose. They turn not short again upon themselves with the prodigall *f:* they sit not alone *g* with the Church in the *Lamentations*, to entertain and nourish good motions: they call not themselves to a domestick audit, 'tis death to them to do any thing that way: they do not commune with their own hearts upon their beds *h.* They summon not the sobriety of their senses before their own judgements, to set themselves down by right reason, to argue the case with their own consciences, and to say every man to himself, *what have I done i?* what do I mean? what doth God think of me? what will he do with me? what's my case here? and what will be my condition a thousand yeers hence? These savoury thoughts, these wholesome considerations seldome or never enter into the confines of their hearts. Or if they do (as sometimes they do) upon some sudden unexpected evil accident, (as the death of a dear friend, some more remarkable losse in their estates, the hearing of a powerfull sermon, or the like) oh what shift will these men make to rid their hearts of such unwelcome guests, that they may be no longer rackt and diseased by them? how do they bring their buckets to quench such a spark of the spirit kindled in their breasts? how do they choak and throttle, before it it draw breath, such a motion made them by the holy ghost! desperately saying to God, *Depart from us, we desire not the knowledge of thy wayes k.* Casting Gods word behind them, as the old world did *Noahs* preaching (it was even more then spilt upon them, whiles they would know nothing of all that was foretold them till the flood came, and swept them away, as vermine) hating to be healed, refusing to be reformed *m*, drowning the noise of their clamorous consciences, with the hurry, and clutter of worldly businesses and employments; as the old Italians in time of thunder used to shoot off their greatest ordnances, to ring their biggest bells, and to make all the fragour they could, to drown, as far as they might, the noyse of the heavens, that it might not affright them. And for that other faculty commonly called *συνησις*, to make all safe there, they lay fast hold upon all the principles in their heads, and imprison them *n*, as the Apostle speaketh, tearing out their soules, as much as may be, those common notions \* of truth and falshood, right and wrong, good and evil, whether left in mans nature at the fall, or superinducted since, I will not dispute: There, I am sure they are by a good providence of God for the conversation of civill society: till razed and rooted out, or lockt up at least in restraint, by such as would sin securely without disturbance, till at length they arrive at that dead and dedolent disposition *o* of the debauched Heathens, little differing from that of the very devils, and so *wrath come upon them to the utmost p.*
- b Jer. 5. 24  
c Psal. 10. 4
- Salve, Vale.
- d Rom. 8
- e Hof. 7. 2  
f Luc. 15. 17  
g King. 8. 47  
h Lam. 3. 28
- h Psal. 4. 4
- i Jer. 8. 6  
Πῶς παρήβην;  
πὸν ἔρεξας;  
τί μοι δὲδν ἔκ  
ἐπελῆσθην;  
Pythag.
- k Job 21. 14  
l Math. 24. 39  
ἐκ τῆς γλώσσης
- m Pl. 50. 17
- Sigou.
- n Rom. 1. 18  
κατέχοντες.  
\* κοινὰ ἔν-  
νοια.
- o Eph. 4. 19  
ἀπηλγνισμέ-  
νοι.  
p 1 Thes. 2. 16

SECT. IV.

*Of those that think base and bald thoughts of God.*

**B**ut secondly, if the bare not-thinking upon God and goodnesse shew a man to bee unsanctified; what shall we say of such as think of God indeed, but think basely of him and unworthily: cast him, as it were into a dishonourable mould, by those bald conceits they take up of God. *They become vain in their imaginations* q about him, as those Philosophers spoken of by the Apostle, *that changed the glory of the incorruptible God into an image made like to a corruptible man.* So do many ignorant people, now-adayes, conceive of God (and will not be beaten out of it) as of an old man sitting in heaven, with a crown on his head, and a scepter in his hand, administering his kingdom, as an earthly Prince, &c. Others that are not altogether so grosse-witted, but yeeld you, that God is a spirit, and not a bodily substance; yet they set him not up for such a spirit as he stands described in the holy Scriptures; Holy, pure, just, jealous, omnipresent, omniscient, omnipotent, recompencing the righteous, and repaying the wicked to his face r, &c. Of this sort of sinners were these above text, that denied Gods speciall providence, and care of his people, &c. And such amongst us are found, not a few, that conceive God either to be wicked altogether, such an one themselves, because he keeps silence at their sinnes s: or else to made up of mercy, that he will save them howsoever, and not destroy the work of his own hands; or lastly, so ignorant and wretchlesse, that although he reckon with them for other misdemeanours, yet *thought shall go free.* By beleeving and pleading of which most false proverb, and pestilent principle, what do they else but profane Gods spirituall nature, making a meer mock and an idol of the Almighty, as if he knew not mens thoughts, and had no sovereignty over them? But they shall find, to their sorrow, that God *searcheth the hearts, and trieth the reins t*, those seats of lusts, and most retired parts in all mans body: Yea, and *kills men with death*, because they will not belevee it u. That he knowes (as the meaning of the spirit x, so) of the flesh too; though it never put forth it self in the outward man: that *he sets our secret finnes also in the sight of his countenance y*: and will not fail to bring every secret thing to judgement z, even all their Atheisticall, vainglorious, covetous, ambitious, adulterous, malicious thoughts, and projects against the Lord and his Christ, his crown and dignity. And that none may be ignorant, he makes Proclamation thereof (as it were in open Sessions) by the voice of his holy Prophet, with a solemn Oyes; *Hear O earth, behold, I will bring evill upon this people; even the fruit of their thoughts a.* Where ye have to observe; that the heavy wrath and vengeance of Almighty God is both the just desert, and certain event of evil thoughts: and count you that a small matter? Is it nothing to fall into the punishing hands of the living God b? Is there not a fire kindled in his wrath (even for some one root of bitterness, (that is inward distemper, and mentall abomination harboured and allowed) that burns as low as the nether-most hell?

q Rom. 1.23.  
Ann 402. que-  
sto quatuor  
stultia & ridi-  
cula videatur.  
An Deus corp-  
oreus sit? id est  
An divina es-  
sentia sit corpus  
quoddam ma-  
nus habens. Cy-  
tamen maximas  
inter Mona-  
chos Egypti  
urbes existi-  
vit. Rudiores  
enim ex ipso  
teet non sentie-  
bant. Furens  
Chronol. Alce-  
tarius tradit  
Deum habere  
essentiam cor-  
poream, &c.  
Alsted. Chron.  
r Deut. 7.10  
s Psal. 50.21  
t Jer. 11.20  
& 17.10  
u Rev. 2.23  
x Rom. 8.27  
y Psal. 90.8  
z Eccles. 12.7  
ult.  
a Jer. 6.19  
b Heb. 10.31  
c Deut. 32.22

SECT. V.

*Against thoughts of Atheisme, Blasphemy, Infidelity, and Rebellion.*

**B**ut in the third place, most of all to be condemned of want of Gods holy fear, are such, as not onely, not think of God, or not duly think of him; but unto all other their sinnes, adde this, that they think thoughts against him, directly opposite to his Name, *Devise things contrary to the Name of Jesus d*, taking up high and haughty imaginations, such as exalt themselves against the knowledge of God, and obedience of Christ e. And of this sort of sinners is that heavy complaint made by God himself in the Prophet Hosea; *Though I have redeemed them, yet they have spoken lies against me; though I have bound, and strengthened their arms,*

d Acts 26.9  
e 2 Cor. 10.4,5  
yet

f Hof 7.13.15  
 g Zech 1.12  
 -Deos diuici  
 securum agere  
 eum: Nec si  
 quid miri faci  
 at Natura Deos  
 id Trijtes ex al  
 to celi demit  
 tere testis.  
 Horat. serm.  
 h Job 22.13  
 i 1 Cor. 1.23  
 k 2 Pet. 3.4  
 l Gen 4.13  
 m 1 Joh. 5.10  
 Cum Leoni X.  
 Papa Bembus  
 Card. aliquid  
 ex Evangelio  
 obijceret, sub  
 riens ille dixit.  
 Nunquid non  
 compertum ab  
 unde fuit  
 quantum nobis  
 ex caeli no  
 stro contulerit  
 hac de Christo  
 fabula. Aljted.  
 Chronol. p. 398  
 o Exod. 5.2  
 p Act. 7.27  
 q Psal. 12.4  
 r Jer. 44.16.17  
 s Jude 14. 15

yet do they imagine mischief against me f. Hitherto may be referred; 1. Thoughts of Atheisme, as to think there is no such thing as God: or if any, yet that hee seeth not, careth not, doth neither good nor evil g, walks in the circle of heaven, and hides himself in the thick cloud h, without any respect at all to this inferiour world. 2. Thoughts of blasphemy, as to murmur, grudge, and speak against him in our hearts: and secretly to mock at his mighty works, his powerfull ordinances i, the promise of his coming, &c. 3. Thoughts of infidelity, and despair; as that God doth not heed me, will not help me l, save me, make good his word unto me, &c. This is to make God a liar m, saith St. John, and (upon the matter) to averre and avouch that there is no such thing as Christ: or at leastwise, no such vertue and efficacy in his death and life, as to save all those that repose upon him. 4. Thoughts of high-treason, and open rebellion against heaven: as when men rise up against God in their hearts, as the horse against his rider; thinking within themselves, (though they shame to say as much) *Who is the Lord that wee should serve him o? Who made thee a Prince or a Ruler over us p? Our lips are our own, who shall controll us q? The word that is spoken unto us in the Name of the Lord we will not do. No, but we will certainly do whatsoever thing goeth forth out of our own mouth r*; say the Prophets and Preachers what they can to the contrary. Against all which detestable and damnable Atheists, yokelesse, and frontlesse Belialists. Behold the Lord cometh (saith that ancient Enoch) with ten thousand of his Saints, to execute judgement upon all, and (by vindicating his glorious Name, from their base surmises, and blasphemous aspersions) to convince all that are ungodly among them, of all their ungodly deeds, which (upon such false and abhorred principles) they have ungoddily committed, and of all their hard speeches which ungodly sinners have (out of the abundance of their hellish hearts) spoken against him s. Where wee leave them for present, to chew awhile upon that fearfull doom that abides them, till we hear of their amendment, and hasten to a second Use.

## SECT. VI.

Use 2. Examination. Where trialls of the goodnesse of our best thoughts, by their 1. causes. 2. effects.

a Prov. 12.5  
 u Iudg. 5.15  
 x Acts 5.22  
 Verse 23.  
 Quum reprobo  
 rum mentibus  
 occasio peccati  
 deest, desiderio  
 rum cogitati  
 ones eoru cor  
 dibus nullate  
 nus desunt: &  
 quum non sem  
 per diabolum  
 sequuntur in  
 opere, valde ta  
 men se illi ob  
 ligant in cogi  
 tatione. Greg.  
 Moral. lib. 14.  
 y 2 Cor. 10.5  
 z Acts 5. 3,4  
 a Jer. 4.14  
 b Gal. 5.23  
 c Rom. 1.21  
 d Phil. 3.19.20  
 e Psal. 10.4  
 f Acts 8.22.23  
 g Esay 65.2  
 h Phil. 3.23  
 i Jude 4.

IS this so, that the thoughts of the righteous are right t, and that wheresoever the true fear of God is, there are great thoughts of heart u, concerning God and his Name? This then serves, next, for an Use of Triall: And so, let every man learn hence, to take a true estimate, to make a right judgement of his spirituall good estate, by the quality of his thoughts. For ever as the man is, such are his thoughts: and as the thoughts are habitually, and ordinarily good or evil, so is the man. Purity in the inward parts is the most sound and infallible evidence of our portion and interest in the power and purity of Christs saving passion, and sanctifying bloodshed. Whereas if our speeches and actions be never so Angelicall, yet if the thoughts of our hearts be not forgiven us x, and we enabled to keep them in some good compassse, by the spur of the first, and curb of the last commandment, we are in no better case then Simon Magus was: who for all his fair pretences, stuck fast still in the gall of bitterness, and bond of perdition. A civil honest man, a painted hypocrite, a gracelesse and wicked person dare insatiably mind, and muse upon those foul evils, which, for want either of ability, or opportunity, or both, he cannot act. Now such a man as this, (though his outward behaviour be never so fair, and unrebukeable, yet) the Scripture every where brands for a sonne of Belial, one that hath nothing of the spirit of God in him y, but is filled with the devil (that foul spirit) from corner to corner: z a man not washed from his wickednesse a, such as hath no part in Christ, nor portion in his kingdome b. Nay, he passeth in Gods Book for a Pagan c, such as hath no blood of a Christian in him; for an Epicure d, the worst of Pagans; for an Atheist, the worst of Epicures e; for an hypocrite f, the worst of Atheists; for an open rebell g, the worst of hypocrites; lastly, for a reprobate h, the most desperate of rebels; such as being enemies to the crosse of Christ, have destruction for their end, wherunto also of old they were appointed i.

I know



I know what such kinde of people (the ruder sort especially), are apt enough to object. They will never beleieve, they say, that the matter is so hainous, the danger so great, as the ministers would make of it, for first, they have as good hearts as the best: and although they be not so strait-laced as to make such a businesse about idle and evil thoughts, as some would seem to do, yet so long as none can tax them, for external outrages, and reproachful offences, they shall think never awhit the worie of themselves for all that.

ob.

Hereunto we answer, that this very brag of the goodnesse of their loose and lewd hearts speaks them at once. 1. Ignorant. 2. Proud. 3. Impenitent persons.

fol.

First, I say, Ignorant of God and his will, of themselves and their duties: as if they were not bound to love the Lord their God with all their thoughts also. Now without knowledge the minde is not good, saith Solomon, and he that (hood-wink with such blinde conceits) hasteneth with his feet (in away good enough as he fondly imagineth,) sinneth 1.

Math. 22.37

Prov. 19.2.

Rev. 3.16.  
Math. 5.3,8.

Secondly, they are stuft up with pride, and self-conceitednesse: as the Laodiceans, who not knowing their own spiritual beggery, and blindnesse, gave out themselves for great rich men, and in as good case as the best. The pure in heart, are withal poor in spirit, humbled for nothing more then their inward impurities; those vain thoughts, deceitful dreams, carnal fears, worldly cares, endlesse and needlesse ploddings upon earthly things that haunt their hearts, and passe the forge of their fancies every day, in despite of whatsoever endeavours to the contrary. Together with those innumerable by-thoughts and distractions that will needs throng in upon them, even in the interim of divine duties, when they would be most free and reserv'd to God. These be the things that most gall and grieve the godly man, and bring him full often upon his knees for pardon of inward failings in those duties, for the outward well-performance whereof other godly people do many times both approve and applaud him. But now it is otherwise with the wicked: if he can wash his hands with Pilate: keep his fingers from picking and stealing, and his tongue from evil speaking: curb and keep in his inordinate lusts from budging and breaking forth in his outward practise; he cares not how foul his inwards are, how irregular and enormous the motions of his minde be: thinks though he never lay lawes upon those but suffer them to run riot, at pleasure, upon whatsoever vanities or villenies, yet he shall speed well enough, and perhaps step into heaven before the purest of them all. Here's a heart as full of pride, as empty of goodnesse: for he that listeth up himself, his minde is not upright in him.

Hab. 2.4

Luke. 13.3

Esa. 55.7.

Act. 8.22.

postulat tñ  
mādvōlav  
Jer. 4.14.

Thirdly, They are impenitent (and so out of the state of salvation) till they be-think themselves of a more thorough reformation. For repentance, where it is sound, begins at the heart. It is not a cleansing onely of the outside of the platter, but a changing of the inward thoughts, affections and purposes: according to that of the Prophet, Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the Lord, and he will have mercy upon him, &c. And that of Peter to Simon Magus; Thy heart is not right in the sight of God: repent therefore, and pray God, if perhaps the thought of thine heart may be forgiven thee. And that lastly, of the Prophet to the people. Oh Jerusalem wash thy heart from wickednesse, that thou mayest be saved (no heaven to be had, you see, where the heart is not washed) how long shall thy vain thoughts lodge within thee. No surer signe, of a foul and wicked heart, then the residence and raign of vain and vile thoughts. Let no man therefore bear himself in hand, or boast hereafter of the goodnesse of his heart, if his thoughts be habitually and allowedly evil.

ob.

Oh but we have many good and holy thoughts in our hearts: God and his name is much in our mindes and mouthes, and we think frequently upon his word we hear, and his works we see &c.

fol.

You have many good thoughts you say, 'tis well: a reprobate also may have good motions in his minde: and not be a button the better for any of them. Try your good thoughts therefore before you trust too much to them: and 1. By the causes. 2. By the effects.

For the causes, first, wee'l suppose them (for the matter) good and religious: but

but

but for their efficient cause, first, whence be they, let me ask. Are they inbred and native to your sanctified hearts, or are they onely injected from without and meerly adventitious? cast in by God, who now affects thine heart by a good motion, thy self no way concurring, but being meerly passive in the whole business? If so, *Nebuchadnezzar* might have as much comfort and hope here-hence as you. God put into his heart a good thought, viz. to turn his course against Israel the people of Gods wrath, and to revenge the quarrel of his covenant upon an hypocritical nation. *Howbeit he meant not so*, saith the Prophet, *neither did his heart think so, but it was in his heart to destroy and cut off nations not a few &c.*

Isai. 10. 7.

Secondly, for the form and fashion of your better sort of thoughts; are they set and solemn some times; with choice of fit matter, time and place? Do ye sit in the door of your hearts (on set purpose) to entertain good motions, as *Abraham* was wont, in the door of his tent to entertain strangers? Or are they not onely occasional and accidental, falling in by the by, and besides your intention by reason of some sudden occurrence? &c.

These holy men in the text did not onely think upon Gods name, as a thing that fell into their thoughts by chance: but solicitously, thoroughly studiously, seriously, they set themselves to work in good earnest, and in Gods fear, to consider of his fatherly providence, and most righteous proceedings damnably depraved and maligned by the wicked of those times; and stayed up their hearts against all discouragements with that wholesome meditation.

Mal. 3. 16.

Thirdly, as to the end of your good thoughts: both that of intention, and the other of duration. For your drift and intention first. Do ye (in taking up some holy thoughts) ayme at God and the advancement of those main ends, the setting forth of his glory in your own and other mens salvation? or do ye not rather therefore think of holy things.

1. That ye may set off with God, and make him some manner of amends, for your other infinite worldly ploddings, and wicked imaginations? or,

2. Is it not to colloque with the Lord, and curry favour, to get off the sooner, and easier when you are smarting, and it may be bleeding under his hand? Thus the false Israelites served him in the wilderness: *when he slew them, then they sought him apace, they remembered that God was their Rock, and the high God their redeemer.*

Vexatio dat  
intellectum

These were good thoughts, had they been as well intended. But alas their project and device was onely to ease themselves of God; and to get from under his hand; for they flattered him with their mouths, and lied unto him with their lips. Their heart was not right with him (that is, their aymes and respects were sinister) neither were they stedfast in his covenant x, and so they failed in the end of continuance also.

Psal. 78. 34.  
35. 36. 37.

3. Is it not to still and stifle the noise of your conscience, and to give it some sorry satisfaction, when it shall tell us (from the Pulpit, or when we are all alone, that God is to be thought upon, and his name to be had in remembrance of all that love him: that such onely as do so can be comfortably assured of their gracious estate &c. For if we do this or any other holy duty, not out of any delight we take in it, but merely to stop consciences mouth, and to ease our selves of that unrest and disquietment that we feel within, till the thing be done, our good thoughts are defective in the end of intention, and can yeeld us little comfort.

Next for the end of duration and continuance: Are those good thoughts you bind upon fixt and settled, constant and parmanent? Or are they not rather sitting and fugitive, transient and temporary, as soon gone as come, almost like a flash of lightning in the aire, like a dive-dapper upon the water, like a post that passeth swiftly by the door, or (to speak with the scripture) like the morning dew that melteth away? such were *Sauls* resolves z, and *Balaams* wishes a, *Ephraims* goodnesse b, and the stony-grounds fruit. The seed started up straight, and straightway also withered. That is, saith our Saviour, *a man heares the word and anon with joy he receiveth it c*, where by one affection of joy, ye are to understand any other: even that of grief, if the nature of the discourse call for it, let comfortable matter be handled in his hearing, he is wonderfully taken and ravished there with (for he doubts not with *Haman* but himself is the man whom the king wil honour d.) As if terrible or morfnul his thoughts are sutable: being affrighted, affected, enlarged, distressed, disposed as the matter requireth. O this is a passing fine temper of soul, and thus it should be with

Principium  
feruet, medium  
teget, exitus  
alget.

y Hof. 6. 4

z 1 Sam. 26.

21.

a Num. 23. 10

b Hof. 6. 4

c Luc. 8. 6

d Math. 13. 20

d Esther 6. 6

us all, when we come to heare \* . But how long will this hold, think you, with the Temporary? so long only as he is in the church, or not many hours after. This motion towards heaven is too violent to be lasting with him. The good ground therefore is said to be such, as brings forth fruit *with patience* e . The word signifies, with continuance or tarrance untill the fit time of fruit bearing: in opposition, doubtlesse to that ( *straight way* \* ) of the stony ground, whose fruit was no sooner ripe then rotten; much like the Psalmists *grasse upon the house top, which wishereth afore it groweth up f* . Lo such are the good thoughts of ungodly men, they take them wings & are gone, they dye before they see the light, an *untimely birth is better then they*.

Secondly, having thus lookt upon thy good thoughts in the causes : see next, what effect they work in thee. Doth the thought of Gods presence and purity make thee tremble and *sin not g* ? of his mercy and patience, *lead thee to repentance h* ? of his power and All-sufficiencie worke thee to an even-walking, and integrity *i* ? Do thy thoughts of heaven, weane thee from earth ? of the vanity of life, fit thee for death ? of the uncertainty of things temporall, edge thy desires after things eternall ? Davids holy meditations were dr.ven all to this issue. His thoughts of God and his Name made him *turne his feet to Gods testimonies k*. The lively remembrance of Gods benefits, made him *take the cup of salvation l* &c. Apprehensions of mercy in God, wrought resolutions of obedience in him *m*. The consideration of his own present indisposition to do God service, made him chide himself out of that distemper, with, *why art thou so sad my soule n* &c. *I thought, saith he, I would confesse my transgressions unto the Lord, and I did confesse them o*. *I will meditate on thy precepts :* and what upshot will you drive it to ? *I will have respect, saith he, to thy wayes p*. Thus David and every Godly person : And thus if you can approve your thoughts truly good by the causes : and have improved them ( thus good ) to such holy effects and purposes, you may safely thence conclude your good estate; and comfortable condition.

## SECT. VII.

Use 3. Exhortation. Settle the soundnesse of your Sanctification, by the goodnesse of your thoughts; motives thereunto.

**T**Hirdly, this point serves for Exhortation : and so it calles upon us all, to make our sanctification sure to our selves by this infallible signe : to approve our selves men truly fearing God by this character of a Christian, this thinking upon Gods Name.

A subject (if you look for motives) for the excellency of it (first) worthy of your best thoughts; and such as will perfect and transforme you dayly into the *same image of his, from glory to glory* q: causing you to shine as the pearle, which being often beaten upon by the Sun-beames, becomes at length light some & radiant as the Sun it self. By walking much in the hot Sun men gather blacknesse: but there is a glittering luster set upon their hearts and faces, that (with *Moses*) ascend up into the mount of God, and behold his glory r: That take a turn or two every day upon Mount Tabor, and contemplate his beauty and brightness s. These get such an excellency of experimentall wisdome hereby, as makes their faces shine t, and their lives Angelicall.

Secondly for the sweetnesse and pleasure of it, who would not wish himself an Anchorēt pent up in the voluntary prison-wales of Divine meditation? *David* met with marrow and farneffe, hony, and hony-comb, surpassing delight and cordiall comfort in his heavenly exercise: For, in the multitude of my perplext thoughts within me, thy comforts refresh my soule u. How precious are thy thoughts unto me O God x &c. And *Moses* after forty dayes converse with God in the mount (where he had been rapt and ravished in spirittall the while) was so little satisfied therewithall, that he presently after he came down againe,

\* Vide Augusti  
lib. 4 de doct.  
Christi cap. 12:  
et Luc. 8. 15  
ἐν τῇ ὑπομο-  
νῇ  
proponitur τῇ  
ὑποσχολῇ de  
qua Heb 10.  
38.

f Psal. 129. 6  
 Like Charles  
 8. of whose  
 expedition to  
 Naples Guicci-  
 ardine faith,  
 that he came  
 into the field  
 like thunder  
 and lightn-  
 ing, but went  
 out like a  
 snuffe: more  
 then a man at  
 first, and  
 lesse then a  
 woman at last  
 g Psal. 4. 4  
 h Rom. 2. 4  
 i Gen. 17. 9  
 k Psal. 119. 59  
 l Psal. 116. 12  
 m Psal. 23.  
 ult.  
 n Psal. 43. ult.  
 o Psal. 32. 5  
 p Psal. 119.  
 15. 16

Use 3.

### Motives.

92 Cor. 3 ult.

Exod. 34. 29  
Math. 17. 2

ꝑ Eccles. 8. 14  
 valere est phi-  
 losophari, inquit  
 Seneca: Ego  
 verò dixerim  
 valere est me-  
 ditari eloquia  
 diuina. Horum  
 meditatio vale-  
 tudo mea, vita  
 mea. Scultet:  
 Observ: in  
 Marc.  
 ꝑ Psal. 94. 18  
 ꝑ Psal. 139. 17



Exod. 32. 18

\* Augustinus  
dum sancta  
Trinitatis my-  
sticium solus in  
cubiculo sedens  
contemplatur,  
ita à seipso ab-  
scesserat, ut à  
muliere quæ il-  
lum consuleret  
cupiebat sapiens  
interpellatus,  
nihil responde-  
ret, imò ne re-  
spiceret qui-  
dem: mulier de-  
nique quia se  
contemptam pu-  
tavit, abiit  
tristis. Ma-  
rul. lib. 2. cap.  
4. & Sab. lib.  
2. cap. 6.  
z Mat. 17. 4  
a 2 Cor. 12. 3  
\* Verbaq; pro-  
visam rem  
Eccl. Hor.

b 2 Pet. 3. 17

\* As St. Iohn  
and after him  
Greg. Nazian-  
zen  
d Osblosos.  
e Ps. 119. 97, 98  
d Rom. 15.  
e 1 Cor. 2. ult.

f Ioh. 4.

g 2 Cor. 6. 20  
h Act. 17. 28

i Eccles. 9. 11  
& 12. ult.  
Rom. 2. 15.  
k 2 Sam. 7. 16  
l Luc. 15. 18  
m Prov. 4. 23

maketh a new motion: *I beseech thee O Lord, shew me thy Glory* y. Indeed this Divine meditation is a very heaven upon earth, a beginning of that beatificall vision, a hanfell of heavens happinesse, an having of one foot already in the porch of Paradise, a very foretast of eternall life. It is none other to the Saints then as the fiery Charret was to *Elias*: for by it men are transported from earth to heaven in their spirits, to have their conversation above, and to be so far ravished sometimes in their thinking upon Gods Name, as that they know not those things that are before them \*, minde not those persons that are about them. But being in the body are carried, as it were, out of the body z, and so far lost in the endlesse maze of spirituall ravishments, that they could almost wish with *Peter* still to be there z, that they cannot well tell, with *Paul*, whether they are in the flesh, or out of the flesh a: this only they can tell, that they see unspeakable excellencies, tait incomparable sweetnesse, in that good name of his, such as no tongue of men or Angels is able to expresse.

Thirdly, as it is pleasant, so it is profitable, and that 1. to others: for meditation makes a full man, and fit for Christian conference; which is nothing else but the cloathing of our mentall conceptions, with suitable expressions \*. 2. to our selves: and first, for the avoyding of evill meditation upon God and his name, awakeneth the drowly heart, weeds out inward corruptions, prevents the intrusion of trifling fancies, deceitfull dreams, vain hopes, carnall fears, foul and fleshly lusts, which else will muster and swarm in the best heart like the flies of Egypt; Leaves the devill no room, for his black, and blasphemous suggestions and injections: defeats the world that wily adversary, which else will be ready to catch us up and defile our hearts with spirituall fornication: if, *Dinah*-like, she finde them roving. And secondly, for furtherance in good it is many wayes profitable: for hereby we shall get intimate acquaintance with God the fountain of goodnesse, grow up in grace, and in the knowledge of our Lord *Iesus Christ* b, (which is the ground-work of all true religion, and is therefore by a specialty called *Theology* \*:) attain to a great measure of spirituall wildome and holinesse above our ancients: c treacherous enemies: prove all christians, expert christians, full of all goodnesse, filled with all knowledge d: not without a communication of Christs secrets, even to have the minde of *Christ* e &c.

Lastly, is also necessary: both in regard of God, and our selves. For God first, he calls for it, requires a Thought-worship, a service of the spirit: for why? himself

First, is a spirit f, and every one requires to be served like himself.

Secondly, he gave us these spirits, endued us with reasonable soules, with thinking faculties, that we might return them upon him again, by thinking industriously upon his Name g.

Thirdly, he upholds mans minde in its thoughts and workings, for in him we move, with the motions of the minde no lesse than of the body b.

Fourthly, he will account with us for our thoughts, as his precious talents i.

Fifthly, he will reward us for the right managing of them, as he did *David* k, the prodigall l, and these good people in the text.

Secondly, in respect of our selves this duty is necessary: Thoughts are the principles of Action m. Cogitation is the fountain of all both communication and conversation; causing the current of both to run either muddy or clear according to its self. For this is the manner and method of it, as the learned have well observed. Thoughts tickle and excite the affections, first, which kinde upon a thought, as tinder upon a spark. These stir and carry the will, as winds do the ship: The will, as a Queen, comandeth all the inferiour powers to execute what the thoughts have suggested, the affections seconded, and her self accepted: And is there not a just necessity then of well-employing the thoughts?

SECT. VIII.

Directions. 1. For the matter of good meditations.

**B**ut because he that exhorts to a duty, and directs not how to do it, is as he that bluffs a lamp, and powrs not in oyle to maintain it: let us lay down certain Rules and directions for 1. the Matter. 2. Manner. 3. Measure. 4. Means of better performing this piece of Gods service, and part of our duty.

For the Matter, first, of our best thoughts, it must be Gods holy Name (according to the text.) A little word, but of large extent, and very comprehensive. For besides that it signifies Gods self (as is above said) it noteth out also 1. all that is or can be known concerning God by the reasonable creatour \*: such as are his essentiall Attributes communicable and incommunicable (Indeed they are all incommunicable, to speak properly and as the thing is, for they are infinitely otherwise in God then thy are in the creature, in whom they are only by some small resemblance and proportion) These are his Simplexes, Infinitenes, Life, Love, Wildome, Power, Holinesse, Justice, Goodnesse, &c. All which are but one in God (for whatsoever is in God, is God) they are distinguished only for our better apprehension: the Lord speaking to us of these things as divers one from another, only in regard of our shallow capacities. And this truth though we cannot so well comprehend, yet we are bound to beleve \*: though we cannot subdue it to our understandings, yet we must strive to be subdued unto it. Here then, think of God as one not to be thought of, as one whose wisdom is his justice, whose justice is his power, whose power is his mercy, and all himself. Good without quality, great without quantity, everlasting without time, present every where without place, contayning all things, and yet sustayn'd of nothing. And here the well is deep, and we want a bucket o. A wise ignorance therefore, in these high points, is better then a foolish wisdom. It is sufficient here that we be of Gods Court, though we be not of his Councel \*.

But secondly, Gods Name, as it notes out the properties of God, so his Ordinances also: I mean all these means whereby he is pleased to manifest himself unto the world.

As 1. his works: whether common to the world, as Creation and providence, the making and maintayning of all things: by both which he may be groped out p, (as the Apostle speaketh) in the dark, or rather, *he is made visible* q, as the same Apostle saith elsewhere, to the dimmest eye; as the beams of the Sun are by reflection, or as letters refracted and broken in a pair of spectacles. And here in contemplating these generall works of God, remember to tast the sweetnesse of God in the creature, and to delight thy self more in a spirituall, then in a naturall use of the same.

Secondly, those works are Gods Name that are more proper and peculiar to the Church; such as are Predestination, Redemption, Justification, Sanctification &c. Precious blessings, and never enough thought upon and admired; no though we should think upon nothing else all the dayes of our lives, nay as long as the dayes of heaven shall last, as that Martyr once said. These are the works of God: Secondly his word r and all other means of salvation, as the Sacraments, Prayer, discipline &c. with whatsoever belongeth else to Christian religion, is comprised under this Name of God.

Her's a large field then of matter, you see, wherein you may freely and fruitfully expatiate and feed your thoughts with these sweetest varieties, and most necessary, pleasant, profitable, and excellent objects. And to them that think upon these good things shall be mercy and truth s.

\* Rom. 1. 19  
το γινωσκον  
78 Θεου  
n Philip. 3. 12  
Credite vult  
Deus, non exa-  
minari, non in-  
dicari. Aug.  
Our safest elo-  
quence con-  
cerning God  
is our silence.  
Hooker.  
Deus sphaera  
est, cujus cen-  
trum ubiq; pe-  
ripheria nus-  
quam. Empedo-  
cles.  
o Joh. 4. 11  
\* We can see  
but his back-  
parts and live:  
and we need  
see no more,  
that we may  
live.  
p Act. 17. 27.  
Ἐν ἀφύπναι-  
αι  
q Rom. 1. 20  
καὶ ἀποφαν-  
ται. We cannot  
see the Sun in  
fog, as the  
School-men  
speak, that is,  
in the circle  
wherein it  
runs, but only  
the beams of  
it: No more  
can we see  
God in his  
essence: you  
may see him  
in his word, in  
his works &c.  
Preston of  
Gods Attri-  
butes.  
r Act. 9. 15  
Mal. 1. 9. 7. 11. 2.  
Micah. 4. 3  
s Prov. 14. 22

## SECT. IX.

2. For the manner of doing this duty well, both for substance and circumstance.

**B**Ut then secondly see as well to the manner as matter of your meditation. For it is the manner that makes or marrs every action of religion: and as a good garment may be marr'd in the making, so may a good duty in the doing. The rules here to be observed, if we would do this good work well, concerne 1. the circumstances 2. substance of this service. The circumstances are time and place. For the time first, there must be a taking heed lest at any time there be in us an evill heart of unbeleef to depart away from the living God *t*. But besides a continuall care of keeping alwayes a good conscience, and communion with God, and of raying up the heart by occasionall meditation, taken up from matters ever where occurring and offering themselves to our senses, that may minde us of God (as the spirituall mans fire will ever be aspiring, *Nehemiah u*, for instance, that man of ejaculations, and much acquaintance with God:) But besides this, I say, there must be a set and soleimn thinking upon Gods Name on sett purpose; all the powers of the soul being concentricke, and drawn into one point, that we may attend upon God all the while, as near as may be, without distraction *x*. And therefore I should judge it fit, that some convenient portion of time should be redeemed from other occasions, and purposely allotted and appointed, for the better and more thorough discharge of this most necessary, but yet much neglected duty.

Secondly, for the place where we meditate, let it be retired and secret, for the preventing of distraction, which else will certainly grow upon us, by the singular policy and malice of the devil: who taking all advantages of our carnality, and knowing how near and familiar earthly things are to our senses, how remote and supernaturall heavenly things *y*, he labours therefore (all he can) by outward objects to distract and divide *\** the faculties of the soul by uncomely motions, and impertinent thoughts: so to slacken the earnestnesse of our affections, and bereave us, if possible, of the benefit of our best meditations. Retire we therefore into some secret place, whensoever wee would meditate. *Peter* did it upon the leads *z*, *Isaac* in the fields *a*, *David* in his closet *b*, *Jacob* upon the high-way to *Mesopotamia* *c*, to whom therefore so good a day was followed with so sweet a night: For he saw the blessed Angels climbing up and down that sacred ladder, at the top whereof is the Father, the whole length whereof is the Son, the Spirit firmly fastning all such thereunto as duely meditated, that they may bee transported unto blisse eternall.

Now in the next place, for the substance of this duty, let it be done in manner and form following.

First cheerfully: for God loves not to strain upon any, neither cares he for an ill-willing service. *Delight thy self in the Lord d*, if he shall delight in that thou doest: let it be thy recreation to walk into Gods Garden, to muse upon his word, and works, to be thinking upon his Name.

Secondly, do it soberly *e*, not prying into Gods secrets further then hee hath revealed them: lest ye lose your selves in the search, and be swallowed up in a maze, or whirl-pool of errors and heresies.

Thirdly, do it spiritually, without framing any grosse image of God in our mindes, or representing him by the similitude of any creature in our hearts; for this is idolatry. Onely this may help our understandings much: when we think of God, to conceive that God is in Christ (that expresse image of his Fathers person *f*) and there we may finde firme footing for our fickle thoughts. He is that ladder of ascension *g*, by which we may climb safely up to God; whilest we fix the

*1* Heb. 3. 12

*2* Neh. 2. 2

*3* 1 Cor. 7  
distraction  
sws.

*4* Prov. 24. 7  
\* Divide thy  
regna. Machia.  
Anima disper-  
sa fit minor.

*5* Acts 10. 9  
*a* Gen. 24. 63  
*b* Psal. 4. 4  
*c* Gen. 21. 12

*d* Psal. 37. 4  
Virtus volentium nulla est.

*e* Rom. 12. 3  
σωφρονειν ελε το  
σωφρονειν.  
Qui scrutatur  
majestatem, op-  
primetur a  
gloria Aug.  
*f* Heb. 1. 3.  
ωραδυ αμα  
χι χαρανθη  
*g* Joh. 3. 13

eye



eye of our minds upon his humane nature: in which the Godhead dwelleth bodily h, that is personally. So then, like as when I see the body of a man, there I know his soul is also: and therefore I speak to his understanding, when and where I see his body, because they are not severed: so viewing by the eye of my minde, that humane nature of Christ, now glorious in heaven; I can there also look upon the great God, because I know he is there personally united.

h Colof. 2.9  
σωματικῶς.  
Wee may not  
set before our  
eyes Christ-  
man, and so  
worship with-  
out any more  
ado: but if  
and besides

we conceive of the Man-Christ; and then worship that God-head that dwelleth in him, we do right: we attain to a point further, which is, to conceive of God in Christ. Bifield on 1 Pet. 2. pag. 530.

Fourthly, do this divine work reverently, taking heed that we defile not his Name i, by our slubbering services: as those greasie priests did in the beginning of this prophecy k; whiles they thought any thing good enough for God. But undertake we this duty with trembling hearts, and wel-composed affections, coming into his dreadful presence with the best preparation we can get: considering that he is a great king, and stands upon his seniority, as he tells them there: yea his Name is dreadful among the Heathen. ib.

i Deut. 28. 38  
k Mal. 1. 8

Lastly, do it constantly, never going off, nor giving over the holy matter of our meditation (whatever it be) till we have made somewhat of it; till it bee form'd and seated in our hearts, till it be well digested, and improved for practise. Else what will it profit us to knock at the door of our hearts by some good thoughts of God and his Name, if we stay not an answer? Then shall we know, if we follow on to know the Lord l, saith the Prophet.

Verse ult.

l Hof. 6. 3

## SECT. X.

Directions about the measure of divine Meditation: where is shewed how men offend 5. wayes in thinking on earthly things.

Hitherto the manner of our thinking upon Gods Name. The measure follows; And that must be *modus sine modo*: For the generall, it must be without measure \*. In particular, think we must upon the things of God more plentifully, largely, affectionately, constantly then of all other things in the world laid together. This is a duty of the first Commandement, yea this is that first and great Commandement of the Law, Thou shalt love the Lord thy God with all thy heart, with all, &c.

\* Cum Cyprianus  
no modum esse  
putemus in pie-  
tate nullum te-  
nere modum.  
Quocumque tem-  
pore non cogi-  
taueris Deum  
2: c. 3.  
puta tempus  
illud amisisse.  
Casarius monuit.  
Omne tempus  
quo de Deo non  
cogitasti, cogita-  
re perdidisse,  
Bernardus.  
Magis Dei me-  
minisse debe-  
mus quam re-  
spirare.  
Herdfield.  
m Psal. 139. 18  
n Eley 26. 9  
o Mar. 6. 33  
p Eley 58. 13  
\* Hoc age. Gel.  
q 2 Sam. 17. 7  
r Psal. 36. 6. 7  
s Job 29. 18  
t Luke 10. 4  
u 1 Cor. 13. 11

Not, but that it is lawfull to think also of other necessary busineses in their due place and season: but the offence is, when 1. We think of them primarily, and in the first place: letting them have the first-fruits of our thoughts in a morning, which indeed is due to God alone, and was paid him in kind by David: When I awake, I am still with thee m, saith he. And by Esay, With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early n. That rule of our Saviour is generall, and holds here, Seek ye first the kingdome of God o, &c. 2. Unseasonably, at prohibited times, as on the Lords day p, and in the Interim of divine duties any day \*: for then to give way to earthly thoughts, is to commit dalliance with strangers before Gods face: yea to think of the best things out of season, when the duty in hand calls for the whole heart, is sinfull: and in that case we must answer the tempter, as Husbai did Ahitophel, Thy counsell is not good at this time q. 3. Too favourily, or with over-much delight, or confidence in the same; being wedded and wedg'd unto them in our thoughts, and affections, laying our whole waight upon them (as it were:) as David did, when he had gotten him upon his mount, and said, He should never be moved r; and as Job, when flourishing and swimming in all abundance of wealth and ease, hee made no other reckoning but to die in his nest s. 4. Solicitously, distrustfully, anxiously, when (Martha-like) we trouble our heads about many things t, and turmoil our spirits, with fretting, vexing, carking, and corroding cares, and thoughts of the things of this life, contrary to that Evangelicall precept, Take no thought u, and again,

Ph lip. 4. 6

Luke 12. 29  
in carefull  
suspence

1 Cor 7. 29  
Zacheus converted  
fac. Illuminati  
stant opul se  
nil agendum  
seris in tota vi-  
ta prater ce-  
lestia, reliqua  
obliu. Rolloc:  
in Joh. 4. 32

In nothing be carefull *x*. 5. Needlessly, endlessly, and superfluously; laying out far more thoughts upon these earthly things, then the matter amounts to. *Live not in carefull suspence* 7. The word sounds thus much, Hang not like Meteors, make no tedious and superfluous discourses in the air. It notes out the covetous persons endlesse framing of projects, and tossing of thoughts, this way, and that way, and every way, for the compassing of his greedy desires, and worldly designs. But do not you so, saith our Saviour: rather be paring off superfluities this way, and contract your thoughts into as narrow a compasse as may be. It is enough to look at the world slightly, aloof off, and out at eyes end, as it were: the main weight of our thoughts must be laid upon God, and the advancing of his Name. It is affirmed, to his singular commendation, of a worthy Divine of Scotland, that *he did eate and drink, and sleep eternall life.*

Whom that you may expresse, and imitate, harken lastly, to the means of thinking fruitfully upon Gods Name. These are two. 1. Shun the hinderances, 2. Use the helps to this duty.

### SECT. XI.

*Directions to the means of fruitfull thinking on Gods holy Name: where  
4. hinderances to be avoided, and 7. helps to be used.*

1 Cor 3. 5  
Psal. 25. 9

1 Tim. 6. 4, 5  
Prov. 14. 26

**T**HE hinderances are 1. pride and conceitednesse of a sufficiency in our selves to conceive of God, or think of any thing else that's good, to good purpose *a*. God imparts his secrets to none such *b*, but leaves them commonly to dote and busy their brains about questions, or vain disputations that tend to nothing but strife and ostentation *c*.

2. Passion, *He that is hasty of spirit*, well he may *exalt folly d*, saith Solomon, but he shall not lift up many holy thoughts; ( *He give him that gift* : ) For these require a heart meek and at rest from the confused hurry of troublesome passions.

Mat. 3. 7

1 Joh. 3. 3  
2 Tim. 3. 6

3. Impenitency, a wilfull continuance in any known wickednesse. For *the pure in heart only see God e*; sith there must be some proportion between the eye and the object: so between our minds, and God the object of our minds. Of all the body, the eye only receiveth the light, and that because it is like the light: so he that hath any sound hope of seeing God ( *one day as he is*, in the mean time as we may ) must *purify himself as God is pure f*. But as black can take no other dye: so an impenitent heart is incapable of divine contemplation *g*.

1 Cor 7. 31,  
32.  
1b.

Colof. 3. 1, 2

4. Lastly, Earthly-mindednesse: this distracts and divides the heart, and indisposeth it to thinking upon God and goodnesse *h*: Indeed it eateth out the very heart of goodnesse, by eating all goodnesse out of the heart. It causeth that a man cannot *care for the things of the Lord, i*. minde and affect the things above *k*, have our conversation in heaven, attend upon the Lord without distraction: for who can serve two masters &c? Remove the hinderances first, rid thy heart of these evill guests. And this done, make use of the following helps.

Lam. 3. 23

Ps. 108. 1, 2, 3

Prov. 3. 21,  
24, 25  
Pro 6. 21, 22  
Christian  
courteau.

Ars artium est  
regimen ani-  
marum Greg:  
in Pastor.  
1 Joh. 2. 16

Fi st, Accustom your selves to awake with God, and forget not to begin the day with thoughts of him and *his mercyes renewed upon you every morning l* every moment. This will sweetly season and supply the soul, putting it into an happy and heavenly temper for the whole day following: as it did *Dauids m*. And here, remember to close up your heart, at your down-lying at night; and, if possibly you can, to fall asleep out of some heavenly meditation: so shall your sleep be the more sweet *n* and secure *o*, and your heart in better plight whensoever you awake. He that thus raketh up his fire ore-night, shall finde fire in the morning.

Secondly, keep your hearts with all custody the whole day thorowout. 1. Con- ttergard them continually from corruption within, from infection without: especi- ally that which is drawn from those three poisonous objects, mentioned by St. John, *The lust of the flesh, the lust of the eyes and the pride of life p*: that is, plea- sure,

sure, profit, and preferment the worldly mans Trinity (as one fitly stiles them) A heart scattered up and down with these vanities will be as far to seek when it should wait upon God, as a wild horse run'd up in a wide field, that cannot be taken when he should be saddled. 2. Be often elevating, and winding up your hearts as the weights of a clock, that bear downwards naturally, and are yet drawn lower by the sin that doth so easily surround and oppresse us as a talent of lead r: Unto thee O Lord do I lift up my soul, saith David s, and Nehemiah was often darting up some good desire to God, whatsoever his employment was. And our civill conversation also is in heaven t, saith Paul: we exercise our general callings in our particular, and go about our earthly busineses with heavenly minds, using common things as a stirrop to mount us up to things of an higher straine, and exacting (by a divine Alchymy) heavenly meditations out of earthly objects and occasions.

Thirdly, examine your thoughts often, and let not an idle motion, flying fancy, or sinfull dream pass without a sharp check, a censure of the word. There is a sharp eye to be set, and a strict hand to be held over a mans thoughts if ever he will have good of them; they being so infinite, nimble, slippery, and in so secret a place, free from the worlds censure. Call them therefore often to a domestick Audit, cherish the good, check the bad, let them have the law if they be extravagants. Remember that an evill thought uncontrolled, may vex thee on thy death-bed, as little and as light a matter as many make thereof.

Fourthly, get a sound and clear judgment, able to discern of things that be excellent, and to prefer God and the things of God incomparably before all other things whatsoever. Make those things above your treasure once, and then your heart will be chiefly set, and your thoughts will chiefly run on them u.

Fifthly, greaten your love to God and goodnesse: for strong affections make strong impressions, and cause great thoughts of heart. A man cannot but think much of that he loves. Oh how I love thy law, saith David (and as an effect of that love) it is my meditation day and night x. But especially, love to be Gods servants on the sabbath day y; let the entire concurrence of the whole man be his alone that day, as much as may be: so shall ye be the better able to think profitably of him, the whole week after. Our infinite week-day wandrings, and wofull trisling out our golden hours in idle and evill thoughts comes (much what) from our customary and carnall keeping of Gods holy-day z.

Sixtly, exercise your selves in the word of life: to witte to hear and read Gods holy word. Search and study the scriptures a: These will 1. free the heart from impure lusts. Wherewithall shall a young man (bisse that is in the heat of his passions) cleanse his way b, or rub off his filth? (It is a metaphor from glasse, which though rub'd never so clean, will soon gather dust again.) Answer is made there, by taking heed thereto according to thy word. 2. It will fill the head with good notions of God, and his nature, his word, and his works &c. \*, so that no rume shall be left for worse thoughts, which else will be stirring. For the thoughts of a man are never idle, as ye know, save when he sleeps; nor then many times; but are like a mill that turns round unceasingly, while it hath water, and if it want other grist, will grind and grate upon it self.

Lastly, (to sett all the former awork) add hearty prayer to him that is both the heart-maker, and heart-mender too. Pray him to make the meditations of our hearts ever acceptable in his sight c: and when we are in a good frame, to keep it ever in the imagination of the thoughts of our hearts, and to prepare our hearts unto himself d, as David begs in the behalf of his people. Pray him to open your understandings, to sanctify your wills and affections, to raise up and ravish your hearts, to fix your quicksilver as one speaks; that is, in meditating upon good things to grant you strength of memory, stedfastnesse of imagination, steadnesse of minde, sharpnesse of conceit, soundnesse of judgement, and all other necessary gifts and abilities, that ye may so meditate upon Gods precepts, that wisethall ye may have respect to his wayes e.

q Heb. 12.  
ἐν ᾧ ἐγὼ ζῶ  
begirreth us.  
r Zach. 5. 8  
s Psal. 25. 1  
t Philip. 3. 20  
πολίτευμα.  
Prov. 15. 24  
The godly  
man goeth up  
high: as an eagle  
stretcheth his  
wings, he  
stretcheth out  
his feet, and  
even in the  
common bu-  
sinesse of this  
life.

Quicquid judet  
dicere, pudet et  
cogitare. Est  
tuisissimum et  
periculum ut  
assuescat ani-  
mus sollicita  
semper et per-  
vigili custodia  
discernere co-  
gitationes suas,  
et ad primum  
animi motum  
vel probare,  
vel reprobare  
quod cogitat:  
vel bonas co-  
gitationes a lat,  
vel statim ma-  
las extinguat.

Hier: in Epist.  
ad Demetriad:  
mens non cessat  
parere cogitati-  
ones: tu autem  
malas ewelle,  
bonas excole.  
Chrysost.

Dum in cogit-  
atione voluptas  
non reprimitur,  
etiam in actione  
dominatur.  
u Mat. 6. 21  
x Pl. 119. 97  
y Esay 56. 6  
z Esay 58. 13  
a Joh. 5. 39  
b Psal. 119. 9

יורה  
\* Hieronymus  
de Nepot: vit.  
cum assidua  
lectione et me-  
ditatione diu-  
turna. pectus  
suum bibl. thes-  
cam christi  
effecisse.

Cogitationes  
innumerae sunt  
une die: eas  
quis colliget,  
quis corriget?

quis reprimet, quis exprimet? Sphinx philof. c Psal. 19. ult. d 1 Chron. 29. 18. e Psal. 119. 15, 16.



## SECT. XII.

## The Conclusion.

f Gal. 6.16  
g Prov. 14.28  
h 2 Sam. 19.20

**L**et this be the way, walk in it: And as many as walk after this direction peace shall be on them and mercy, and upon the Israel of God f. For, Do they not erre that devise evill? but to them that think upon good things shall be mercy and truth g. Mercy and truth be with you h. Amen.

The  
Righteous mans Recompence.

OR,

GODS JEWELS MARKT AND MADE UP,

FROM MENS MISUSAGES.

The Text: MALACHI 3. 17.

And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels: And I will spare them as a man spareth his own sonne that serveth him.

## CHAP. I.

## The Text divided.



**G**ODS gracious acceptation of his people and their holy services, hath been hitherto detcribed, and discovered. Followes now his righteous remuneration, and rich respects to their persons, which he highly prizeth; for They shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels. 2. To their performances which he bountifully rewardeth. And I will spare them, as a man spareth his own sonne that serveth him. Then shall ye return and discern &c.

The former, without forcing points us to these three positions.

1. That God is the Lord of Hosts.
2. That this Lord of Hosts will have his day to do good to his people: and to make them up as his Jewels from the worlds misusages.
3. That this people of his shall be graciously owned, and greatly honoured in that day.

SECT.

SECT.

That God is Lord of Hosts. What these Hosts are, why called Hosts :  
What it is to be Lord of Hosts.

First, God is the Lord of Hosts. So he is frequently stiled in the old Testament, Lord of Sabaoth (which is all one) in the New ; though this more seldome, because the old Law was given in fear, the new in love, as *Hugo* will have it.

Now touching this title here, and elsewhere given to God, let us see, 1. What these Hosts, or Armies are, whereof he is Lord. 2. Why they are called his Hosts. 3. What it is to be Lord of these Hosts, and what honour accrues, and is ascribed to God by this Attribute. In treating whereof, I must intreat my Reader, the same that the Orator did His, (when he spake of *Socrates*, and *Lucius Crassus*) that they should imagine some greater matter then here they finde written : forasmuch as in speaking of God we speak not what we ought, but what wee are able, as that Emperour hath well observed in his Epistle to *Ambrose*.

Doct. 1.

Ut majus  
quiddam de  
tis, quam qua  
scripta sunt,  
suspiciantur.

*Cic. 3. de Oratore. Loquimur de Deo non quantum debemus sed quantum possumus. Gratian. Inperator*

First then, these Hosts whereof God is said to be Lord Sovereigne, are all creatures heaven, in earth, and under earth. 1. In heaven there are. 1. Angels, which are called, *The Host of heaven*, 1 *King. 22. 19.* An heavenly Army, or the multitude of the heavenly Host, *Luke 2. 13. the armies that are in heaven*, following the Lord Christ upon white horses, &c. *Rev. 19. 13.* The Authour to the Hebrews calles them *the heavens* (as some conceive it) *Chap. 7. 26.* Not because they were coworkers with God in the creation of the world, as the Rabbins will have it : for though Angels are called *Elohim*, *Psal. 8. 5.* yet it was *Jehovah Elohim* onely that made all things of nothing, *Gen 2. 4. Esay 45. 24.* Neither yet, because they move the heavens, and governe the whole world, as the Jews (after the Platonists) beleevd, and thereupon fell into the sinne of Angel worship, intruding into those things that they had not seen, *Colos. 2. 18.* and curiously prying into those secrets whereof there is neither proof, nor profit. Howbeit, that they have, under God, a main stroke in ordering the course of naturall and civil affairs, it may be proved out of *Ezekiel, Chap. 1.* where the beasts are said to stir the wheels, as themselves are stirred by the Spirit of God. And for the manner of their motion, every one of them is said to have four faces, that is, they can look every way at once ; and to have calves feet round, that is, they are apt to go every way : and this with the greatest facility that can be.

Goodw. Child.  
of Light, &c.  
102.

Ratione plu-  
ralis Elohim;  
ex Hebraeis  
aliqui existi-  
mant so. ier-  
archum Deo  
Angelos in  
opere creatio-  
nis, &c. Pa-  
reus in Gen.  
1. 1.

*Hebraei Platonici imbui opinionibus Angelos colorum motores totiusque mundi gubernatores esse putabant, &c. Pareus in Heb. 2. 5.*

Next below the Angels in Gods hosts, are the Sunne, Moon, and Stars, those *Celestial bodies*, 1 *Cor. 15. 40* the glorious furniture of the visible heavens, called also, the Host of heaven, *Deut. 4. 19. Aet 7. 42. Zeph. 1. 5.* These fought in their courses against *Sisera*, Gods enemy, *Judg. 5. 20.* And so they do still by their light, heat, and influence : causing stormy, tempestuous, and unseasonable weather, to the annoyance of the Adversary, as once of the *Quades*, and *Marcomans*, upon the prayers of the thundering Legion (as they were afterwards called) in the dayes of *Marcus Antoninus* the Philosopher, Emperour. And as in the Battle between *Edward* the third of England, and *Philip* of France (who being enraged with a former defeat, marched with fury into the field ; elevated with a false hope of triumphant victory) there fell at the instant such a piercing shower of rain, as dissolved their strings, and made their bowes unusefull. And at the breaking up of the shewre, the Sunne shone full in the face of the French, dazeling their sight, &c. and on the backs of the English, as if

The Queen of hea-  
ven, *Ire 44 17.*

Vidore licebat in eodem  
loco aquam ignemque fi-  
mul de celo cadere :  
Ignis non attingebat  
Romanos, neque imber  
juvabat barbaros, sed  
eos non, secus inflam-  
mabat, ac oleum, &c.  
*Dio Cass. in vita M.  
Antonini. Philof.*

Daniels Hist. of  
Eng. fol. 237.

Milites nobis,  
qui adstant,  
reulerunt, ex-  
torta sibi esse  
de manibus  
quoscumq; jacu-  
libantur. cum  
a Theodosij par-  
tibus in ad-  
versarios ve-  
hemens ventus  
iret, qui & ipsorum tela in eorum corpora retorqueret. Aug. de civ. dei. lib. 5. cap. 26. Rupertus ventos nominat scopas mundi,  
quod Deus illis everrat, & expurget aeris corruptionem. Job 38. 23.

it all made for them. Hence the superstitious Heathens, and some degenerate Jews in *Jeremies* time worshipped this *Chen* of heaven (as they called it) set up the constellations of heaven for gods. In opposition to which *petty Gods*, he is called Lord of Hosts, God of these gods, maker and master of them all. And these are his heavenly hosts, his cavahy, his high-land forces: not to mention here the meteors (whether fiery, as thunder and lightning, or aiery, as winde and earthquakes, or watery, as rain, hail &c. All which God is said to keep by him in his treasury, and to bring them fort in the day of battle.

Rabbi Kimchi well observeth, that God hath magnified chelo b, and mateb chelob his upper and lower troops, as his horse and foot ready preft. Mark 16. 15. Σοφὸν τὸ κρυπτό καὶ ἰσχυρόν. Eurip. Τέχνημα σοφῶν τις, ἀντιπαρὸν καὶ ἐκδοτόν. X. noph. Ejus conciliis militant etiam qui ejus conciliis repugnant. Greg. Agunt quod vult Deus, sed non volunt quod vult Deus. Bern The Turks bear no weapon but in travel, then some of them seem like a walking armory. Blounts voy- age p. 79. D Willet on Rom. Gorran in Rom. 9. 29. 1 Tim. 1. 20. expounded.

Secondly Gods armies in the earth are al *terrestiall bodies* 1 Cor. 15. 40. both lifeless and living creatures. All which continue and keep their station *this day* according to his ordinance, saith David: for they are all thy servants: Psal. 119. 91. and at thy beck and check Esay 45. 12. *Plato* was wont to say, that the earth was a kinde of living creature, having stones for bones, rivers for veins, trees for haire &c. But *Philo* better sayth, that the world is after a sort, a great man, and a man little world. In the Gospel man is called every creature. Go forth into all the world faith our Saviour, and preach the Gospel to every creature, that is, to man the Model of the whole creation, the master-piece of Gods handy-work. A wise Philosopher could say that man is the end of all things in a semicircle: that is, All things else were made for him, and he himself is made for God. His servant he is, and sworn souldier, as *Nebuchadnezzar* is called and *Cyrus*: and *Askur*, the rod in his hand. For even the wicked also do the will of God, though unwittingly: partly besides, and partly against their own wils. And in this sense, one nation may be Gods host to punish another, or to sheath their own swords in their own bowels, as *Midian*. But especially this holds true of the Church militant, which is terrible as an army with banners, and every member thereof is a spiritual warrior, harnessed, like a travelling Turk, capapee, with that heavenly Panoplie Eph. 6. 13. resisting the devil, who fleeth from him, *J. m.* 4. 7. The Israelites marching out of Egypt are called the Lords hosts *Exod.* 12. 41 In relation whereunto, some have thought that God assumed to himself this title; because the Ark, (that testimony of his speciall presence) marched in good array, and all comly equipage, in the midst of the camp. But to speak forwards.

Thirdly, under the earth, besides those creatures that *passeth thorough the pates of the sea*, *Psal.* 8. 8. Whales and whirl-pooles, Dragons and Leviathans, that serve to swallow up Gods *Jonasses*, and afterwards to ship them to land again. The very Devils also are at Gods command, and appointment: as is intimated (according to some) in that Angelical *visitation* Holy, holy, holy Lord God of hosts, that is *faul. Gorran*, of Angels, men, and devils. True it is, he is called Prince of the air: but that is by divine permission for a season. And *God of this world*: but no otherwise then *Absalom* was once called the king, viz. by usurpation. Take him in his greatest power, what is the Devil else but Gods officer or executioner, to blinde the reprobate, and to teach others that belong to God, *not to blaspheme*: that is by afflicting their bodies, and buffetting their consciences, to warn them not to walk unchristianly, to the scandal of the weak; and the scorne of the wicked.

These then are Gods hosts. Hosts they are called (and so we descend to the second quare.)

1. For the huge number, and mighty multitude, infinitely surpassing those numerous armies of *Xerxes*, *Tamerlane*, the Ethiopians in *Asas* time, that brought a thousand thousand into the field, the biggest army that I remember to have read of in holy Writ: but no way comparable unto the Lords hosts, who (besides all other creatures innumerable attendant) hath thousand thousands of Angels ministring unto him, and ten thousand times ten thousand standing before him, as waiting an errand, and that would be glad of an office. He bringeth them out by number, and calleth them all by their names *Esay* 40. 20. which no earthly Generall can do.

2. They

Reas. 1.  
2 Cor. 14. 9.

Dan. 7. 10.



2 They are called hosts for their *Eutaxie*, the comly and lovely order of them, keeping their stations, as it were in martial manner, and battel-ray. When eē the Septuagint commonly render this word used for Hosts by *κόσμη* and *Hierome*, *Ornatus*; for order makes an army beautiful.

3. For their obedience which is no lesse admirable, then their order amiable. No souldier is so obsequious, so active, so ready prest at the command of his captain, as all creatures are at the command of God: So well disciplined are they and trained to it, (not by rules of art, but by instinct of nature, *Psal.* 119. 91.) that if he say but to any go, he goeth: if come, he cometh, if do this, he doeth it. Never was any Emperour so observed as he is, even to a nod or beck. *Psal.* 123. 2.

Fifthly, therefore is he stiled somtimes *Lord of Hosts*, and other times *Lord God of Hosts*, to denote and set forth his infinite and irresistibile power, and that there is no standing before him (thus armed and appointed) if his wrath be kindled, yea though never so little: which is an answer to the third quære. *Hoc epitheto summa tribuitur Deo potentia*, saith a grave and learned interpreter. (chiefest power and soveraign authority is given and ascribed to God by this attribute. For this, it is often used, and urged in the old Testament; as in the new, the very Hebrew word *Sabaoth* is retained for more Emphasis, *Iam.* 5. 4. The cryes of them that have reaped your fields, and yet received no wages, are entred into the eares of the Lord of sabaoth: that is, they are graciously heard by a Lord far more mighty then you are any, saith the same interpreter. And in his larger Annotations, this saith he, is added to shew his infinite forces, and matchlesse might. The like may easily be collected from *Rev.* 4. 8. compared with *Esay* 6. 3. Where the holy Ghost rendereth Holy, holy, holy Lord God of hosts, by *Holy, holy, holy Lord God Almighty*, *παντοκράτωρ*, not *ἀντοκράτωρ* onely, such a one as hath not the sole command alone, but the whole command of all the creatures. In heaven he hath good servants; in hell bad: in earth both. The other Apostles call him Lord (it is *Gorranus* observation) *Iudas* calls him not so, but *Rabbi Mat.* 26. 22, 25. because he had shaken off the yoke of obedience, but they that will not bend must break, as he did, when shortly after he became his own deathsmā, after that he had delivered up his master, and all by the determinate counsel of God, the mighty strong God, as he is stiled *Esay* 9. 6. the *Al-sufficient God Gen.* 17. 1. *Aben Ezra* renders it *The conquerour*: and the Lord Christ is said to go forth riding on his white horse conquering, and to conquer. *Rev.* 6. 2. The Septuagint render it Self-sufficient able to do all without help of any; how much more when having such hosts at command. *Aquila* renders it *ἐλκμμος* strong: lusty; valiant. *Pagnine* and *Iunius*, *Omnipotent*. Now, *dicitur Omnipotens, quia omnium tenet potestatem*, saith *Isidore*. And this *David* the King acknowledgeth in all ample manner (yea *Nebuchadnezzar* the tyrant *Dan.* 4. 37.) Thine O Lord is the greatnesse, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven is thine: thine is the kingdom, O Lord, and thou art exalted as head above all &c. *1 Chron.* 29. 11. 12.

Reaf. 2.  
quasi milites in  
statione ita  
collocati sunt.  
Sb indler  
Pentag.  
Acceperunt  
pro isebijucun-  
ditas decus or-  
namentum. Ib.  
Reaf. 3.  
Math. 8.

Berg in Rom.  
9. 29.  
exauditi sunt a  
domino multo  
potentior  
quam ipse frs.  
Ad infinitas  
ipsum vires et  
copias expli-  
candas. Berg.  
in loc.  
Kufis sets  
forth his ab-  
solute power  
and soveraign-  
ty over all  
creatures  
whence he  
is called the  
one or onely  
Lord.  
Eph. 4. 5.  
ἀλάκμος μέγας  
ἵψυ est  
dispare, per-  
dere, quod  
visiori conque-  
rit imprimis.  
ἀντοκράτης  
ἰκαρ  
ἀντοκράτης.

## SECT. II.

The Pope will needs be Lord of Hosts

**V**hat meaneth then that man of sin, that mouth of blasphemy (that I may apply) to speak so great things of himself *Rev.* 13. 5. to boast himself so much in mischief *Psal.* 52. 1. to lift up himself above all that is called God, sitting in Gods temple, and shewing himself there as if he were Lord of Hosts? For although he hath but some angle, and not all the corners of the earth, though he is but a fox in a hole, yet his discreet doctors say of him, that he can do all that Christ can do: that God hath put all things in subjection, under his feet; the beasts of the field, that is men living on the earth, the fishes in the sea, that is souls, in purgatory the souls of the aire, that is the souls of the blessed.

It sufficeth not *Moscanina*, to derive *Pope* of *Papa* the interjection of admiring, because

Vfe. 1.  
2 Thel. 2.  
Psal 100.  
Fran. Zabab.  
Bellar. lib.  
4. de. Pont. Ro.  
quia in omni-  
bus admirabi-  
lis, stupor man-  
di.

Rev. 13 3  
 Admiratio pe-  
 peris philoso-  
 phiam, sic et  
 Antichristia-  
 nismum.  
 habens in toto  
 mundo utranque  
 gladium &c.  
 Dulcia adorandus.  
 De ministris milit.  
 Eccles. l. 1.  
 cap. 1.  
 Os pape et eu-  
 lus diaboli in  
 eodem sunt pra-  
 dicamento.  
 Ignarij Con-  
 claus. pag. 135.  
 vide Pareum  
 in Apoc. 13. 3.  
 Oraculis vocis  
 mundi modera-  
 ris habenas.  
 et merito in ter-  
 ris diceris esse  
 Deus.  
 Super Angelos  
 eleuatur papa,  
 adeo ut eos ex-  
 communicare  
 possit, ait Joh.  
 23. in extra-  
 vag.  
 Luk. 4. 6  
 Dr. Featly his  
 Transub. ex-  
 ploded.

because the Pope is the worlds wonderment: (that beast, he should have said, in the Revelation, that all the world wondered after) and *Pontifex*, because he makes men a bridg to blessednesse, but he will have him to be *King of Kings*, and *Lord of Lords*, having the power of both swords throughout the world; yea command over all reasonable creatures. *Boniface* the 8. wrote to *Philip K. of France*, that he was Lord of all, both temporals and spirituals, in all countries, which is one of the diuels titles. *Math. 4.* *Valladerius* shames not to say of Pope *Paul 5.* that he was a god, lived familiarly with the Godhead, heard Predestination it self whispering to him, had a place to sit in council with the most diuine Trinitie. And another of the same Popes parasites, dedicates a booke to him thus: To *Paul* the 5. Vice-God, the most invincible Monarch of the Christian common-wealth, the most mighty defender of the Pontifician omnipotency. Our Lord God the Pope, saith a certaine Canonist: And, to thee is given all power in heaven and earth, said the Council of *Lateran*, the very year before *Luther* stood up against that Romish Antichrist; who weares a triple crowne, in token that he is Lord of heaven, where he may canonize saints, of hell, where he may free soules out of purgatory, of earth where he saith, as once the diuel did: All power is delivered unto me, and unto whomsoever I will, I give it. But how haps it then that he gives no more to many of his best ser-vants? To instance in some of our own fugitives: *Allin* had a Cardinals hat, but with so thin lining (meanes to support his state) that he was commonly called the starveling Cardinall. *Stapleton* was made professor of a petty universitie, scarce so good as one of our free-schooles in *England*. *Sanders* was starved. *Will. Reynolds* was nominated to a poore vicarage under value. On *Harden* his Holinesse bestow'd a prebend of *Gannt*, to speake more properly (saith mine Au-thour) a *Gannt* prebend &c. But this by the by onely.

## SECT. III.

Wo to Rebels against the Lord of Hosts.

Use 2.  
 Job. 21.

Psal. 68. 21.

--caesarem in-  
 tonsam et capi-  
 ta alta ferentes.  
 καρχηνομοῦν-  
 τες Ἀχαιοί.  
 Lacones co-  
 ammutantiebant  
 ad terrorem.

Cruentabit ca-  
 put inimicorum  
 suorum. Beza.

For a second Use. Is God the Lord of Hosts? and doth he with them whatso-  
 ever he will in heaven and earth? Wo then to rebels and refractaries, to trai-  
 tours and transgressours, sons of Belial, children of disobedience, that say to the  
 King *Apostata*, that break his bands, and send messages after him, saying, *we will*  
*not have this man to rule over us*: that refuse to be reclaimed, and stick not to  
 oppose with crest and brest, whatsoever stands in the way of their sins and lusts.  
 God (saith the Psalmist) *shall wound the head of his enemies*. But are there any  
 such, may some say? so desperately mad, as to bear armes against heaven? yes,  
 saith the prophet, and ye shall know who they are too. *He shall wound the hairy*  
*scalp of such a one as goeth on in his trespasses*. All those then that lye sucking at  
 the borches of carnall pleasures, grinding in the mill of worldly lusts, listning  
 the suggestions of Satan the Lords profest adversary, and principall Counter-facti-  
 onist. All that against the rich offers of Gods free grace, the menaces of his  
 mouth, the strokes of his hand, chuse to go on still in their lewd and lawlesse  
 courses, refusing to be reformed, hating to be healed, all these are to be reputed  
 Gods enemies. And although their scalps be never so hairy, their lockes never so  
 dusky, their lookes never so lofty and haughty, fierce and furious: though they  
 have marrow in their bones, and milk in their breasts, though their natural moist-  
 ure be no whit decayed, through age or unhealthinesse, with *Moses*, much lesse  
 turned into the drought of summer, with *David*, which might occasion baldnesse  
 (as in elderly people) but that being young and youthy, yea strong and fappy,  
 they had haire by weight, as *Abolom*, yea were rough all over with *Espan*, which  
 which makes them look grim and terrible with the *Caldeans*, that people of fierce  
 countenance, yet that shall little avails them, when God shall take them in  
 hand. Hee'll crack their crownes, hee'll cleave their skulls, hee'll wound  
 through the hairy scalps of all such, as obstinating themselves in an evill course,  
 will

will needs on in their trespasses, \* wharfever it stand them in. In the doing of which fearfull execution upon his enemies, the Lord of hosts will not much trouble himself neither. For he needs no more but arise, and his enemies shall be scattered: yea all that hate him shall flee before him, as it is in this same Psalm, ver. 1. He needs not arme himself, as *David*, against this giant-like generation, with weapons offensive or defensive: for with his bare hand only he can beat the proudest of them, yea make a puny-boy and a very baby of him.

*Thou hast smitten all thine enemies*, saith David, *upon the cheek-bone; thou hast broken the teeth of the ungodly.* As if he should have said, Those that think themselves tall fellowes, and dare challenge the very devill to a duell (as *Caligula* once did his *Jupiter*) are as children in thy great hands, and fare accordingly. For thou boxest them about the ears, clappst them on the cheeks with the palms of thy hands, buffetest them about the lips with thy clutch-fist, till they spit blood again, and be made to look their teeth in their throats, *thou hast broken the teeth of the ungodly.* But if yet they will not yeeld, but wrestle with thee, with the froward thou wilt wrestle *Psalm. 18. 26.* Thou wilt be as froward as they for the hearts of them. If they will needs try a fall with thee, thou wilt fell them, and quell them, thou wilt lay them at thy feet, (as the Lord Christ did *Saul*, and the souldiers that came to surprize him) yea thou wilt smite them in the hinder-parts (where we use to whip unruly boyes) and so put them to a perpetual reproach. *Psalm. 78. 66.* But what need the Lord (as I was saying) be at all this pains with himself, or once so much as foul his fingers with them, who hath such mighty armies, and so many Hosts afoot to chastise his rebels? so that if he do but once wag his little finger, or stamp with his foot only upon the ground (as that Roman vainly vaunted) he can presently command and call for legions of Angels to subdue *Senacherib*, millions of stars to fight against *Sisera*, volleys of thunder and lightning to blast and burn up the Philistins, cart-loads of massy hailstones to brain the kings of Canaan. These are Gods hosts in heaven. Neither is he to seek of sufficient forces here beneath, both by sea and land. There he hath whales and dragons to devour his enemies: here he hath, besides armies of diseases within them (Physicians reckon 2000. severall sorts, 200. whereof belong to the eye) that lye in wait for the precious life: let him but say with *Jehn*, *who is on my side? who?* and all beasts, fowls, and creeping things innumerable will straight looke out at their windowes, and tender him their service. God cannot possibly want a staff to beat his dogs with; a weapon to wound his rebels with. If He set against a world-full of wicked doers, the water will take his part: If against Sodom, fire: If against murmurers, earth: If against blasphemers, fiery serpents: If against Idolaters, lions: *Dan. 6.* If against mockers, bears: If against *Herod*, worms: If against *Hann*, mice: If against *Pharaoh*, all. Now a host of frogs distresse him, now of flies, now of lice, now of Caterpillers, now of grasshoppers &c. God made the earth fight against him, the ayre fight against him, the fire fight against him, the water fight against him: he left him not till he had beaten the very breath out of his body with stroke after stroke, and so made good with his hand, what he hath also said with his mouth. *The Lord knoweth how to reserve the unjust to the day of punishment:* And, *In the thing wherein they deal proudly, he is above them.* 2 *Pet. 3. 9.* *Exod. 18. 11.* He hath an eye to follow them, a guard to look to them, and a goaler to bring them forth, whensoever he shall call for them. In case they should make escape (as they cannot) he hath armies above them, armies below them, armies about them, armies upon them, yea armies within them, to bring them back to execution. For a wicked person is not safe from his own tongue to peach him, from his own hands to dispatch him, from his own phantasy to disquiet him, from his own conscience to affright him, from his own friends to betray him, from his own beasts to gore him, from his own fire to burn him, from his own house to brain him. Thus it is with him, whilst at home: as if he look abroad, to every creature he meets he may say as *Ahab* once said to the Prophet, *Hast thou found me O mine enemy?* For as every good souldier will fight for his Generall; and as a Noble-mans servants will soon draw, if their Lord be set upon; so there is not a creature in all the world, that is not ready prest to fight Gods battles, and revenge his quarrell upon

Psalm 3.7

Dio.

Act. 9.4  
Joh. 18.6

Pomp. Mag.  
nostra miseria  
in es magnus.  
Pub. Minus.

Facile est invenire baculum quo canem cedas.

2 King. 2.24

Act. 12.

Hatto Bonifus  
Presul Moguntinus, a mari-  
bus devoratus  
An. Dom. 969.  
ut ait Willero-  
gus episcopus  
Argentinenfis  
A. D. 997.

Alfred. Chron.  
Fit cruor ex  
undis, conspur-  
cant omnia ra-  
na. Dat pulvis  
cimices, postea  
musca venit.  
De in pestis  
post ulcera,  
grando, locustae,  
tenebra. Tan-  
dem protoco-  
ultima plaga  
necat.



Gen 4. 14

Job 18. 15

Job 9. 5

Eccleſ. 5. 13

Necesse est ut  
eum omnibus  
doctorem ag-  
noscam qui tri-  
ginta habet le-  
giones Phavo-  
rim: de Adria-  
no Imp: apud  
Spartian.

upon an ungodly person. What *Cain* sometimes said he hath good cause to take up and second; Every thing that findeth me shall slay me. *Brimstone* is strawed upon the house of the wicked, saith *Iob*, so that if the fire of Gods wrath do but lightly touch upon it, they are suddenly consumed: they walk all day long upon a mine of Gunpowder, either by force or stratageme they are sure to be surpris'd. Had *Zimri* peace that slew his master? Hath ever any waxed fierce against God and prospered? Oh that these gracelesse men would once learn to meddle with their match, and (according to the wise-mans counsell) beware of contending with one that is mightier then they; this *Lord of Hosts*, I mean, the *Lord mighty in battle*, *Psal.* 24. 8. this man of war as *Moses* calls him whose name is *Jehovah Sabaoth*: before whole dreadfull presence, and unresistible puissance they are no more able to stand, then is a glasse-bottle before a cannon-shot.

## SECT. IIII.

Tremble before this mighty Lord of Hosts.

Use 3.

**T**Hirdly, Is he the Lord of Hosts with whom we have to deal? be we all hence exhorted and excited to the practise of divers duties.

Jam 4. 11

Isay 40. 22

Jer. 10. 6, 7

Mat 22. 21

τὸ Καίσαρος

Καίσαρι τὸ

τὸ Θεῷ τῷ

Θεῷ.

Prov. 19. 12

Prov. 15. 14

Prov. 20. 2

And first to tremble before this mighty God: who having so many millions at his beck and obedience, can with as much ease, and in as little time undo us as bid it be done. So *Cesar* once threatened *Metellus* in a bravaço; but so, God only and easily can do indeed to such as set against him. If the breath of God blow men to destruction *Iob* 4. 9. for we are but dust-heaps: if he can frown us to death with the rebuke of his countenance, *Psal.* 80. 16. what is the waight of his hand (that mighty hand as *James* calls it) wherewith he spans the heavens, and weigheth the earth in a ballance? He sits upon the circle of the earth, and the inhabitants are as grasshoppers: he shakes them out of it, at pleasure; as it were by a canvas, or as out of ones lap, so much the Hebrew word imports *Iob* 38. 13. Who would not therefore fear thee O King of Nations? for to thee doth it appertain; forasmuch as thou art great, and thy Name is great in might. Give unto *Cesar* the things that are *Casars*, saith Christ, and unto God the things that are Gods. Where it is remarkable that the Article in the Originall is twice repeated when he speaks of God, more then when he speaks of *Cesar*, to shew, saith a Divine, that our speciall care should be to give God his due. Now shall we fear to break the penall lawes of a King, because his wrath is as the roaring of a lion, and as the messengers of death, so that whoso provoketh him to anger, sinneth against his own soul? And shall we not fear this King of Nations, who hath Armies of creatures to do us to death, and after that, legions of devils to torment us in hell? shall we fear fire, water, lions, leopards; bulls; bears, and other common souldiers, yea the wrath of a fool, because it is heavier then the sand of the sea *Prov.* 27. 3. 4. And shall we not fear the great Emperour of all these, that hath them all at his beck and obeisance? These may kill us, but they cannot hurt us, as he once told the tyrant: destroy they may the body, but neither keep the good soul from heaven; nor the body from a glorious resurrection. But God can do all this; yea more then this: and shall we not fear his heavy displeasure? Especially since according to his fear, so is his wrath, *Psal.* 90. 11. That is (according to some) as any one doth more or less fear Gods indignation, in the same degree and measure shall he feel it: as he trembles at it, he shall tast of it. Or as others, (and perhaps better) Let a man stand in never so great awe of thy wrath, yet his fear shall not prove proportionall, or ever be able to match it: he shall never fear thee so much as thy wrath amounts to, let him fear his utmost. For there is a fire kindled in his anger, and it burns unto the lowest hell *Deut.* 32. 22. Now *Bellarmino* is of opinion that one glimpse of hell, were enough to make a man not only turn Christian and sober, but Anchorite and Monke, to live after the strictest rule that can be. I conclude with the Apostle, *Wherefore let us have grace; whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire* *Heb.* 12. 28, 29.

SECT.

SECT. V.

*Trust in his power for fulfilling his promises.*

SEcondly, is He the Lord of Hosts? This should teach us to rest confidently upon his power, for the fulfilling of his promises: For what should hinder? First, God is not as Man that he should lie; he payes not what he hath promised, as *Sirtorius* is said to do, with fair words. Secondly, hee is not off and on with us, he doth not say and unsay, he is *Jebovah that changeth not*.

*Phuarch.*

*Mal. 3.*

Thirdly he is the Lord of Hosts, and cannot be resisted, or interrupted in his course. Nature may be, and was, when the fire burnt not, the water drown'd not, the Lions devoured not, &c. Men may be withstood though never so mighty, as the potent Prince of Persia was, *Daniel* 10. 20. And as *Afa* was, who although he brought five hundred thousand men into the field, yet was he encountred and overmatcht by an Army of a thousand thousand and upward, so that he was fain to flee to the old Rock for refuge. Devils may want of their will, though never so many, as that Legion in the Gospel, and though never so well united, as they there were: for though many, yet they say, *My name*, not Our name, they speak and act as One in that possession. But God doth whatsoever he will in heaven and earth, without controll or contradiction.

*Esay 26. 4.*

*Squama Leviathan ita coherent, ut quasi loricatorum incendat Satan & cataphractus. Luther. D. Preston.*

In the creatures, (saith One) there is an essence, and a faculty whereby they work; as in fire, the substance, and the quality of heat: between these God can sunder, and so hinder their working, as in the Babylonish fire, *Dan.* 3. In the Angels there is an Essence, and an executive power. God comes between these, orden, and hinders them from doing what they would. But now its otherwise in God: he is most simple, and entire, without mixture or composition. Hence his Almightinesse is his Essence, and his whole Essence is Almighty. Hee is not mighty in respect of some part, or faculty, as the creature is, but all in God is mighty. He is not dependent upon another for new supplies, as the creature, whose power will cease and determine, if not renewed and confirmed by God, *Jer.* 32. 18, 19. He is *El-shaddai*, absolutely self-sufficient, not needing any subsidiary help from without, though he please otherwhiles to make use of the creatures, as his Hosts, to tame his enemies, and performe his word to his people. *Quid ciniphe vilis?* saith *Philo*. What's more base then a lowse? yet all Egypt could not stand before this poor creature, but was forced to acknowledge it the finger of God. If any Pharaoh oppose to him, he can soon subdue the strongest Rebell by the weakest instrument. As if any Gideon build and bind upon his promise, of weak he shall become strong, *Heb.* 11. 34. *Deo confici nunquam confusi*. He that beleeveth shall not be ashamed, he need no more but stand and see the salvation of the Lord.

*Tamen tantum effecit ut tota Aegyptus desiciens exclamaretur egeretur hunc esse digitum Dei Philo.*

*Exod. 14. 14*

*Psal. 37. 5*

The Lord shall fight for you, saith *Moses* to Israel, namely by his red-sea, that shall cover your enemies, (as it did ours in 88.) but ye shall hold your peace. Commit your wayes therefore unto the Lord, trust also in him, and hee shall bring it to passe. Stand not upon these and these dangers, and difficulties that stand in the way. Found your faith fast upon the infallible promises of God All-sufficient; put them also in suit by faithfull and fervent prayer, and then though you see not how, or which way such a mercy should be attained, or deliverance compassed; yet give glory to Gods power with *Abraham*, *Rom.* 4. 18. and buy the field at Gods bidding with *Jeremy*, *Chap.* 32. 17--27. though the captivity were then foretold unavoydable. What talke wee of any thing impossible, or improbable to the Lord of Hosts? This is to limit the Help One of Israel, with those Rebels, that asked, Can the Lord provide a table for us in the wildernesse? or with that Infidell Lord of Samaria: Behold, if the Lord should make windowes in heaven, might this thing be? Can the Lord? and, Might this be? Why? what a question's that? He can give bread from heaven, and drink out of a rock: He can command the ravens to feed *Elias*, and the most hurtfull creatures to be usefull to us, as poyson in Physick. He can do more then ever he will, as he could have rescued his Sonne Christ by a legion of Angels, *Mat.* 26. 23. Some things God can do,

2 Tim. 2. 13.  
Heb. 6. 18.

Ioh. 6

Num. 11. 13.

22.

Ver. 23.

Dei dicere est  
facere.

but will not, *Mat. 3. 9.* Some things he neither will, nor can; as he cannot lie, die, deny himself, break his promise, &c. But whatsoever God willeth, that without impediment he effecteth, *Esay 46. 10.* For who hath resisted his will? And yet I know not how, 'tis naturall and usuall with us in an exigence, to question Gods power one while, (If thou canst do any thing, help us) his will another while, (Master, if thou wilt thou canst make me clean) and to tie him so to the means, that if they fail, he cannot help. When the bottle was spent, *Hagar* falls a crying as utterly undone. Whence shall we have bread to feed so many thousands? Whence should I have flesh to give unto all this people? shall the flocks be all slain, and all the fish of the Sea gathered together for them to suffice them, said *Moses*? But what said the Lord to it? Is the Lords hand waxed short? thou shalt see now whether my word shall come to passe unto thee, or not. Gods word is his deed, his promise sure-hold: never any yet miscarried that could produce and plead it: sith he wants neither power nor will to make it good. *Peter* had a good will to deliver Christ out of the Jews hands, but wanted power. *Pilate* had power enough to do it, but wanted will. God wants neither, but will put forth both for the safety and salvation of his faithful people. Hence holy *Job*, having spoken of Gods power speaketh of his thoughts, (as *Calvin* observeth) to tell us that his power and will are things inseparable, his minde and hand agree together, the one to determine, the other to execute. *Job. 42. 2.* All his shall have whatsoever heart can wish, or their condition require, *2 Sam. 22. 2. 3.* even marvellous loving kindness from God in a strong city above all that can be uttered: The prophet is fain to expresse himself above it, by an exclamation *Psal. 31. 19, 20, 31.* The Lord of Hosts is for them, the God of *Jacob* is their refuge. He hath entred into a covenant with them both defensive and offensive, so that all his is theirs, as *Iehosaphat* that told his confederate King of *Israel. 1 King. 22. 4.*

## SECT. VI.

*Stoop to his power, and submit to his Sovereignty.*

**T**Hirdly, is he the Lord of Hosts? what then should we rather and sooner do then stoop to his power, and submit to his sovereignty? And sith we must be either his servants, or his slaves, his subjects or his foot-stool, chuse the former condition, that we may escape the latter? for certain it is, he will fetch us in by one Pursivant or another (and he hath enow ready) if we make not hast with *Shimei*, to come down, and meet the Lord with intreaties of peace, that he may embrace us, and take us in to his princely favour. Do not ask me here, (as *Pharaoh* once did *Moses*) who is the Lord that I should serve him? Gods Attributes are of two kinds, which either shew what he is? or who he is? to the question of *Moses* what he is; God gave a short answer: *I am.* To the second of *Pharaoh*, who he is, he made a large reply by his armies of lice, flies, hail, locusts &c. Till *Pharaoh* was compelled to answer for him, *The Lord is righteous, but I and my people are wicked.* This was a faire confession; but extorted: for he was no sooner off the rack, but he bit it in again, and became more hard and hardy, as water grows more cold after a heat. And such, for all the world, was the forced and fained obedience of those *Israelites* in the wilderness while God slew them (by fiery serpents, and others his warriors) then they sought him, yea they returned, and enquired after God, as if they would have done the deed. Nevertheless they flattered him with their mounthes, and lied unto him with their lips. So must not we do, if ever we mean to do well: but throwing away our weapons, lay our selves low before his foot-stool, unfainedly submitting to the scepter of his kingdom, obeying from the heart that form of doctrine whereunto we have been delivered. For, what a shame is it for us not to do that homage to God, that all other creatures so gladly pay & perform? what a monstrous thing that man amidst all Gods handy-works that revere the Almighty, and readily do his will, that he I say, should prove a great *Heteroclite*, an open rebel, a profest adversary to God his sovereign Lord, his crown and

*Psal. 78. 34-36*

*Rom. 6. 17.*



and dignity? Oh send a lamb (in token of homage and fealty) to the ruler of the world *Vow* and pray to the Lord your God, bring presents unto Fear, that is, to him that ought to be feared. And for as much as with your ten thousand you are not able to encounter this great King, that comes against you with twenty thousand times twenty thousand; send an embassage quickly of prayers and tears, whiles he is yet on the way, and desire conditions of peace. *Luk. 14. 32.* You know how *Jacob* disarmed that rough man *Esau* that came against him with 400. cutthroats at his heels: how *Abigail* appealed that enraged man *David*, that had desperately vowed the death of so many innocents: how the Syrians prevailed with that non-such *Ahab*, for the life of their Lord *Benhadad*. Having heard that the kings of Israel were merciful men, they put sackcloth upon their loines and ropes upon their heads, and in this form of humble suppliants they came to the King, and said, *Thy servant Benadad saith, I pray thee let me live.* And a like addresse we read of in our own histories of the old Brittones to *Ætius* the Roman Governour, and of the Calice-men to one of our *Edwards*; Oh let their practise be our pattern. We have heard abundantly that there is a matchlesse mercy in God for all penitent persons, above that ever was found in the best king of Israel: this mercy we have a promise of, if we submit to the condition, (*in thee the fatherlesse findeth mercy Hoj. 14 3.*) So had not the Syrians: their best encouragement was a general hear say. This condition is no more then what every man will yeeld to be reasonable, viz. that we lay down the bucklers first: that we come before him in lowliest manner, with ashes on our heads (so they of old) as unworthy to be above ground, with sack-cloth on our loyns, as unworthy the courtest cloathing, with ropes about our heads, as deserving to be destroyed: yet humbly begging that we may live in his sight with *Ismael*, yea that we may serve in his presence with *Moses*, and dwell in his house with *David* all the dayes of our lives, to behold the fair beauty of the Lord, and to enquire in his temple. This is all that God requires, and this was that one thing that *David* beg'd so dearly at Gods hands *Psal. 27 4.* and accordingly obtained it. Hence he so confidently calls his soul to rest amidst a multitude of molestations and incumbrances. Hear him else, *Psal. 3. I will not be afraid of ten thousands of people that have set themselves against me round about. I laid me down and slept, I awaked &c.* He never brake his sleep for *Abisalom* and all his forces, then up in arms against him. For why? *salvation, saith he, is of the Lord, his blessing is upon his people. (Ver. 5, 6, 8.)* whereof I am one, and shall therefore be in safety. Behold I have blessed him, and he shall be blessed, said *Isaac* of *Iacob*: saith the God of *Iacob*, of all those that rest confidently upon his power for their preservation, that hope to the end for the grace that is to be brought unto them, at the revelation of Jesus Christ. *1 Pet. 1. 13 At destruction and famine thou shalt laugh, saith Eliphaz, neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. Job. 5. 22, 23.*

*Irent propa, ne remorando iram victores exasperant. Tacit. hist. lib. 2 Mittamus preces & lacrymas cordis legatos Cyprian 1 Kin. 20. 32. The British Embassadors came in torne garments with sand on their heads, in the time of Valentinian the third. Daniels hist. of Eng. The Callice men came to Ed. 3 bare headed, bare footed in their shirts with halters about their neck: &c. lib. p. 240. Psal. 27.*

## SECT. VII.

Set his power awork, by prayer. The power of prayer.

**L**ASTLY, is God Lord of Hosts? how should this consideration quicken and call us up to a constant infancy in prayer to that God, who is able to do for us above that we are able to ask or think, that we having all sufficiency alwayes in all good things, may abound unto every good work through Christ that strengthneth us. Many and glorious things are spoken of the power of prayer in the book of God. Indeed there is a kinde of Omnipotency ascribed unto it, and not without cause. For certainly whatsoever God can do, prayer can do: sith prayer sets God awork, God sets his power awork, and Gods power sets the creature awork (as at *Peters* enlargement) and then what wonder the thing come on an end, though never so difficult. For shal any thing be too hard for God? or shal not God avenge his praying people that cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. *Asa* and *Iehosaphat* prayed down their enemies, so did the

*Eph. 3. 21. 2 Cor. 8 Phillip. 4 Oratio fidelis omnipotens est. Luther. Est quaedam omnipotentia precum. Alsted sst. Theol. lib. 4. cap. 2. Luk. 18. 6.*



parcht and scorcht: the very roots of herbes and trees being now decayd and dried up, and all in a manner past recovery. But faithfull and fervent prayer never comes too late, and that because God never comes too late. Prayer is a great wonder-work in heaven and earth. No good thing can match it, nor evill overmatch it.

δαυματῶδες.

The flood could not drown the old world, till praying *Metbuseiab* was laid up in peace. The fire could not consume sinfull Sodom, till praying *Lot* was provided for. It is not in the power of *Labans* hand to hurt *Jacob*, because, upon his yester-nights prayer, God had rebuked him. Nor could *Esau* touch him, because *Jacob* had wrestled with God all night, and would not away without a blessing of deliverance, and a guard of Angels. The plague cannot fasten upon the people, for *Moses* will not yeeld to it: nor *Amalec* prevail in the vale, because he held up his hands on the hill. If ever the enemy shall do good on't, and God have decreed it so, he first takes order for the silencing of his prophets, whose prayers would, as it were, tranfuse a dead palsy into his hands, that he could not smite, *Ier. 7. 16.* pray not faith he for this people, neither lift up cry, nor prayer for them, neither make intercession to me, for I will not hear. As if the Lord should have said thus: Had there been any good to be done in this case, prayer would have done it. But I am fully bent: and therefore though *Moses* and *Samuel* (those men of prayer) stood before me, yet my minde could not be toward this people. I am inexorable *Ier. 15. 1.* what then? shall Gods servants lose their prayers? No, this they shall have of my hand, they shall deliver their own souls, they shall have their own lives for a prey. Something there is that God will yeeld to prayer then, when he is most bitterly bent against a people or person *Mat. 24. 20.* Pray faith our Saviour (after he had foretold such an affliction as never had been, nor should be the like) pray faith he, that your flight be not in the winter, for that will be tedious, nor on the sabbath, for that will be grievous. Whereupon a learned Interpreter makes this note. *In maxima severitate aliquid permittit precibus.* Something God will graciously yeeld to prayers, in his greatest severity. Admirable is that, and for the present purpose most apt and apposite, that *Polanus* reports of a terrible earth-quake in the territories of *Berne* in Swisserland: by means whereof, a certain high mountain carried violently over other mountains, ore-whelmed and covered a whole township, that had ninety families in it, one halfhouse only excepted, wherein the master of the family with his wife and children were with bended knees calling earnestly upon God. This fell out no longer ago then in the year 1584. and is related by *Amandus Polanus* a famous Divine, who lived not many yeers since at *Basil*, not many miles distant from the place where the thing fell out. In which notable example who seeth not, as in a mirrour, the marvelous force and efficacy of faithfull prayer, standing, (*Aaron-like*) with his incense, betwixt the living and the dead, and verifying that of our Saviour: *Verily I say unto you, if ye have faith and doubt not, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: yea be thou removed and cast into the sea, and it shall be done? And, All things whatsoever ye shall aske in prayer, beleevving; ye shall receive?* Oh blessed Saviour! what could have fallen from that sweet mouth of thine more for the glory of thy free grace and our greatest encouragement to ply the throne of grace with dayly suites, that God would open our eyes to see the exceeding greatnesse of his power towards us that beleve, according to the working of his mighty power. There is in the Originall a sixfold gradation, and all too little. Words are too weak to utter it.

Quasi manu facta, Deum ambiunt orantes. Tertull. Preces sunt bombardae & instrumenta bellica christi-anorum Luth. Ligatum habent Sancti Deum, ut non puniat, nisi peccaverint ipsi. Bern in Cant. ferm. 30.

Caritw. in loc.

Polan. Syntag. Theolog. tom. 1. lib. 5. cap. 21. de terramotu mortuus est Polan: Anno. 1610 Mar. 21. 21

Eph. 1. 19

### SECT. VIII.

*Be comforted in the consideration of his power: where diverse objections of weak Christians are answered.*

Singular comfort to all that belong to the Lord of Hosts, to consider that God hath a power alwayes prepared, an army ever in readinesse 1. to preserve them. 2. to provide for them. Use. 4

For



Dan. 3. 17

For their preservation, first, Our God is able to deliver us, either from the fire, or in it: this was the support of those three brave Worthies in Daniel, and may be ours, that lean on the Lord and the power of his might. Shall the Philistines rely upon their Goliath, Papists an their he-saints and she-saints, Turks on their Mahomet, Heathens on their Tutelaries, and not we encourage our selves in the Lord our God as *David*? not cheer up our hearts in this man of warr, whose name is the Lord of Hosts, the Lord mighty in battle? Oh say with the church in Micah, *All people will walk, every one, in the name of his God, and we will walk in the name of the Lord our God for ever and ever.* For their rock is not as our Rock, our enemies themselves being Judges. *Contemno minutos istos Deos, modo sovem propitium habeam*, said that Heathen, If God be for us, what need we fear what man or devill can do unto us?

Micah. 4. 5.

Deut. 32. 31

Rom. 8. 31

Ob.

Sol.

2 Chron. 14. 22

Ob.

Sol.

*Nudatum nimirum enssem suum nunquam deposuit, sed inde usq; ab Ade lapsu eum in Ecclesia sua defens. &c. Bucholz.*

Oh but mine enemies are many, and mighty.

Yea but thy champion is the Lord of hosts, with whom it's *nothing to save whether with many or with no power.* This staid up *Asa's* heart against a thousand thousand enemies.

But they are fierce and furious.

What of that? I know whom I have trusted, saith *Paul*, and I am sure that he is able to keep that I have committed to him against that day 2 *Tim.* 1. 12. I have been delivered out of the mouth of the lion; And the Lord shall deliver me from all evill &c. 2 *Tim.* 4. 17, 18. Did not the Lord appear to *Josuah* with a naked sword in his hand, as captain of the Host? Did not the Angels fight for *Hezekiah*, and environ *Jacob* at *Mahanaim*, *Elisha* in the mount &c? and hath not the Lord charged them still to pitch their tents round about the righteous. They appear not unto us, (it's true) now as of old, because the church now needs not such confirmations, and Christ being ascended, and the spirit plentifully bestowed, God would that our conversation should be in heaven, and not that the Angels should converse so visibly with us on earth. But they still pittie our humane frailty, and secretly suggest both counsell, and comfort: they also keep us from perils and dangers of body and soul, who else could not subsist, no not an hour.

Pro. 20. 30, 31

Rex ferarum

Isidor. lib. 10.

c. 2. οὐ καλὸς

Psal. 10. 9, 10

Psal. 78. 14

Pluviam escari-

tilem petram

aquavilem.

Tertull.

Vix unquam

major fuit glo-

ria illius popu-

li in terra Ca-

naan quam in

deserto Buchol.

2 Pet. 2. 9

Phil. 4. 12, 13

1 King. 22.

Heb. 11.

Act. 7.

Next for provision of necessities, God hath taken and bound over the best of the creatures to purvey for his people, and to bring them in maintenance, the heaven, the earth, the corne, the wine, the oyle, the best of the best is for them. *Hos.* 2. 20, 21. *The Lions* saith the Palmist (and the Lion is the king of beasts) or, the *rich* among the people (as the Septuagint have it) shall hunger and starve, those that will be sure to have it, if it be to be had: wicked rich men not only rob but ravish the poor, *when they have gotten them into their nets*, that is, their debts, bonds, mortgages, as *Chrysostom* expounds it. Hence they are called men-eaters, Cannibals *Psal.* 14. 4. Loe these Cormorants, these yong Lions, *shall lack and suffer hunger*, but those that seek the Lord shall want nothing that is good. He will rain down bread from heaven, and set the flint-stone abroad, and turn the wilderness into a Paradise, before his people shall pine and perish. Never was Prince so served in his greatest pomp, as the rebellious Israelites in the desert. How good shall we finde him then to those that please him? *Elias* is fed one while by an Angell, another while by a Raven. But if both should have failed him, as the brook *Cherith* did, yet he that took away his meat, could have taken away his stomach, as he did also, for 40. dayes together in the mount of God. In a word, the Lord of hosts hath a thousand means ready and at hand to provide for his people: his strength and wisdom ever busieth and bestirreth it self for their comfort. The Lord (saith *Peter* who had tried it) knowes how to preserve his own, and to deliver the godly out of temptation. And I can do all through Christ that strengtheneth me, saith *Paul*, whether it be to be full or to be hungry, to abound or to be abated. A beleever walks about the world like a *Conquerour*, as *Michaiah* did after he had seen the Lord on his throne, with all the host of heaven about him: So *Moses* after he had by faith seen him that is invisible: and *Steven* after he had seen the son of man on the right hand of God, *Angels, authorities and powers being made subject unto him.* 1 *Pet.* 3. 22,

And as in temporall so in spirituall regards also, this holds true for the soul. and

and inward man of the heart, much distressed many times by wicked spirits in high places *Ephes. 6.12*. They have the upper ground of us (which is no small advantage) they assault us out of the air, and therefore buffet and batter us with their fiery darts (so called for the dolour and distemper they work in us, like a fire in the flesh, and the likest hell of any thing) with the haile-shot, hell-shot of their temptations. But God succours us by the supplies of his spirit, and by the visible ministry of his angels, as he did our Saviour in his agony, and after his great temptations. His grace is sufficient for us, his strength made perfect in our weaknesse. The serpents head is broke, his work dissolved; his trenches thrown down, and himself driven out of the field, by the Captain of our salvation, the author and finisher of our faith, who hath also prayed that our faith fail not, even at such times as Satan desires to have us, as a challenger *Goliath-like*, desires to have one of the other side to combat with. *Michael* and his angels, have disarmed and driven out the dragon and his angels, they overcame him by the blood of the Lamb: yea, the saints do overcome, or are more then conquerours, because through faith in Christ they overcome before they fight, they are sure of victory aforehand. And although Satan is said to make warre upon the Saints, and to overcome them, *Revel. 13. 7*. yet this is but spoken according to humane conceit, and in regard of outward persecutions. But thanks be to God, who maketh us alwayes to triumph through Christ, *2 Cor. 2. 14*. The gates of hell shall not prevail against us: that is, all the power and policy of hell combined: for in the gates sate the Elders to consult in time of peace; and at the gates was planted the best munition in time of warre. Impostours should deceive, if it were possible, the very Elect (as that third part of the stars of heaven) but that cannot be.

Object not here, that Satan with a full mouth (as a fell Lion) roars upon you, and threatens to ruin you.

It is a Spanish Proverb, *The Lion is not so fierce as he is painted*: nor is the Devil so powerfull, he makes himself: well he may shake his chain at us, but he cannot set his fangs in us: well he may nibble at the heel, but he cannot hurt us in the head. *He that is born of God keepeth himself, and that wicked One toucheth him not*, that is, *Tactus qualitativo*, saith *Cajetan*, with a deadly touch. Besides, Christ is a Lion also, even the Lion of the Tribe of Judah (the victorious Tribe) that can out-roar Satan, and easily over-master him. As for thee that humblest thy self at his feet for mercy, assure thy self he will never trample on the yeelding prey.

Oh but Satan is not onely a Lion, but a dragon: hee not onely roars, but spets poyson, yea spews out of his mouth floods of venomous and violent temptations: yea he is a great red dragon, colour'd and died red, as it were, with the blood of souls he hath swallowed; and besides he hath seven heads to plot, and ten horns to push me into the pit of perdition, *Rev. 12. 3*.

True all this: but *Mica-el*? who is as the strong God? Christ, our onely *Michael*, hath with his sore, and great, and terrible sword, punished Leviathan, that crooked piercing serpent, and slain the dragon that is in the sea, *Esay 27. 1*. Under our feet he will tread him shortly, as he hath done already under his own: triumphing over him on the crosse, with *Death, where's thy sting! hell, where's thy victory!* To be brief: The Lamb with his two horns can do more, then the dragon with his ten. Stronger is he that is in you, then he that is in the world. Christ is that stronger man, that casts out the strong man armed out of his castle, and spoils his goods.

Oh, but he hath so strongly entrenched himself in my heart, by a herd of base lusts, and a frame of evil thoughts, that he will hardly ever out, if at all.

The weapons of our warfare are not carnall, but mighty through God to the pulling down of strong-holds (or trenches) casting down imaginations, and every thing that exalts it self against the knowledge of God, and bringing into captivity, every thought to the obedience of Christ, *2 Cor. 10. 4, 5*. Christs Ministers are called his *white horses*, whereon he rides about the world, conquering, and to conquer. And although for their persons, they be mean and contemptible, yet their message and ministry is that power of God to salvation, which the Devil cannot stand before. Our Saviour saw Satan falling as lightning from the heaven of mens hearts, when the Apostles were abroad preaching the Gospel. We preach Christ crucified,

Εν τοις ἐπου-  
ρανίοις about  
our interest in  
heavenly pri-  
viledges.

Παρεῖς ἦν ὁ  
ἰὺ δολοῦσα  
ῥεῖν αἱ δε γῆ  
πολεῖν, ὁ δὲ  
ἀνὴρ ἐκλάσεν.  
De Xerxis ex-  
ercitu, Aristi.  
ἡ το πνεύμα-  
τος ἐμπρο-  
σθία. Phil. 1.  
19. 2 Cor. 12 9  
Luke 22. 31  
Rev. 12. 8, 11  
καὶ ἐνίκησεν.  
Rom 8 37

Mat. 16. 18

Obj.

Sol.

Satan in sidiis  
tanquam Leo  
circūdatus ē,  
1 Pet. 5. 8.  
Christus insub.  
sidiis tanquam  
Leo pugnaturus ē.  
1 Thel. 1. 10

Obj.

Rev. 12 15  
Draco multis  
capitibus ὡς  
καὶ τὸ δει-  
κνύειν; Scali-  
gero τὰς το-  
ν δεινὰ καὶ  
Quia animal  
venenatum ē  
homini infestū.

Sol.

Rom. 16. 20  
Colos. 2. 15  
1 Cor. 15. 55  
1 Joh. 4

Obj.

Sol.

Rev. 6. 2

Rom. 1. 16  
Luk. 10

crucified, saith St. *Paul*, unto the Jews a stumbling-block, and to the Gentiles foolishness. But unto them that are called, both Jews and Greeks, *Christ the power of God, and the wisdom of God*, 1 Cor. 1. 22, 23. And a verse or two before. It pleased God by the foolishness of preaching, to save them that believe.

As unlikely a means in the worlds eye, to do such a feat, as the blowing of rams horns, to over-turn the walls of Jericho. But what matter is it, how unlikely the means are, if in the hands of Omnipotency? An Ox-goad in the hand of a *Shamgar*, an Ass-bone in the hand of a *Sampson* may do much: so here. The Devil must needs down, if God once send forth his *Pauls*, to open mens eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ.

AAs 26.18

Obj.

Oh, but the Devil tells me, I shall never inherit, for I am not sanctified by faith.

Sol.

Settle that first (be sure) by sound and infallible evidences: See that thy faith and other graces be of the right stamp, effectual faith, laborious love, patient hope, &c. 1 *Thes.* 1. 3. and then sing a *Requiem* to thy self, as *Luther* once did (after a grievous conflict) the Psalm *De profundis, in contemptum Diaboli*, in defiance to the Devil. Onely be adviled, not to pore over-much upon thy sanctification, which in the best is imperfect, but to take comfort of thy Justification, which is compleat, and absolute. In confident consideration whereof, St. *Paul* triumphantly cries out; Who shall lay any thing to the charge of Gods chosen? so long as it is God that justifieth? Or, as *Austin* reads it, Shall God that justifies us? Who is he that condemneth? Do Angels? No, they rejoyce in our conversion, and call us their fellow-servants. But who then? Do the insensible or unreasonable creatures? They, in their kind are in covenant with us, *Hof.* 2. 18. and in earnest expectation groan, nay travell together with us, waiting (and, as it were lying bed-ridden the while) for our full manifestation, when the redemption of our bodies, *Rom.* 8. 19, &c. But who is it then? Do our own hearts condemn us? No neither, if not bemisted, and abused by Satan: for being justified by faith, we have so farre peace with God, that we glory in tribulation by the confident intertorgatory of a good conscience toward God. But say our own hearts do wrongfully accuse us, yet *God is greater then our hearts*, as well for good as for evil; to do us right, notwithstanding a misgiving, or misguided heart of our own. But say then: who is he that condemneth us? Is it the Devil and his wicked imps? Let them do their worst. He is indeed *the accuser of the brethren*: but Christ our Advocate is ever ready to non-suit and cast out all his accusations. The Spirit also is in direct and full opposition to this Accuser, called *παράκλητος*, the Comforter, or Pleader for us, pleading our evidences to our spirits, and helping us upon true repentance, to make apology for our selves, 2 *Cor.* 7. 11. such as God admits of and accepts. As for that old Serpent (the Accuser of the brethren) he is cast down already, and all his limbs shall bee cast after him ere long, into the burning lake. In the mean while, what cares the prisoner at the barre, though the gaoler and his fellow-prisoners passe sentence of death upon him in the gaole, so long as the Judge acquits him from the bench. And as little need any servant of the Lord of Hosts stand upon the censurs of earth, and hell, so long as God thinks well of him, and all the Hosts of God combine for his comfort.

Rom. 5. 1. 3  
ἐπερωτημα.  
1 *Pet.* 3. 21  
1 *Joh.* 3. 20

κατήχησθ.  
Rev. 12.

Yea, what  
apology, or  
clearing of  
your selves.  
Rev. 12. 10

Obj.

Oh, but I have hosts within me, that do me all the despite and displeasure. The flesh lusteth against the spirit, and other-whiles gets the better of it. Besides, there be bands of fleshly lusts, which like armed souldiers, lie billeted in my bosome, and ever and anon fight against my soul.

1 *Pet.* 2. 11

Sol.

Gal. 5. 17

Yet bee of good comfort, the spirit also lusteth against the flesh, so that thou canst not do what thou (naturally) wouldest, thy new nature will not suffer thee: as *Paul* would have gone to a certain place, but the Spirit forbade him. As for thy lusts (be they never so lordly) God can easily cut the combs, nay the throats of them, and let out their life-blood. My Father is stronger then all, and None can take you out of his hands. The weak brother shall be holden up (amidst a world of scandals without, and staggerings within) for *God is able to make him stand*. He can preserve a fire alive upon the face of the Ocean, a spark of the spirit, amidst

*Joh.* 10  
*Rom.* 14. 4



amidst a world of wickednesse within. He can cause weak and worthlesse grasshoppers to become *a great nation* Joel 1.6. *a mighty people* chap.2.2. *a huge army*, ib. He can make the house of Israel pollute the idols, which they had once perfumed with incense, and to say to their familiar devils, get thee hence. He can stop or strike back the course of the Sun, though it rejoyce as a strong man to run his race. Naturally and freely it giveth light, but he can turn it into darknesse and blood. The mountains of themselves are ponderous and pressing, yet at Gods command they skip like lambs.

Esa. 30. 22.  
Psal. 19. 5.

Think the same of our dull and undutiful hearts. God can quickly oyl them and nimble them, drawing us by his free spirit, so as we shall run after him: as a baldder of it self is a heavy substance, and unapt for motion, but being filled with winde, it will scarce bide in a place. So we being filled with the holy Ghost shall finde our feet as hinds feet upon the everlasting mountains: no longer shackled by corruption, but at very good liberty to run the wayes of Gods commandments.

Psal. 119.

Its most sure we are not strained at all in God, but in our own bowels. He is both able and ready both to cover and cure our sins and sicknesses. In the dayes of his flesh, he offered himself to his patients, and was found of them that fought him not. He heal'd them also of diseases hereditary, and such as all the Physitians in the countrey might have cast their caps at. Now he hath lost nothing by heaven, you may be sure, neither of his will nor skill to do the same cures upon mens souls, as once he did upon their bodies: nay he cured their bodies onely in reference to their souls, and still hangs out his table of cures, to draw custome Rev. 3. 18. *Lo thus we have searched, and so it is, Hear it and know it for thy good.* Job. 5. 27.

Math. 8. 17. 18

## CHAP. II.

*The Lord will finde a fit time to make up his jewels from the worlds misusages.*

*And they shall be mine saith the Lord of Hosts, in that day when I make up my Jewels*

God is the Lord of hosts. This is a point hath been hitherto proved, and im proved. Followes now a second Observation.

This Lord of Hosts will not fail to finde a fit time, for the making up of his jewels, from the worlds misusages.

There is a day here specified in the text, a set and solemn day, a particular time, a certain season, wherein God will make himself glorious, and to be admired in all them that beleve in that day. So speaks the Apostle of that last day, called elsewhere the day of the Lord, the day of Christ, the day of God, and the day of the declaration of the just judgement of God according to the Gospel. And of this last and great day of general judgement, the most interpreters understand this text. And truly I beleve it is partly, if not principally intimated, and mainly, though I cannot think onely here intended. Some mens sins are open afore-hand, going before to judgement, and some men they follow after. Likewise also the good works of some are manifest before hand, and they that are otherwise, cannot be hid. Some sinners are here punished, that we may acknowledge a providence: and yet not all, that we may expect a judgement. But a day there will be, as sure as day, (whether sooner or later I have not to determine) wherein God will take out the precious from the vile, the corn from the chaffe, the sheep from the goats, the good fish, and good figs from the bad, wherein he will set a price upon his pearls, make up his jewels, advance his favorites, his darlings; his peculiar people, and put away all the wicked of the earth as drosse, Psal. 119. 119. And albeit he delay haply to do it, because his hour is not yet come: yet his forbearance is no quit-

Doct. Confir-  
mat hac locutio  
Deo esse suam  
opportunitatem  
Cyc. Calvin in  
locum.

Baïom, in isto  
die. Jam sig-  
nificat per Sy-  
nechdoch. tem-  
pus certum atq;  
id præcipue cum  
de futuro agitur  
Shindl. pentag.  
2 Thes. 1. 10.  
1 Thes. 5. 2.  
2 Thes. 2. 2.  
2 Pet. 3. 12.  
Rom 2. 5. 16.  
Gualter.  
Figuier Alij.  
1 Tim. 5. 24.  
25.

tance

Vide Calvin  
in loc.

tance to the bad, nor deniance to the better sort. God first writes things down in his book of remembrance, and then afterwards executes them, which requires some time between. But a time he will finde, and that must needs be so, for these reasons, some respecting God, and some the saints themselves: but both sorts grounded upon the text, and there-hence borrowed.

## SECT. I.

### Reason 1. From Gods providence.

Reas. 1.  
*Sic spectat uni-  
versos. quasi  
singulos: sic  
singulos quasi  
solos. Aug.*  
1 Tim 4. 10.  
*Curiosus et  
plenus negotij  
Deus Tull. de  
nat deor.*

For God, first, there be many things in Him, that may well infer the point in proof, as his providence, power, Faithfulnesse, Goodnesse, and Justice.

First his good providence, which like a well-drawn picture eyeth each one in the room. Neither is he a bare spectator onely, but as chief Agent, he wisely ordereth all the worlds disorders to the good of his children. He saveth, that is, he preserveth all men, but especially those that beleeve, saith the Apostle, he is curious and full of businesse, saith the Heathen, my father worketh hitherunto, and I also work, saith our Saviour. And this is meant by those seven eyes of the Lord Zech. 4. 10. That run to and fro thorow the whole earth, causing that none shall have cause to despise the day of small things, (Gods jewels are little in bulk, great in worth) for as small as they are they shall see the plummet in the hand of Zerubb bel with, or by those seven. And the eyes of the Lord, saith another Prophet, run to and fro thorow the earth, to behold the evil and the good, and not so only, but to shew himself strong in the behalf of them, whose heart is perfect toward him, and to give them an expected end. And this reason is secretly couched in that clause of our text. *There was a book of remembrance written before him: Est autem hic liber providentia*, (saith Polanus) this is the book of Gods providence, wherein as all our members are written, which in continuance of time were fashioned, (had he left out an eye in his common-place book thou hadst wanted it) so are all our services, that they may be recompensed, yea and all our sufferings too that they may be remedied and revenged, when the time of refreshing shall come from the presence of the Lord. *Thou tellest my wandrings, saith David, put thou my tears into thy bottle, are they not in thy book?* And there-hence he rightly concludes the point in hand, ver. 9. *Then shall mine enemies turn back in the day that I call: this I know that God will be for me*, or that God will be mine as the same phrase is rendered in this text.

2 Chron. 16. 9  
Jer. 29. 11

Polan in loc.  
Psal. 139. 16.

A. R. 3. 19.

Psal. 56. 8. 9.

## SECT. II.

### Reason 2. From Gods power.

Next there is an almighty power in God (called therefore Lord of Hosts in the text) exerted and exercised for the relief and rescue of his poor people trampled on by those fat buls of Basan with the foule feet of contempt and cruelty: whereby he taketh course that they be not over-trod, or too long held under by the insolencies and insultations of their enemies. But when they shall seem to themselves and others utterly forlorn, and undone, so that salvation it selfe cannot save them, (which was good Davids case Psal. 3. 2.) then shall the Lord be a shield for them, their glory, their strong tower, and the lifter up of their head. Ver. 3. And this he shall do with a great deal of ease and expedition, as being Lord of Hosts; that is, of all creatures, by the hands of whom he shall send from heaven, and save them from the reproach of him that would swallow them up. Selah. God shall send forth his mercy and his truth. Psal. 57. 3.

SECT. III.

Reason 3. from Gods Truth.

And that passage points us to two other reasons for the point ; God will send forth his mercy and truth.

And first his truth : I meane his faithfulness, intimated also in these words of our text. *Saith the Lord of Hosts.* These things saith he that is faithfull and true, they shall be mine in the day &c. I will have a time to make up my Jewels in much mercy. Now hath God said it, and shall he not accomplish it ? Is not his decree his *facere* ? shall he not fulfill with his hand, what he hath promised with his mouth ? God is not as man that he should lye : neither is he unconstant as other friends, that he should change : no, nor yet unmindfull that he should forget ; least of all is he unfaithfull that he should falsify. *God is faithfull, who will not suffer you to be tempted above that you are able &c. 1 Cor. 10.* He will give patience under the temptation, a good use of it, and a good issue from out of it, in the best time.

εὐμεταβολή-  
τον ζῶντος  
εἰληθ.

Mal. 3. 6

SECT. IIII.

Reason the 4. from Gods goodnesse.

But besides ; *God will send forth his mercy*, as well as his truth, for the salvation of his people. This mercy moved him at first, to make a sure covenant with them, and to marke them out for his own, and doth still to shew himselfe ( as he did oft for *Moses* ) seasonably and sweetly for their support and succour. For they shall be mine saith the Lord of Hosts &c.

So they were ever, may some say.

Yea, but then they shall be mighty and mercifully declared to be the children of God, by a kinde of resurrection from the dead, as the Apostle speaketh of the head, and it holds as true of the members. *Rom. 1. 3.* Thus God left his people in *Egypt*, and afterwards in in *Babylon* till their civill estate was dead and buried, as it were. As after the captivitie, these good soules in our text, seemed so far given up and cast off by God, as if he had had no further care of them, or part in them. But they shall be mine saith the Lord of Hosts in the day &c. That is, the time is at hand, when it shall well appeare by my mercies to the one, and judgments on the other, who are mine, who not, which are pearles, which are pibbles, which precious Jewels, which reprobate silver, which are sons, which bastards ; though all things now seeme to tend to a confusion, and no such difference be yet discerned and acknowledged. And the sooner shall this day come, because the proud adversary lookes upon my people as outcasts, my servants as abjects, my children as fatherlesse. For in thee the fatherlesse findeth mercy. *Hos. 14. 3.* And, *because they called thee an outcast, saying, This is Sion, whom no man seeks after, therefore I will heal thee of thy wounds &c. Jer. 30. 17.* The righteous shall see this and rejoyce : but all iniquitie shall stop her mouth. Who so is wise, and will observe these things, even he shall understand that it is of the loving kindnesse of the Lord. *Psal. 107. ult.*

Ob.  
Sol.

SECT. V.

Reason 5. from Gods Justice.

Lastly, I might easily (& not unfitly) argue out of ver. 18. of this chapter, from the Justice of God, engaged for his oppressed people. For being judge of the whole earth,

X x x



Gen. 18. 25

earth, (as *Abraham* once urged it for his Nephew *Lot*) he must needs deal righteously between man and man, rendering to every one according to his works. Now who seeth not for present that dayly verified, that above was wickedly objected. Behold we call the proud happy, yea they that work wickedness are set up &c. ver. 15. when godly men, o'tother side, are usually held under hatches, being destitute, afflicted, tormented, even such of Gods worthies as the world is not worthy of, yet such unworthy usage they mostly meet withall. Now that Gods Justice may be cleared and every mouth stopped, what more requisite then that God should set forth a fit time to set all to rights among the sons of men, and to rectifie those things which even to godly men, other-whiles, seem less equally carried, that Gods dear children being propitiously pardoned, preciouslly esteemed, and graciously recompensed, the wicked may self-condemned return and discern between the righteous and themselves, between him that serveth God, and him that serveth him not. It is even a righteous thing with God to render tributorial to them that trouble you, but to you who are troubled rest with us (if not before, yet certainly) when the Lord Jesus shall be revealed from heaven with his mighty Angels. &c. 2 *Thef.* 1. 6, 7.

## SECT. VI.

Reasons from the Saints themselves.

Reaf. 2.

*Sub persecutione Ariana Basilio Magno ista aliquando injecta est cogitatio: An Ecclesiæ suas prorsus dereliquit Dominus? an novissima hora est?*

Psal. 34. 19, 21

SEcondly from God, turne your eyes to the people of God, and so they come there commended and described unto us 1. by their near relation to God, they are his, his Jewels, his sons, his servants, his serviceable sons, his righteous servants, and can such be alwayes unremembred? So some have feared, but time hath confuted them. 2. By their rare qualifications.

For 1. habitually they are men *fearing God*, religious and godly persons, and therefore heires of the promises of good things for both lives 1 *Tim.* 4. 8. And for evils be they never so many or great, *he that feareth God shall come forth of them all*, *Eccles.* 7. 18. Many saith *David* the father, are the troubles of the righteous, but the Lord delivereth him out of them all: but *one affliction* slayeth the wicked, because his shadow is departed from him. And of the same minde is *Solomon* his son. Though the righteous man fall seven times into misery, yet he hath time to rise again: but the wicked at one evill fall downright *Prov.* 24. 16.

2. They actually expresse this holy habit of Gods true fear in their hearts. 1. by setting their thoughts a work, to chew upon Gods holy name, and to roll it as sugar under their tongues, that thence (as *Sampsons* out of his hony-comb) they might suck out strong consolations. For the Name of the Lord is a strong tower; the righteous run to it and are safe. And, *In the fear of the Lord is strong confidence, and his children have a place of refuge*. Now shall the saints think upon Gods name, and he not think upon their needs? Yea, *I know the thoughts that I think toward you*, saith the Lord, *thoughts of peace, and not of evill, and all to give you an expected end*. For after 70. yeers be accomplished at Babylon (loe they must have their time of suffering, as he hath his of saving) I will visit you, and performe my good word toward you, to cause you to returne to this place. 2. By setting their tongues a work to vent those holy thoughts of theirs, as opportunity was offered: And first for the vindicating of Gods glory so much opposed and obscured by those above-said Belialists moved with a great zeal for the Lord of hosts, as *Elias* once was against the pleaders for *Baals* service, and saying (as some will have this text to be read) *Verily the Lord (whom you blasphemously charge with deep oscitancy or foul iniquity) doth harken and hear, both your detestable contumelies, and his peoples pious performances, and there is a book of remembrance written before him &c.* Next, they spake often one to another, as often as they met and might, for mutuall help and encouragement: stirring up themselves among themselves to take better hold of God; and not, by a shamefull recidivation or comporting with the times, to lose those

Prov. 10.

Prov. 14. 26

Jer. 29. 10, 11

those things that they had wrought, but that they might receive a full reward. Thus were those ancient Christians occupied both within doores and without, at home in their own hearts and houses, and abroad also among their foes on the one hand, and their friends on the other: and what their practise was then is still the guise of godly persons. Now should God in the mean-while be unrighteous to forget their work, and labour of love, that they have shewed toward his Name, which they have stoutly vindicated, and toward his saints to whose souls they have ministered, and do minister by wholesome admonition, and Christian encouragement?

SECT. VII.

When God will make up his Jewels.

But what is that time, and when is that day, that the Lord will make up his Jewels, and shew himself propitious to his afflicted people?

1. Generally and indefinitely, at any time, no one day excepted, or exempted. *Ans.* God judgeth the righteous, and God is angry with the wicked every day. *Psal. 7. 11.* Thus God judg'd David, that is, he justified him, and avenged his quarrell, when he was angry with Nabal the churle, and after ten dayes sicknesse struck him with death. Blessed be the Lord, (saith he upon the news thereof) that hath judged the cause of my rebuke at the hand of Nabal, and so hath cleared his own glory, and mine integrity. There is no time wherein the righteous may not rejoyce, when he seeth the vengeance, and wash his feet in the blood of the wicked: So that he shall be able to say, Verily there is a reward for the righteous, Verily He is a God that judgeth in the earth.

Particularly, and for instance, there are three more speciall dayes of deliverance to the people of God.

First, in an exigence, and utmost distresse, when they know not what to do with *Jehosaphat*, nor whither to turn them with *David*: when they are at a dead lift with *Ionah*, and at their wits end with the children of Israel under the Egyptian bondage, and at the red sea: when the children are come to the birth, and there is not strength to bring forth, as in *Hezekiah's* dayes. *Senacherib* had already in his hopes and conceit swallowed up the city, and was fetching his deadly blow at all the people of God, as if they had all had but one neck: when God put a hook into the nostrills of that great Leviathan, and turned him back: yea sent forth an Angel that destroyed his army, to the terrour of other nations. God delights to bring his people to the mount with *Abraham*, yea to the very brow of the hill (as the Nazarenes brought our Saviour *Luk. 4.*) till their feet slip, and then delivers them. In the Mount will the Lord be seen for the saving of his *Isaac* from the fatall stroke, of his *Peters* from the destroying sword, of his *Daniels* from the lions gripe, of his whole Church from *Humans* plots and *Papists* conspiracies. When *Saul* had hemmed *David* in on every side to take him, there came a messenger (in the nick) to *Saul* saying, Hast thee and come, for the Philistines have invaded the land. When *Senacherib* had taken all the defended cities of *Judah*, and was advancing toward *Jerusalem*, God sent a blast upon him, and made him hear a rumour that *Tirhakah* King of *Ethiopia* was come forth to make warr with him. When *Charles* the fifth was mustering his forces to root out the Lutheran heresy out of *Germany*, he was called off by God to fight with the Turk who at that very time made an irruption into *Hungary*, and the confine countries.

Secondly, in a common calamity, in an overflowing scourge, a sweeping showre, that takes all afore it. Such as was that horrible devastation and destruction of *Jerusalem*, first by *Nebuchadnezzar*, when God manifestly made up his Jewels, graciously provided for his *Jeremies*, *Baruchs*, *Ebedmelechs*, *Gedaliahs*, whose father *Ahikam* had formerly freed the prophet *Jeremy* out of danger, chap. 39. 24. and 48. 5. and 26. 24. As for those faithfull ones that went into captivity,

Nabal parricidus.

1 Sam. 25. 39

Psal. 58. 10. 11

Cum duplicentur lateres, Venit. Moyses. Capino.

Omnibus Judæis, persuade ac si unum jugulum haberent, extremum illud intentabatur. Bucholz. Statue Senacherib in inscriptionum refert Herodotus lib. 2. Epist. 715 de eorum eversione 1500. 1 Sa 23. 26, 27. Esay 37. 7, 9. Canes lingunt ulcera Lezari. Turca mittit edictum Augustinum. Scul. Annal.

Jer. 2. 4.

Repetit eorum  
verba non sine  
spe ie ironica.  
Calvin.

1 Thef. 2. 15,  
16

Quodvis ver-  
bum exaggerat  
crimen. Rolloc.  
in loc.  
Jfeph de bell.  
Jud lib 6. c. 4.  
& 1. 7. c. 18

God had for their sakes sent the good figs ( *Daniel* with his three fellowes and o-  
thers ) before them in a former captivity under *Jecooniah*, as so many *Josephs* to pro-  
vide for them in a farre-countray. Next, when the City was razed, and harased  
by the Romans: which calamity seems to be here principally and particularly point-  
ed at, as appeareth by the first, second, and third verses of the fourth Chapter.

For behold, the day cometh that shall burn like an oven, and all the proud, and all  
that do wickedly ( which those blasphemers above had pronounced happy, and high  
above others ) shall be stubble, and the day that cometh shall burne them up, saith  
the Lord of Hosts, that it shall leave them neither root nor branch, that is, neither  
sonne, nor nephew, as the Chaldee Paraphrast, and after him *Kimchi* expounds it.  
This was literally and punctually fulfilled upon the unbelieving Jews, thirty eight  
yeers after our Saviours Resurrection. Who forasmuch as they would not know,  
at the least in that their day, the things that belong'd to their peace: but both kil-  
led the Lord *Jesus*, and their own Prophets and Apostles, being displeasing to God,  
and thwart to all men, so filling up the measure of their sinnes, therefore came  
wrath upon them to the utmost. But what will God do for his Jewels in this com-  
mon combustion, in this utter desolation, and dissolution of the Jewish Nation?  
See what follows: But unto you that fear my Name ( the proper badge and cha-  
racter of a true Christian ) shall the Sun of righteousness arise with healing in his  
wings, ( It is fair weather with Gods children mostly, when it is foulest with the  
wicked: At once the fire falls upon Sodom, and the Sunne riseth upon Zoar: *Abra-  
ham* stands upon the hill, and sees the cities burning ) and ye shall go forth ( sc. to  
*Pella*, and other hiding places provided for you, and there ) shall ye grow up as calves of  
the stall. And ye shall tread down the wicked: for they shall be ashes ( in refe-  
rence to the burning oven above-mentioned ) under the soles of your feet, in the  
day that I shall do this, ( that is, in the day when I thus make up my Jewels ) saith  
the Lord of Hosts. Which second and third verses of the fourth Chapter ( for the  
first verse depends on Chap. 3. 18. and explains it ) as they contain a just Com-  
ment upon my Text, so do they acquaint us with diversie precious pledges and  
priviledges, whereby God will seal up his dearest love to his most esteemed  
Jewels, in most afflicted times of common calamitie.

These are, 1. Light, ( that is joy ) by the arising of the Sunne of righteous-  
nesse upon them. See *Esther* 8. 16. 2. Health to their souls, and healing to  
the r state: for this Sunne shall arise with healing under his wings, that is in his  
beams. See *Psal.* 60. 1, 2. with 2 *Chron.* 7. 14. 3. Liberty, for ye shall goe  
forth, to wit, out of the strait prison, the little-ease of Affliction, and grow up,  
or frisk about for joy ( so some render it ) as fat calves, and young cattle in the  
spring. 4. Prosperity, ye shall grow up, as the Palme tree, notwithstanding  
your oppressions: ye shall break out, and get up, as blown bladders aloft all wa-  
ters, as the Sunne from under a cloud, as the seed from under a clod. 5. Victory:  
for ye shall tread down the wicked, and they shall be as ashes under the soles of your  
feet, which, erst, rode over your heads, and made you passe thorough fire and wa-  
ter, *Psal.* 66. 12. But when shall all this be? In the day that I shall do this, saith  
the Lord, q. d. Not so soon as your selves would, for then it should be presently,  
you would be pulling at the fruit afore it were ripe, and plucking off the plaster  
afore the sore were healed ) nor so long hence as the enemies would, for then it  
should be never: but in Gods good time, when he seeth fit, who hath kept that  
key of times and seasons under his own girdle. Not seldome, in this life; as when  
*Constantine* overcame, and trampled upon *Dioclesian*, *Maximian*, *Maxentius*, *Li-  
cinius*, and other persecuting Tyrants, according to that of *Solomon*. The evil bow  
before the good, and the wicked at the gates of the righteous. i

Prov. 14. 19

But most certainly at the day of judgement, ( which is the third particular day of  
deliverance we have to speak to ) called, that day, by an appellative proper. Then,  
at utmost, God will make up his jewels in much mercy, ( and of this last day, the  
most interpret it ) then will he both bring to light the hidden things of darknesse, and  
also those Hidden ones of his, that are all glorious within, though for the outside mean  
and despicable; together with all their secret services, and mental performances, even  
the counsels of their hearts shall be made manifest; and then shall every man have  
praise of God, 1 *Cor.* 4. 5. That is, every jewel, every Jew inwardly, every Israelite  
indeed

Vatablus  
Figuer  
Gualther, &c.  
1<sup>o</sup> al. 83. 3

Hoc esset poma  
aerba ad hunc  
deceperet. Cyp.

Ut aer percu-  
sus non laedi-  
tur, imò ne di-  
viditur quidē,  
sed resundit  
sest. & spissior  
redit. Job. 2  
Wooler.

Calvin.



indeed whose praise is not of men but of God, shall be graced by the judge himself, before a world of men and angels. For without the least mention of their sins Ezek. 18.22. Rev. 14.13. Their good parts and practises onely and amply, shall be remembered and rehearsed. And those not strictly censured (for he will spare them as a man spareth his own son that serveth him) but onely produced as proofs and evidences of that effectual faith of theirs, whereby they have a plentiful entrance further and further into the kingdom of God 2 Pet. 1.10.11. Rom. 2.29

SECT. VIII.

Comfort under publike Calamities.

For application: the main vse of this point, and that which the holy Ghost in this text chiefly drives at is, Singular comfort and encouragement to all and every of Gods faithful servants, both in regard of the Church universal first, and themselves, next, in their own particular. Vse. 1.

First then, for the labouring church, what can be a greater comfort to every good child of hers then to hear that God will have his time ere long, to ease her of her adversaries, and avenge her of those her enemies that now revel in her ruines, crying, down with her, down with her, even to the ground? This is the horrid and hideous voice of Babels brats, and Edoms rufflers, sleight in blood, and used to the spoil, as birds of prey: But what saith the Oracle? Comfort ye, comfort ye my people saith your God, speak ye to the heart of Jerusalem, and cry unto her, that her set time is expired, that her iniquity is pardoned, and so the quarrel fairely ended: for she hath received of the Lords hand double for all her sins. So it hath seemed to him, that waited all this while to shew her mercy, and thought long of the time she was in misery, as being himself afflicted in all her afflictions, and bearing a part. Surely it is not willing; (or from his heart, saith the original) that he doth at any time afflict, or grieve the Children of men, said that church that was even then under the lash: but though he cause grief (such is our untowardnesse that will not else be ordered) yet will he have compassion according to the multitude of his mercies; he will not cast off for ever. This was her comfort and this may be ours: when we hear how ill it fares with Gods people abroad, and what preasures and grievances they groan under at home, say, This is the time of Jacobs trouble, but he shall be saved out of it. Troubled the Saints are on every side, but not distressed: doubting but not despairing, persecuted but not deserted, cast down, but not cast off. Tost the Church might be with Nochs Ark, but not overwhelmed, washt with Paul in the shipwreck, but not drowned, fired with Moses bush, but not consumed, pressed with Davids bay-tree, but not oppressed, prickt with Solomons lillie among thorns, but not choaked, growing in a bottom with Zacharies myrtle tree. Chap. 1.8. Yet not overtopped: a burdensome stone, a torch of fire, a cup of trembling in the hand of her enemies (Zach. 12.2,3,6.) who have but a time Dan. 11.24,39. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, saith the Psalmist, for he seeth that his day is coming Psal. 37.12,13. And thereupon afterwards he inferreth, mark the upright man, and behold the just, for (let his beginning or middle be never so troublesome,) the end of that man is peace. God delighteth to make fools of his enemies, and lets them bring their designs to the utmost, and then defeats them, suffers them to proceed very far that they may return with the greater shame as Sennacherib; that their high hopes may end in a baltar, as Haman, that their own swords may be sheathed in their own throates as Goliaths. When they are tumultuating, and triumphing, as if the day were their own, and they were masters of the field, with Gog and Magog, then shall God come down as it were in an engin, to rescue his saints, and to dissolve the Gordian knots of all Antichristian power and policy. This he doth also for his own greater glory, to make himself a name in the earth, when thus in a moment, in the turning of a hand, he turns the wheel, causing light suddenly and sweetly to spring forth, not onely in, but out of deepest darknesse. Psal. 137. Ille dolet quoties cogitur esse ferox. Ovid. Trist. Cuius fere panem sumere panis sua est. ib. Lam. 3.31.32. 33. Ier. 30.7. 2 Cor. 4.8,9. Niteris incassum Christi subnergere navem. Cant. 2.2. 2 Chro. 32.21. Esther. 7.10. 1 Sam. 27.51. Ode: and many others. Psal 112.4 2 Cor. 4.6

Deut. 32. 27.  
 Rom. 10.  
 17. 20. Do-  
 mine. 102.  
 Catechus tan-  
 quā symbo-  
 lum in ore ha-  
 bebāt, agens de  
 futurum cala-  
 mitatibus  
 Melch. Adam.  
 Jer 8. 20.  
 Psal. 90. 13.  
 14. 15.  
 Iſai. 45. 15.

Roma diu titu-  
 bans variis  
 erroribus aſſa  
 Corruet, &  
 mundi deſinet  
 eſſe caput.  
 Luk. 18. 7. 9

1 Theſ. 2.

All that we have here to do is to leave the labouring Church in Gods everlast-  
 ing armes, as *Moses* speaketh, crying out unto him day and night; How long Lord,  
 holy and true, doest thou not judge, and avenge our blood on them that dwell on  
 the earth? Lord, how long shall the wicked, how long shall the wicked triumph? How  
 long wilt thou not have mercy on Ierusalem, and the cities of Iudah, against which  
 thou haſt had indignation theſe threeſcore yeers; Thou ſhalt ariſe and have mer-  
 cy upon Sion, for the time to favour her, yea the ſet time is come *Pſal.* 102. 13. (The  
 ſight of the rubbiſh moved affections of prayer, hence they knew the ſet time of  
 help was at hand, as when we bid our children ask us any thing, it is becauſe that we  
 mean to give it them) the harveſt is paſt, the ſummer is ended, and we are not ſaved.  
 Return O Lord, how long? and let it repent thee concerning thy ſervants. O ſat-  
 ſifie us early with thy mercy, that we may rejoyce and be glad all our dayes.  
 make us glad according to the dayes wherein thou haſt afflicted us, and the yeers  
 wherein we have ſeen evil &c. This was the courſe that *Daniel* took in like caſe, when  
 he underſtood by books the number of the yeers, that the ſet and appointed time  
 was now paſt, he ſet his face by earneſt prayer, to ſeek out that God that hideth  
 himſelf; and ſo to draw him out of his place, to puniſh the inhabitants of the  
 earth for their cruelty, and to plead the cauſe of his oppreſſed people. *Iſai.* 26. 21.  
 A time there is ſet we all know, for the fall of Antichriſt. This cannot be far by all  
 ſignes and tokens well nigh fulfilled and accompliſhed. And for the elects ſake ſhould  
 not thoſe dayes be ſhortned, would they but cry day and night to him that heareth  
 prayers, though he bear long with them, I tell you that he would avenge them ſpee-  
 dily. And that he doth it no ſooner, may we not thank our own dulneſſe and  
 ſlackneſſe to ply the throne of grace with faithful and fervent prayer. For when  
 the ſon of man cometh (to deſtroy that wicked one, with the brightneſſe of his  
 coming) ſhall he finde faith upon earth? ſuch a vigorous and victorious faith as would  
 make Gods remembrancers pray and faint not (which is the drift of that parable  
 of the importunate widow) to make mention of the Lord, and to give him  
 no reſt till he eſtabliſh, and make his Ierusalem a praiſe in the earth *Iſaiah*  
 62. 6, 7?

## SECT. IX.

Comfort under personal crosses and grievances.

τὸ πικρὸν  
 μίχρον  
 Νεφύδιον  
 ἐστὶ καὶ πικρὸν  
 ἕρπης.  
 Athanaſ. apud  
 Socrat. hiſt.  
 Eccleſ. lib. 3.  
 cap. 14.  
 Iſai. 26  
 Heb. 10. Hab. 2  
 Rev. 22.  
 Psal. 37.  
 Hab. 2.  
 Heb. 10. 38.  
 ὁ ἀποκρίνεται.  
 A military  
 word from  
 ſouldiers who  
 recoyle and  
 leave their  
 ſtanding.  
 Prov. 31.  
 ἀναστροφή.  
 voi: Heb. 11.

**N**Ext, here's a word of comfort and encouragement to each particular Chriſtian  
 as touching his perſonal croſſes and encombrances whatſoever. Let none faint  
 or ſhrink under the heaviſt burden of their light affliction, ſith it is but for a mo-  
 ment, as *Paul* hath it; for a few dayes onely, while you would ſay what's thiſt?  
 as *Jacob* computed it: Mourning laſteth but till morning, ſaith *David*, for a  
 very little while ſaith *Eſay*, for a ſmal pittance of time ſaith the Author to the  
 Hebrews after *Habacuc*, and then he that ſhal come, will come and will not tarry.  
 Behold, I come quickly, ſaith Chriſt, and my reward is with me. But what ſhall  
 we do in the mean while? Feed on faith, ſaith *David*, The juſt ſhall live by faith,  
 ſaith *Habacuc*; yea, and make a good living of it too. For 1. It will rein him in that  
 he ſhall not run from his colours, for ſake his captain to ſeek for help of the God  
 of Ekron, to bring it in by the back-door, that he ſhall not make more haſt out of  
 his, preſent preſures then good ſpeed, according to that, *He that beleeveth, maketh*  
*not haſt*, he can be content to wait Gods leiſure, and not to anticipate his time.  
 2. Faith again fetcheth comfort and ſupport, as the merchants ſhip doth treaſure  
 from afar: it makes a man look thorough the preſent durance to the future deli-  
 verance, which faith ſaluteth afar off, and reſteth as confident of the accompliſh-  
 ment of Gods promiſe by hope, as if it were already in hand. Faith taketh, and  
 individuateth the promiſe, applies and appropriates that to it ſelf. He ſhall deli-  
 ver thee in ſix troubles, yea in ſeven there ſhall no evil touch thee. No devoratory  
 evil, as *Terrullian*, termeth it ſhall touch thee, ſaith *qualitative*, as *Cajetan* hath  
 it, with a deadly touch. Touch thee it may to thy ſmart, but not atall to thy  
 hurt

hurt. Touch it may thy feet, as *Jordan* did the Priests feet that bore the Arke, but sure the proud waters shall not go over thy soule. For God will give thee rest from the dayes of adversity, untill the pit be digged for the wicked. Yea I will settle you after your old estates, & will do better unto you then at your beginnings and ye shall know that I am the Lord. Now all these and the like promises, faith takes for present pay, counts them sure-hold, and so lives upon them, and the just by it. 3. Faith puts a mans head into heaven; gives him to walk with God in affliction, sets him as it were into the upper region, above all stormes, as *Henoch*: who seing and walking with him that is invisible, was taken up even before he was taken up. Here below are many changes of weather, but above with God, there is a continuall serenity. Now the way of the righteous is on high, saith *Solomon*: and as waters abide not on ground that lyes high, so neither doth the sense of afflictions lye long on mindes lifted up in heavenly contemplations. I will not say but such may be surprized by a common calamity, by a deluge of destruction that overspreads the whole land: But usually God doth either hide his Jewels then in the golden cabinet of his gracious providence, that they shall not be much the worse for it, as he did the Israelites in *Goshen*, the disciples in *Pella*, the marked mourners in the hollow of his own hand: Or if they be wrapt up in a common condition with others, yet God will make a manifest difference in that day. For either he will give them their lives for a prey (Thou hast afflicted me sore, saith *David*, but not given me up to death. The plowers plowed upon my back, but thou hast cut asunder their traces) and provide liberally for them in the land of their captivity, as he did for *Ezekiel*, *Daniel*, and others, he will be a little sanctuary unto them there, and supplie the defect of all other comforts. Or if he call them to higher sufferings, he will give them an higher spirit: if he free them not from the common destruction, yet certainly from the common distraction. If they resist unto blood, yea unto losse of life, yet in the midst of death, they shall live, conquer and raigne. For blessed are they that dye in the Lord (especially if withall they dye for the Lord) for they shall rest from their labours; *rest in their beds, each one walking in his uprightness*. There remaineth then a rest unto the people of God, an eternall Sabbathisme, such a day as knowes no evening, or end, or toile of travell, that great Sabbath-day that comprehends and accomplishes all the Sabbaths of the law. These were first the weekly Sabboaths, wherein they rested from their week-day labours. Secondly, the seven-yeares-sabbath: for every seventh yeare the ground also rested from tillage and manuring. Thirdly, the fifty-yeares-sabbath: for every seventh seventh year was a year of Jubilee. And then, all debts were remitted, all prisoners released, and all mortgages restored to their right inheritours. Heaven involves all these: And that great day of the Resurrection (when God shall chiefly make up his Jewels, and redeeme Israel out of all her troubles, called therefore the day of Redemption of the purchased possession for Gods peculiar, the people of his purchase) This day, I say, shall set Gods people at rest from their labours, and the creatures (which now lye bed-ridden, as it were, waiting the good houre) at rest from all their burdens and bondages, into the glorious Jubilee of the children of God. Who shall then have all their wrongs righted, all their sins pardoned, debts discharged, bonds cancelled, graces perfected, desires satisfied, and that heavenly inheritance (mortgaged in paradise, and long since forfeited) shall be then restored. Where they shall be possessed of all the pleasures at Gods right hand, seated as Princes in thrones of Majesty, crowned with diadems of immarcescible glory, having power over all creatures, and plenary possession of that new heaven, and that new earth, wherein dwelleth righteousness. Beholding, and being filled with the vision, and fruition of Gods glorious presence; amidst a world of blessed angels and crowned saints, even all the court of heaven, who shall joyfully meet and welcome them. Oh let the forethought of those unutterable varieties, felicities, eternities lighten our spirits, smooth our countenances, and chear up our hearts, as it did *Dauids*; and doth all the servants of God, who with stretcht out necks, look up, long after, and even hasten that happy day, crying all with one minde, and with one mouth, *Come Lord Jesus, come quickly*; and exhaling their broken spirits in continuall sallies and egressions of love, affecting not only a union but a unity with Christ.

Psal. 124. 5  
Psal. 94. 13  
Ezek. 36. 11

Psal. 129. 3; 4

Esay. 57. 3  
Heb. 4

Rom. 8. 21  
Psal. 16. 11  
Rev. 3. 21  
2 Tim. 4. 8  
Rev. 2. 26  
2 Pet. 3. 13  
Heb. 12. 22  
Psal. 16. 9, 10,  
11. & 17. ult.  
Rom. 8. 19.  
*ἀναπαύσει*  
*αὐτὰν* as a bird  
out of a cage,  
as longing for  
liberty or as  
a prisoner out  
of a grate  
looking for a  
pardon: or as  
one out of a  
turret, ex-  
pecting his  
friends com-  
ing.



## SECT. X.

*Reproof of forwardnesse and saintheartednesse in affliction.*

SEcondly, will the Lord indeed finde a set time to free his poor people of all their sorrowes and sufferings? this then serves sharply to reprove that impatiency and shortnesse of spirit found in not a few of Gods dearest Jewels: who because they are vilipended, and undervalued by the blind world, who know not the price of a heavenly Jewel, and for that they are trode under foot for a time by these swine, and slurried with the mire of their contempt and cruelty, are drawn thereupon one while to fret, and another while to faint; begin to be out of all heart, and hope of a better condition, and to make against themselves these or the like desperate conclusions: Surely I shall never winde out of these disgraces and distresses, *I shall go softly all my yeers in the bitterness of my soul*: My state is past recovery, I never look to see joyfull day more. *Abraham* had a spice of this diseale, when he could enjoy nothing, because he wanted one thing. *Gen. 15. 1, 2.* But *Iacob* was farr over-gone with it, when (together with his wife *Rachel*) he refused to be comforted, and would needs go down into the grave unto his son *Ioseph* mourning, as if all his merry dayes were past. So the children of *Iacob* in *Egypt*, that could not take comfort in the sweet words of *Moses* and *Aaron*, for the greatnesse of their oppressions: The care that tryeth words as the mouth doth meat, was so imbittered with their extreme bondage that they could not relish any thing, nor tast how good and sweet the Lord was. This was *Iobs* fault, when he cursed his day, and the consolations of God were small unto him. *Elias* also wisht himself dead in a passion, and wist not that he was to be carried up ere long in a fiery charret. And what can we say for *David*, when he repented him of his repentance *Psal. 73. 13.* and another time said, I shall surely fall one day by the hand of this same *Saul*, notwithstanding Gods promise to me of the kingdome. Were it not better for me to save one, (*Behold, I am going to dye, and what profit shall this birth-right do to me?*) and to shift for my self by flying to the *Philistines*, then by biding longer here to hazard my life upon the hopes of a kingdome, being a mere uncertainty, sith all men are liars, not the Prophets themselves excepted. Thus he in hast. And thus the whole Church upon as little good advice, *Lam. 3. 18, 19.* I said, my strength, and my hope is perished from the Lord: Remembring mine affliction, and my misery, the wormwood and the gall. This made her desperately conclude the book: But thou hast utterly rejected us, thou art very wroth against us. And the very truth is, the best faith, long tried will something flag and hang the wing. The best minds when troubled yeeld inconsiderate motions, as water that is violently stirred sends up bubbles. *Addeo ridicul est in nobis magni*, saith One, *quod non queat minui.* But, for this we must take up our selves roundly, and chide our hearts out of these distempers, with, Why art thou cast down, O my soul, and why art thou disquieted within me? Why dost fret? Why dost faint? Hope in God: for I shall yet praise him &c.

Should I conclude that it will never be better with me, either I should deny that I am Gods child, and one of his Jewels, which were to bely my self, and deny the work of Gods grace in my soul: or basely and blasphemously to joyne with those ranke Atheists above-mentioned, that charge him with heedlesnes and improvidence, as one that laid his Jewels at his heels, and cared not what became of them. Which were to set my mouth against heaven, and like a breathing-devill to bely the Almighty, whose secret is upon my tabernacle, *Iob 29. 4.* that is, his secret and singular providence, who ordereth my down-sitting, and mine uprising *Psal. 139. 2.* who cutteth out my whole condition, and not only keepeth my bones, nor one of them is broken, but numbrell all my haire, nor one of them is missing. Things are therefore numbred, that none of them may be diminished. Lo, the hairs of our heads are numbred (as the three childrens

Esay 38.15

Gen. 37. 35

Exod. 6. 9

Psal 34.

1 Sam. 27. 1

Gen. 25. 32

1 Sam. 27. 1

Psal. 116. 11

Lam. 3. 18, 19

Lam. 4. 22

Fidei murus  
tentationem  
ariete, durius  
aliquando pul-  
satus, et con-  
cussus, facile  
nutare ac rui-  
nam minari in-  
cipit nisi divi-  
nitus sustente-  
tur. Bucholz.  
Psal. 43. 7.

childrens were in the Babylonish furnace ) not one of them can fall to the ground without your heavenly father. And if not a hair much lets the head it self. Zion may say, *The Lord hath forsaken me, and my Lord hath forgotten me.* But that was but her mistake, and misprision of the matter. For the Lord will not utterly cast off his people, nor forsake his inheritance for ever. For a small moment he may forsake them (to their thinking) but with great mercy will he gather them: In a little wrath, he may hide his face from them, for a moment: but with everlasting kindnesse will he have mercy on them. He will not contend for ever, nor be alwayes wroth, for the spirit should faile before him. When the childe swoons in the whipping, God lets fall the rod, and falls a killing it, to fetch life into it again. In some diseases blood must be let *usque ad deliquium*, till the patient faint again: Yet it is a rule in Physick still to maintaine nature: so doth God uphold the spirits of his children by cordials of consolation in their deepest affliction. This we should never doubt of, but constantly shame and shent our selves in Gods presence for our forwardnesse and faintheartednesse.

Mat. 10. 29

Esay 49. 14

Psal. 94. 14

Esay 54. 7, 8

Esay 57. 16

# SECT. XI.

## Exhortation to diligence in duty.

**T**He last use we shall put this point to, for present, is an Exhortation to a double duty 1. Diligence in doing Gods will. 2. Patience in suffering it.

Ufe. 3.

For the first: It's encouragement enough to shew all good Conscience and fidelity in our generall and particular callings, to consider that sooner or later God will not fail to requite our labour of love even to a *cup of cold water*, or a bit of bread cast upon the waters, and so cast away, (as a man would think) but after many dayes thou shalt finde it. Give a portion to seven and also to eight: for he that giveth to the poor lendeth to the Lord, and that which he giveth will he pay him again. Not down upon the naile, it may be, but he is a sure and a liberall paymaster, he gives double interest, nay a *hundred fold here* (as Isaac had a hundred fold increase of the seed he sowed in the land of Canaan) and *eternall life hereafter*. When we have laid our grain in the ground, we look not to see it the same day in the barne or garner (as he saith of the Hyperborean people farr North, that they sow shortly after sun-rising, and reap before sun-set; for with them the whole half-year is but one continuall day) but we are content to wait for a crop till the year be run about, living in hope mean-while, and therewith sustaining our selves. And shall we not shew like patience in waiting Gods good leisure, without being dismayed or disheartened, though not presently required? light is sown for the righteous, and joy for the upright in heart. Lo it is but seed-time with the saints, while here, and that's commonly a wet time and dropping. But they that sow in tears shall reape in joy. He that goeth forth, and weepeth bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves with him.

Eccles. 11. 1

Prov. 19. 17

Mat. 19. 29

Herespach: de re rustica. *Spes alit agricolae: spes sulcis credit arvis Semina, quae magno fenore reddit ager.* Tibull.

Psal. 126. 5, 6

Ob.

Sol.

Rev. 22. 12

Act. 13. 36

Act. 13. 25

2 Tim. 4. 7, 8

Gal. 6. 9

1 Cor. 15. 58

Ey, but when?

Behold I come quickly, and my reward is with me, to give unto every man according to his works. David served out his time, and is entred into his masters joy. John Baptist did up his work, and is gone to take up his wages. St. Paul finished his course, and hath received his crown. Wherefore let us not be weary of well doing: for in due season we shall surely reap, if we faint not. Yea, be ye stedfast and unmoveable, alwayes abounding in the work of the Lord: forasmuch as ye know that your labour is not in vain in the Lord.

## SECT. XII.

Exhortation to patience in misery.

**N**Ext let this Doctrine of Gods day of delivering, and doing good to his people, patient our hearts, and quietly compose our spirits in an humble submission to Gods holy hand, and a hopefull expectation of the day of grace, walking and waiting in the midst of our houses till he come unto us. It is but a little while that we have to wait: that he futures us yet, and comes no sooner, it is for the more effectually triall of our faith and patience, and for the better exercise of our hope and prayerfulness. When that's once done, He will send his *Mandamus* (as *Psal.* 44. 4.) by some swift *Gabriel*, who brought an answer to *Daniels* prayers, with weariness of sight, *Dan.* 9. 21. Yea he himself will break the heavens and come down, he will come riding upon the wings of the wind, he will come leaping as a hind over the mountains of *Bether* (all lets and impediments) to our relief and release. In the Courts of Princes there is ἀναβολὴ καὶ μεταβολή, delays, and discardings. But God is quick to help, and constant in his care, even when he seems to cast off: hee hates putting away, whatever he makes shew of. Be patient therefore, brethren, unto the coming of the Lord, saith St. James: and sweeten your present tears, (yea though God should make you a diet-drink of them) with the hope of future comforts. Look upon the husband-man, saith he, who, although his barn bee empty, and his seed cast into the earth, not yet appearing above ground, yet hee waiteth for the crop, and hath long patience for it, untill he receive the former and latter rain. And what of all this? Be ye also patient therefore, and stablish your hearts, for the coming of the Lord draweth nigh. And to the same purpose St. Paul: Let your patient mind be known to all men. Why? the Lord is at hand, to right your wrongs, and plead your cause against an ungodly Nation. Yea it may be God will look upon *Dauids* affliction the sooner, and do him good the rather, for *Shimei's* cursing this day. God gives over the wicked many times to exceed their commission, that he may hasten deliverance to his chosen, destruction to their enemies, their sinnes being once full. See for this, *Psal.* 119. 126. *Jer.* 51. 33, 34. *Zach.* 1. 15. I am very sore displeased with the Heathen, that are at ease. For I was but a little displeased (with Israel my people) but they helped forward the affliction: that is, they were excessively outrageous, above that they were bid to do: I gave them an inch, they took an ell. Now therefore, lest the righteous (put beyond his patience) should reach forth his hand to iniquity, now will I arise, saith the Lord, I will set him in safety, from him that puffeth at him, *Psal.* 12. 5. God seeth it but high-time to make us heave (other-whiles) with manifold afflictions. But blessed is the man that endureth temptation, for after hee hath suffered awhile, he shall receive the crown of life. For this light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory. An exceeding, excessive, eternall weight of glory is wrought out unto us by our short and light afflictions. God will look upon us as those that have been judged already, and account the present sufferings sufficient unto us, *1 Pet.* 4. 13. Good therefore is the counsell of our Saviour, who himself was perfected by sufferings, In your patience possesse your souls. And that of the Psalmist, Wait on the Lord, and be of good courage, and he shall strengthen thy heart: wait, I say, on the Lord. He hath appointed a time for all, and every thing is beautifull in its season. The Israelites had their flesh at Even, and bread in the Morning. God will be waited on, and give the consummation of his blessings at his leisure. Their journey from *Ægypt* to *Canaan*, might have been dispatcht in three dayes, as *Philo* tells us: but God led them up and down the wilderness, as if they had been treading a maze, and held them sometimes a yeer together in a place, to their grief no doubt, but for their good, that He might humble them, and try them, and do them good in their later end. Water was not turned into wine, till the wine failed. *Joseph* was not set out of prison, till the set time came. The Israelites went not out of *Ægypt*,

Psal. 101. 2

Esay 64. 1

Cant. 8

Jam. 5. 7

Verse 8

Philip. 4. 5

2 Sam. 16. 12

Gen. 15. 16

Jam. 1. 12

2 Cor. 4. 17

ἡ παλαιότης

ἡλασθῶν, ab

ἡλασθῶν. A

levitate &amp;

agilitate cer-

vum nomen

habet. Chernik

Leve pondere

ut pluma Cor-

nel. à Lapide.

Heb. 5. 8

Luke 17

Psal. 27. 14

Ecclef. 3. 1, 11

Deut. 5



*Egypt*, till the very last day of the four hundred yeers was well-nigh at an end. *Smyrna* must be in prison ten dayes at least, that she may be tried, and that the trial of their faith being much more precious then that of gold that perisheth, though tried in the fire, might be found to praise, honour, and glory.

The day of the churches reſtauration by Chriſt here promiſed was not performed of 400. years after: yet when the fulneſſe of time was come, God ſent his ſon made of a woman, made under the law &c. Say it had been 4000 years, a thouſand years is to God but as one day, becauſe in him there is no flux, nor motion. Our purblind eyes ſee nothing but that which toucheth the lid, as it were, when Gods quick fight vieweth that as preſent that is a world off. But now, when all was at worſt in Church and common-wealth, and ſcarce a *Joſeph* or a *Simeon* left, that looked for the conſolation of *Iſrael*, ſcarce a *Mary* or an *Anna* that waited for ſalvation in *Ieruſalem*, then came the deſire of all nations: then the ſun of righteous broke out, with healing under his whings. What ſhall I ſay more? Chriſt himſelf, the *Captain of our ſalvation* was forty dayes, and forty nights tempted by the devil, before the Angels miniſtered unto him; his ſoul was heavy unto the death, ere his heart was glad, and his glory rejoyced. We alſo muſt ſuffer together, ere we can be glorified together, as two pieces of iron cannot be faſtned, till both hath paſſed the fire.

Rev. 2. 10.  
1 Pet. 1. 7  
Gal. 4.

**Hag.2**

Math. 4  
Pfal. 16, 9.  
Rom. 8, 17.

### SECT. XIII.

*Helps to patient waiting upon God for deliverance.*

**VV** Herefore lift up the hands that hang down, and the feeble knees, and Heb. 12. 12.  
for support, consider

First, that life it self, in its full length and latitudo, is but short: the afflictions therefore of life cannot be long. To live, saith one, is but to lie a dying. There is a time to be born, and a time to die, saith the wife-man. He saith not, There is a time to live, for death borders upon life, and a mans cradle stands in his grave. Oh what a short cut hath the longest liver *ab utero ad urnam*, from the womb to the tomb, from the birth to the burial. We chop into the earth before we are aware, like a man that walking in a field covered with snow, falls suddenly into a marle-pit. Few and evil are the dayes of my pilgrimage, saith old *Iacob*. Evil they are, but few and evil. Man that is born of a woman is of few dayes, and full of trouble. Trouble some his dayes are, but soon determining, sharp his sufferings, but short withal: as the paines of a travelling woman, whereunto they are oft compared. Every day we yeeld somewhat to death: and death at utmost cures all diseases, as that Martyr said.

Venite me oportet  
et ego praeferam  
vobis. Epist.  
Multos ostendunt  
terris bona  
sua fata, ultra  
esse sinunt ---.  
Νὺν δ' ἄμα  
αὐτὸς μορὸς  
καὶ ἐξέρχεται  
πρὸς πάντων  
ἐπ' αὐτοῖς. Hom.  
Iliad. 12.  
Theris de Achille,  
Dego à de ego.  
Ita degimus  
quanti quā  
καθ' ἡμέραν  
minus fit, et  
nos una Be-  
man. de Orig.  
Rev. 7. 16.

Secondly, this life once ended, heaven begins and makes amends for all. For they shall hunger no more, neither thirst any more, nor shall the sun light on them, nor any heat, but the lamb shall feed them, and lead them to the waters of life, and God shall wipe away all tears from their eyes, as a nurse doth from the eyes of her tender babe. Now she is a sorry spouse, saith one, that cannot make shift with an uneasie horse, while she rideth to see the consummation of her love with her betrothed husband. I reckon, saith that great Apostle (that had seen as much of this, and the other world as ever man saw) that the afflictions of the present time, are not worthy to be compared, or are in no comparison, worthy of the glory that shall be revealed in us. *Rom. 8. 18.* For (that ye may see the inequality of the comparison) our light and momentary affliction worketh for us, a far more exceeding and an eternal weight of glory. In which text there is well observed to be a triple Antithesis, with a more then superlative description of heavens happinesse, by an hyperbole above an hyperbole. For, for affliction here's glory for light affliction a waight of glory, a heavy massy substantial glory; for momentary affliction an eternal excessive weight of glory. A lively & lofty kinde of expression, but such as falls far short of that inexplicable felicity, that abides us, and is wrought out unto us, by our shortest sufferings: Words are too weak to utter it.

2 Cor. 5. 14.  
Mr. Leigh of  
the promises.  
*Hic si usquam  
Claudicat in-  
genium delirat  
linguaq;  
mensq; Luctet.*

Thirdly,

Rev. 21. 4.

Thirdly, consider that its here that God must meet with us, or no where. Here-after there shall be no more death, nor sorrow, nor crying, nor pain. Here we must have it, or in a worse place. This world is our purgatory, our little-cave, our wash-house, our place of penance, penalty, pilgrimage. Here he rubs off our rust, scours off our scurf, hewes us (as in the mount) to be living stones in the celestial Temple. Here he fines us, files us, polisheth us, thresheth us out of the husk, that we may be meat for the masters tooth, as that Father phrased it. In a word this is all the hell, we are like to have, let us make us merry with it, and sing sweet songs, as David did, in this house of our pilgrimage. Home's hard by.

149 54.

Eccles 9. 4.  
Lam. 3. 39.

In the mean while, fourthly, life is a mercy, though never so full of misery. A living dog is better then a dead lion. Joseph is yet alive, that's more, then Joseph is the second man in the land. Why is living man sorrowful? Man suffers for his sin. q. d. Suffer he never so much, never so long, he receives but the due desert of his evil deeds, as that penitent thief told his fellow. And that he yet lives amidst all, and cuts not off, as a weaver the thrum of his wretched life, Hezekiah held it a precious indulgence. The reason whereof he yeelds a little after. The grave cannot praise thee: they that go down to the pit cannot hope for thy truth. Death cannot celebrate thee, that is, dead men cannot be exemplary, and so shine before men that they may see their good works, and glorifie thee. The living, the living, he shall praise thee, as I do this day, the father to the children shall make known thy truth.

Esay 38. 12.  
18. 19.

Add hereunto for a fitt consideration, that no man is so hard beset with sorrows behinde and before, but he hath some lucida intervalla, some refreshings, some respits, and breathing-whiles betwixt. Iobs case is not every mans, nay, it is scarce any mans, to be visited every morning, to be tried every moment: to be held uncessantly on the rack, and not so much liberty left him, as while he swallows his spittle. This was an hard case, and might be any of ours, as well as Iobs. Now that it is not, see ground of patience, nay of thankfulness to that God, that might have doomed man at first to be ever in sweating out a poor living (called therefore the life of his hand, because it is upheld by the labour of his hand) and women to be ever labouring in the extreame paines of child-birth, neither yet to be saved after all, no though she should continue in faith and charity, and holiness with sobriety.

Esay. 57. 10

1 Tim 2. 15.

Sixthly, God is with us al the while we are in durance; optimum solatium, sodalium can we have better company? He goes along with us into the fire, as with the three children, and into the water, as with Ionas: yea though he had closed her mouth upon us, and swallowed us up into her bowels, yet it must (in despite of it) render us up again, because God is with us and for us. Hells stomach could not long hold us, no more then the whale could brook Ionas, which if he had light upon the mariners, he would devoured and digested twenty of them in lesse space.

Seventhly, God accounts what we suffer now sufficient for all: and lookes upon us as those that have been judged already, yea that have received double for al our sins. The time is now that judgement begins at the house of God 1 Pet. 4. 17 And when we are judged we are chastened of the Lord, that we may not be condemned with the world 1 Cor. 11. 32. Abiahav, though worthy of death, shall live, because he had been formerly afflicted with David. So shall we, which have suffered with Christ raig for ever with him, who else had been but dead men, had not God chastised us, and taught us in his law, by those corrections of instruction that are the way to life.

Psal. 94. 12.

Prov. 6. 23.

2 Cor. 7. 6.

Esay. 30. 13.

Sustine tu il-

lum qui susti-

nuit te. Sust-

nuit ille te, dum

tu corrigeres

vitam malam:

sustine tu illum,

dum coronet

vitam bonam.

Aug.

Esay. 26. 9.

1 Pet. 5. 6

Lastly, consider that God, that comforteth the abject, hath set a certain time for our deliverance, a day to do us good in: waiting (mean-while) to shew mercy, and counting, as it were, the slow minutes till we become eapable Iob. 13. 36. Now shall he wait upon us, and shall not we wait for him? Yea, we have waited for the Lord, saith the Church in the way of thy judgements. And humble your selves under the mighty hand of God, saith Peter, and he will lift you up in season in the opportunity of time. To prescribe to the most wise God were intolerable presumption, and to anteverit his season, dangerous precipitancy: to set him a time with that king of Israel 2 King. 6. 33. to send for him by a post with those Bethulians, either be must save us now or not at all, how can

can he endure it? *Rebecca* was too nimble with her, *If it be so, why am I thus?* & as ill-advised, when she said; I am weary of my life because of the daughters of *Heb.* And she and her son *Jacob* should have had the patience, to wait Gods leisure for the blessing, and not to have gotten in by the back-door. But we are all naturally impatient of delays, and too ready to think we should sow and reape both in a day. As our grand-mother *Eve*, who having received the promise of a Messiah, thought that her first-borne *Cain* must needs have been the Man: and therefore, as pleased with the conceit thereof, she said, *I have gotten that Man* (that famous Man, even the Man Christ Jesus) of the Lord. But she was fairly deceived: and so are all such like to be, as are in like hast, and cannot frame with patience to wait for the Lord, as *David Psal.* 40. 1. Yea to pant, and sometimes to faint, as *Jeremy*, with long looking after his coming.

Now the God of all grace, who hath called us to his twofold kingdom of power, and of patience, by Jesus Christ, after ye have suffered awhile (for so you must) make you perfect, settle, strengthen, stablish you. To him be glory and power for ever and ever Amen.

Reg- } Patien-  
num } tie.  
} Den-  
} tia.  
Rev. 1. 9  
1 Pet. 5. 10.

### CHAP. III.

God will owne, and honour his Saints.

*And they shall be mine saith the Lord of Hosts, in the day when I make up my Jewels &c.*

Of the three points gathered out of the former part of the 17. Verse. Two are already dispatcht. The third now followes.

That Gods faithfull people shall be graciously owned and acknowledged, yea preciouslly esteemed and accounted of in that day. *They shall be mine*, saith the Lord of Hosts: there he ownes them. And *I will make them up as my Jewels*, there he honours them.

I know the words are by some, somewhat otherwise read and rendered, as thus: They shall be to me in the day that I shall do this (or that I shall make or set out) for a flock. So the Geneva Translators, after the vulgar, *Varabius*, *Pagnine*, *Calvin*, and the whole streame of Interpreters. Our last most accurate Translation, after *Tricellius*, *Polanus* and *Shindler*, hath it better, and nearer to the naturall genuine, grammaticall sense of the Originall, thus: *And they shall be mine*, saith the Lord of Hosts. In die quo consecutus sum peculium, in the day that I make up my Jewels, or peculiar treasure, my proper goods and most precious substance, my silver and my gold, my gemmes and my Jewels, the people of my purchase (as *St. Peter* after the Septuagint renders it) and those that comprehend, as it were, all my gettings: they are as it were, all he hath, that he makes any account of. The Lords portion is his people, saith *Moses*, and *Jacob* the the lot of his inheritance. God is their portion, and they are his. They his glory and gold, and He theirs: they are round about him, and he interchangably, round about them, as the mountaines are round about *Jerusalem*. They make their boast of God, and God boasts as fast of them. Hast thou considered my servant *Iob*, that there is not such a man in all the earth? He avoucheth them for his people, high above all nations in praise, in name, and in honour: And they o'ther side (such a sweet correspondency there is) avouch him for their God, to walk in his waies, and to keep his statutes, to shew forth his vertues, as examples of the Rule, and as a kingdome of Priests to cover Gods altar with the calves of their lips, and to offer up spirituall sacrifices acceptable to God, by Jesus Christ; in whom he hath chosen them (as vessels of honour) before the foundation of the world &c. *Eph.* 1. 4.

Doct.

Nota quod ipsi futuri sint Deo inter peculiarium, quo die sum peculium sit consecutus. Polan.

λαός εἰς τι-  
μιωτάτων.  
1 Pet. 2. 9.  
λαός περιού-  
τος.  
Tit. 2. 14  
Deut. 32. 9  
Iob 22. 25  
Psal. 148. 14  
Psal. 125. 2  
Οὐτε χεῖρότε-  
ρον ἀδελφεῖς  
ἐνὸς ἀσπασ-  
ται ὡς πρὸς α-  
γαθόν ἀν-  
θρώπου  
συμπερι-  
ποιῶν. Plato.  
Deut. 26. 17,  
18, 19.  
1 Pet. 2. 9  
Heb. 13. 15





For we are not redeemed with corruptible things as silver and gold ( poor things to purchase a soul with, more likely a fair deal to drown it desperately in perdition and destruction ) but with the precious blood of Christ, as of a lamb undefiled, and without spot : who gave himself for us, that he might redeem us from all iniquity, and purify us to himself ( by that *blood of sprinkling*, that saved us from the Destroyer ) a peculiar people, and present us to himself a glorious church not having spot, wrinkle, or any such thing *Eph. 5. 27.*

1 Tim. 6. 9  
1 Pet. 1. 18, 19  
1 Pet. 1. 2  
Tit 2. 14

SECT. II. III.

Reason 4.

4. **H**E hath effectually called us with an *high and heavenly calling.* *Heb. 3. 1.* Whereby we that in times past were not a people ( as St. Peter, after the Prophet, hath it ) or if any, a disobedient and gainsaying people *Rom. 10. 21* a people laden with iniquity *Isay 1. 4.* a people of Gomorrah, *ver. 10.* a naughty people, *Ier. 13. 10.* good for nothing, but to be cast off as a rotten girdle (*ibidem*) and therefore the people of Gods wrath, *Isa. 10. 6.* and of his curse *Esay 34. 5.* are now by a gracious calling, and speciall priviledge become the people of God, a righteous people *Esay 60. 21.* a holy people *Esay 62. 12.* wise and understanding above all people *Dent. 4. 6.* a people in whose heart is Gods law *Isa. 51. 7.* the epistle of Christ written not with inke, but with the spirit of the living God, known and read of all men *2 Cor. 3. 2.* whiles we walk, as examples of the Rule, harmelesse and blamelesse, the sons of God without rebuke in the midst of a crooked and corrupt nation, amongst whom we shine as lights in the world, holding forth the word of life ( as an ensigne or badge of our high and honourable vocation ) and as an holy nation, a peculiar people, shewing ( or preaching ) forth the vertues of Christ that hath called us out of Egypt into Goshen, out of palpable darknesse into his marvelous light. And this the rather, because *not many* wise, mighty, or noble are called : 'tis a wonder that any. But God hath made known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called according to purpose, not of the Jews only, but also of the Gentiles. As he saith also in *Osee, I* will call them my people which were not my people, and clepe her beloved which was not beloved *Rom. 9. 23, 24.* yea, I will betroth her unto me in faithfulness, and marry her in mercy for ever. Now marriage in it self is honourable among all men : How much more when to such and such an honourable personage as the Heir of all things? Especially since to make her a fit spouse, he purifies her, as they did *Esther*, and beautifies her as *Abrahams* servant did *Rebecca* : for he puts a Jewel upon her fore-head, earerings in her eares, and a crown royall upon her head, *Ezek. 16. 12.* he decks her as a bride-groom, and as a bride adorns her self with Jewels *Isa. 61. 10.* thus is her beauty perfect through his comeliness put upon her. And herein the Lord Christ goes beyond all earthly bride-grooms whatsoever. *Moses* married a blackmore, and could not change her hue, *Solomon* an Egyptian, and could not convert her to the truth. But Christs conveys and communicates his beauty to his bride ( every grace in that chaine about her neck wherewith Christ is ravished *Cant. 4. 9.* being as a costly Jewel set in fine gold ) and whensoever he calls a man to an heavenly kingdome ( as once *Saul* to an earthly ) he makes him to be of another spirit then before, and to walk worthy of God, and worthy of the vocation wherewith he is called. *Eph. 4. 1.*

Reaf. 4.

Phil. 2. 15.

1 Pet 2. 9  
1 Cor. 1. 24

Hof. 2. 20  
Heb. 1. 2

SECT. V.

Reason 5.

**L**astly, God hath already glorified his people ( so the Apostle doubts not to deliver himself of sanctification begun here, and to be perfected hereafter ) set

Reaf. 5.  
Rom. 8. 30  
them

Ephes. 2.6

them together with Christ in heavenly places, given them the earnest of their inheritance for a pawn of the whole bargain, the first-fruits of the Spirit as a fore-taste, a pledge of the whole harvest, garnished them with that grace that will one day be glory, nay is so already: for what is grace but glory begun? and what is



Christ, Luk. 22. 30. yea one with Christ, Job. 17. 21. even as He and the Father are one : and so above the most glorious Angels : for are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation, Heb. 1. 14? This ( according to some ) the devil and his black guard ( once bright Angels ) could not brook, or bring their hearts to, and therefore fell ( through envy and malice to the known truth, Job. 8. 48. ) from their first estate, and left their own habitation to dwell in darknesse, rather then they would endure to honour such a Mordecai as man, a clod of clay : a bag of wind, so poor a thing, merely made up of soul and foil, of breath and body ( a puff of wind the one, a pile of dust the other ) nay now since the fall, a very mixture and compound of dirt and sinne. But whether the devil will or no, the Church shall be brought unto the king in raiment of needlework : the virgins her companions also shall be brought, unto him. With gladnesse and rejoycing shall they be brought, they shall enter into the kings palace, and be set on his right hand ( a place of dignity and safety ) in whose presence is fulnesse of joy, and at whose right hand there are pleasures for evermore. For quality, ther's joy and gladnesse: for quantity, a fulnesse of both : for certainty at Gods right hand, and for perpetuity, for evermore.

Bucan.loc.com.  
p. 76.

Νῦν καὶ χῆς

Psal. 45. 14.  
15. 9.  
Psal. 16. vlt.

SECT. VI.

*It shall be far otherwise with the wicked.*

NOW for Application : this in the first place, is no good newes to the wicked that persecute Gods people, and cast dirt on his Jewels, to hear that they shall one day be so dearly acknowledged, and highly honoured by the God of heaven. For as in a pair of buckets, when the one is at well top, the other is down at bottom, as when David grew stronger and stronger, the house of Saul waked weaker and weaker : and as Mordecaies rise was Hamans downfal : so when God shall make up his Jewels, he shall put away the wicked of the earth as drosse and of-scouring, and when soever he doth best to his chosen, then doth he worst of all to reprobates. This is so constant a thing with God, that could we but go as far back with the feet of our mindes as Gods decrees, and then come hand in hand with him again, and view all his particular acts of Execution, we should soon see, that when he is chusing the one, he is refusing the other, when he is redeeming one, he is renouncing another, when he is comforting one, he is terrifying another, when he is converting the one, he is hardning the other, when he is rewarding one, he is revenging another, when he is quickning one, he is killing another, when saving one, he is damning another. And yet all his works are holy, and just and good, though he do not alwayes ( as often he doth ) give a reason of his proceedings. Job. 33. 13. This day of the Lord, here mentioned in the text, wherein ( God shall mercifully make up his Jewels ) as it shall be to them a day of light, life, liberty, prosperity, and victory Chap. 4. 1, 2, 3. so shall it be to the wicked, a day of blacknesse and darknesse, for it shall burn them as an oven, and themselves shall be as stubble, whereof neither root nor stalk shall be left untou ht, but all turned to ashes, ( in the day that I shall do this, saith the Lord ) under the feet of those that fear my name. Then shall the sinners in Sion be afraid, horror shall surprize the hypocrites, who shall run away with those sad words in their mouths. Who amongst us shall dwell with the devouring fire ? who amongst us shall dwell with everlasting burnings ? But whither alas will they run from him that is every where ? If to the creature, a horse is a vain thing for help, the Egyptians are men and not God, their horses flesh and not spirit &c. If to the creatour, he doth utterly disclaim and disown them : for if any have not the spirit of Christ, the same is none of his, be he whose he will be. These indeed, shall be mine, saith the Lord of Hosts &c. such a good man I know, and such a godly woman I know, but who are ye ? Then shall they say unto him, Lord, Lord, have not we prophesied in thy name, and eat and drunk in thy presence, that is communicated at thy table, and heard thee teaching in our streets. But he o' to' ther side will as deeply disavow them, as they do boldly

Vfe. 1.

Psal. 119. 119.

Αὐτὸς ἐνθυνοῦς  
ὁ Θεός

Elay 33. 14.

Rom. 8. 9

Y y y 3

lay

**Math. 7. 23.** lay claim to him : for then will I professe to them I never knew you, depart from me, ye that work iniquity. And if they shall offer yet to make request for their lives with *Hamur*, and to speak for themselves, as once those Israelites, we have sinned, do thou unto us, whatsoever seemeth good unto thee, deliver us onely, we pray thee, this day ; he will answer them according to the idols of their hearts, as he did chiole of old, and say, *Ye have forsaken me, and served other gods : wherefore I will deliver you no more, go and cry to the gods that your selves have chosen, let them deliver you in the day of your tribulation :* than the which I know not what more dreadful or direful sentence can possibly fall from Gods holy mouth, unless it be that last irrevocable doom of damnation, *go ye cursed &c.* At the first hearing whereof, their very heart strings shal crack, and their hearts fall asunder in their bowels, like drops of water. Well were it with the wicked in that day, if they might trudge directly on to damnation, and not be forced to see the face of the Judge, that they have buffeted, and to hear his voice that they have despised. But (alasse for their misery ! ) it may not be. For after that all in vain, they have tired out the deaf rocks and mountains, with their continue cryings, *Fall upon us, cover us, hide us, dash us, and quash us to pieces, grinde us to powder, do any thing to dispatch us, they must perforce, in person, measure the place and race of judgement. It is appointed for all men once to die and after death judgement.* Not a man that sleeps in the dust of death, but must needs awake, some to everlasting life, and preferment, and some to shame and everlasting contempt ; as those that have all their evil deeds, as it were written in their fore-heads, so that all shall see and say, Behold the man, and behold his works. These and these things hast thou done, will the Judge then say, and I kept silence ; thou thoughtest that I was altogether such as thy self, but I will set thee down, and set them down in an order before thee to thy perpetual confusion. As the word goeth forth of the kings mouth their faces shall gather blacknesse, and be covered as *Hamans*, and themselves shall be speechlesse. They shall be confounded, and troubled for ever, they shall be put to shame and perish. That men may know that he, whose name is *Jehovah*, is the most high over all the earth. *Psal. 83. 17, 18. Enoch* foretold this day of judgement before *Noah* foretold the flood. That day is longer ere it comes, but shall be more terrible when it is come.

**Ezek. 14. 4.****Jud. 10. 13, 14.****Is.****Formidabilis****erat Adam****Dei vox cum****leniter & pa-****terne cum alio-****quebatur in pa-****radiso in astra****autora, ne dum****cum in furore****& turbine &c.****Ca. 10.****Heb. 9. 27.****Isa. 12. 2.****At the day of****judgement,****secret things****shall be****brought to****light, as packs****and fardels****are not open-****ed till they****come to the****fair or market****D. Willet.**

## SECT. VII.

*Terrour to those that set themselves against the Saints.***Uc. 2.****Dan. 9.****νεχασιτω-****μανα.****Luk. 1.****αρετι & το****θεου. Act. 7.****Heb. 12.****Rom. 8.****Psal. 45.****1 Cor. 4. 13.****Rom. 3. 8.****Nemo me im-****pune laceffit.****Trascepp.****Rom. nemo****sapienter possit.****Tacit.**

Secondly, Doth the Lord graciously own and honour all that fear his name ? how should this terrific and take off all those dogged dogs, and bedlam Belialists, that offer any manner affront or offence to such ? sith how mean soever and miserable in the worlds eye, they are dearly beloved of God as *Daniel*, highly favoured in heaven, as *Mary*, dearlings to the Almighty, as *David*, faire to God as *Moses*, and not only faithful as he in al Gods house as servants, but such as have a naile & a name there, better then of sons and of daughters *Esay 58. 5.* For they are the first-born whose names are written in heaven, as free denisons : yea, they are heires of God, and coheires with Christ, who is not ashamed to call them brethren, fellows, friends, favorites, any thing, every thing that may evidence the dear respects he bears unto them. Now were it a wise-mans part to fall out with the Kings favourite ? to lowre upon his son and heir ? to deface his picture, to tread under foot his Jewels, to spit upon his royal robe, or imperial diadem ? How was *Balaam* slain by the Lord, for but wishing evil to his Israel ? *Goliath* for but defying his host ? *Nabal* for reviling his *David*, which was *scandalum Magnatum*, and in the new Testament termed blasphemy ? How was *Cain* schooled for but scowling upon *Abel* ? and *Laban* threatened for but following after *Jacob* ? and *Abimelech* plagued for but an unwitting abuse to *Abraham* ? Thus he suffered none to do them wrong, yea, he reprov'd even kings for their fakes *Psal. 105. 14.* will ye know the reason ? he remembered his covenant to *Abraham*, and his oath to Israel, *ver. 8. 9.*

There

There is a straight league betwixt God and his people, such as was that betwixt *Jehosaphat* and *Ahab*, nay such as passed betwixt *David* and *Abiathar*. Look what *David* said once to him, the same saith god to his. *Abide thou with me, feare not: for he that seeketh my life, seeketh thy life, but with me shalt thou be in safeguard.* He is a Sun, saith the Psalmist, to refresh his people, and a shield to shelter them. As the shield is betwixt the body and the dart, so is God betwixt his people and their hurt. He carrieth them on his wings, as the Eagle doth her yong; so that there is no wounding of them but through his sides, nay no touching of them, but ye touch the apple of his Eye.

1 Sam. 22.23  
Psal. 84.11

Deut. 32.11  
*Aquila pullos suos in alis portans, aliter reliqui inter pedes.* Munster ex rabbi Solomon.

Zach. 3.8  
Acts 9.4  
2 King. 19.22

As the eye is vexed with the least mote that gets into it, so is he with the least indignity done to his people. If *Saul* tread upon the least toe in Christs mystical body, the head will try out from heaven, why hurtest thou me? If *Rabshakeh* raile upon *Hezekiah*, Against whom hast thou railed, saith God, and whom hast thou provoked to wrath? even the Holy one of Israel. In pushing at any of these lively stones in Gods temple, men spurne at the corner-stone it self, and so kick against the prickles. In offending the least of Christs little ones, they presently proclaim open war against Him; who keepeth all their bones, bottles up all their teares, yea numbeth all their haire, not one of them is diminished, but he accounts himself damnified. You know how dearly the proud Ammonites paid for the hair they shaved off from Davids servants. And shall not the son of *David* avenge his own elect, though he beare long with them? He keepeth the very feet of his Saints, saith holy *Hannah*, and chargerh his angels with them, to beare them in their hands, lest at any time they dash their feet against a stone. If they stumble and fall, yet they shall get up againe: for the Lord puts under his hand *Psal. 37. 24.* Yea the everlasting armes are underneath *Deut. 33. 27.* They that swear by God and *Malchom* shall fall (as old *Eli* did) and never rise againe: but the Saints of God, though *Ioseph*-like, they fall into a pit, yet, as prisoners of hope, they shall come forth, by the blood of the covenant. *Zach. 9. 10.* Good *Mordecai*, a Jew, may fall before a Persian and get up againe; yea prevaile and prosper. But if wicked *Haman* begin to fall before a Jew, (that is in covenant with God) he can neither stay when he stumbles, nor rise when he is down. God himself is to far interested and ingaged in the quarrels of such (as I was saying erewhile) that who so toucheth them, toucheth the ball of his Eye. The eye is a tender part we know, and a small matter offends it. God is every whit as choise and as chary of his people, as a man is of his eyes. Now a good thump on the back is better borne then a light touch on the eye. Take heed, I adviſe you, how you meddle with Gods Eye, lest you heare of him to your cost. For although we must turne t'other cheek also, yet he will not rake a blow on the eye for the proudest of them all. No man will stand still while his eyes are pecked out, much lesse will God. Thou knowest, saith dying *David* to his son *Solomon*, what *Isaah* did to me. He meaneth it of the slaughter of *Abner* and *Amasa*, which *David* appropriats, and makes it his own case. The soveraigne is smitten in the subject, neither is it other then just, that the arraignment of mean Malefactours runs, in the stile of wrong to to the Kings Crowne and dignity. Gods people are his crowne, let none presume to attempt against it: his dignity, his glory, let none turne it into shame *Psal. 4. 3.* His pearles, let no swine trample them, his holy things, let no dogs profane them, by holding their lives madnesse, and their ends without honour, by speaking basely of their persons, actions, sufferings, as if they were vile and inglorious. It was an heavy indictment doubtlesse *Psal. 14. 6.* You have spumed the counsell of the poore, because the Lord is his refuge. Thus those miscreants, that mocked and railed at Christ upon the crosse, upbraided him not with any evill, but only for the good he had done in saving others, for his trust in God, and prayers to God. Thus also they deale with *David*, they that render evill for good, are mine adversaries (or hate me like divels) and why? Because I do the thing that good is. And the very truth is, that were wicked mens insides turned outward, it would well appeare, that when they disgrace those that make conscience of their waies under the infamous names of puritans, singularitans, zelots, and the like termes of reproach, it is for the good that is in them, and for the true

2 Sam. 10  
Luke 18. 7  
1 Sam. 2  
Psal. 91

Am. 1.

Esth. 6. 14

What part is more sensible of the least touch then the eye? or being hurt causeth greater pain it and rage? or if put out, brings more deformity to the face? God is as tender of us &c *Pemble* on Zach. 2.8

Psal. 38.20  
they satanical ly hate me.

glory



Terrell.

1 Joh. 3. 12

Gracium Ju-

lium virum

egregium Casar

occidit ob hoc

unumquod me-

lior vir erat

quam esse quem

quam tyranno

expediret. Sen.

l. 2. de benef. c.

21.

glory that God hath stamped upon their persons and performances. This favours strongly of the Devill of hell, whose property it is to hate and persecute any footstep of Gods holy image, where-ever he finds it (as the Tigre if he see but the picture of a man, he flies upon it and tears it to peeces) And it proves men to be the posterity of Cain, the devils Patriarch, as one calls him, who was of that wicked one (of the serpents seed) and slew his brother. And wherefore slew he him, but because his own works were evill, and his brothers good? That was all the quarrell then, and is still. All that viperous brood bear an aking tooth to the better sort; they do maliciously and mortally hate all holy impressions of grace wrought upon any by the sanctifying spirit, though they refrain sometimes the expreffion and exercise of this hatred for advantage and in policy, by accident, and for by-respects, it may be.

## SECT. 8. 9. 10.

*Exhortation to honour them that fear the Lord: and what great cause men have and shall have so to do.*

Use. 3.

**L**Et us that know and professe better things approve our selves to be of the family of heaven, and followers of God, as dear children by *contemning a vile person*, though never so glorious a *magnifico* in the worlds eye and esteem, but *honouring them that fear the Lord*, though never so much under-prized and vilipended by the wicked of the earth. This is a note of Gods household-servant *Psal.* 15. 4. and of one that hath share in Christs kingdome, wherein *the vile person shall no more be called liberall, nor the churle bountifull.* *Esay* 32. 5. Further, would we have boldnesse in that last and great day, and be able to lift up our faces before the son of man, let love be perfect in us toward the *brotherhood*, loving them in truth, and for the truths sake, and being ready to serve the saints in love, to wash, yea to kisse their very feet, and to lay down our lives for the brethren if called thereunto. And because this can never be done, except men see more in them then ordinary to move them; labour and learne to know the price of a saint, and to esteem them very highly in love, for their worths sake. The Jews tell us, and truly, that those seventy souls that went with *Jacob* into Egypt were as much worth as all the seventy Nations of the world besides. It is not for nothing (sure) that the saints are called *All things Coloss.* 1. 20. and *Every creature Mar.* 16. 15. and *the salt of the earth*, that keep the rest from putrefying the substance and support of the earth, that keep the rest from shattering, *I bear up the pillars of it*, saith *David*, and the *Innocent delivereth the Island*, saith *Eliphaz.* *Iob.* 22. 30.

Mat. 5.

H. 6. 11. stau-

men terra.

Tren.

For their sakes it is that God spares and prospers the wicked as he did *Laban* for *Iacobs* sake, *Potiphar* for *Iosephs*, *Sodom* for *Lots*, when they were carried captive by *Kederlaomer*. Whereas else he would make a *short work upon the earth.* *Rom.* 9. 28. If the mourner's were once marked, and set safe out of harmes way, he would soon say to the Angell, *Smite and spare not.* Look what *Elisba* once said to *Jehoram* King of Israel, the same saith God to all ungodly persons. Surely were it not that I regard the presence of *Iehoshaphat* the good king of Judah, I would not look toward thee, nor see thee. Add hereunto, that God not only spareth, and bleisseth, but also graceth and giveth the wicked with excellent abilities and endowments for his peoples behoof and benefit: as *Saul* with a spirit of government for Israels sake, and of prophecy, for *Dauids* safety: the Egyptians with Jewels for the use of the sanctuary, and those that shall hear, Depart ye, with the power of prophesying and doing miracles for the Churches use and benefit: Nay more, the wicked shall be a *ransome for the righteous, and the transgressor for the upright.* Thus God gave Egypt, for Israels ransome *Isa.* 43. 3, 4. *I gave Ethiopia and Seba for thee.* And why? Since thou wast precious in my sight thou hast been honourable, and I have loved thee: Therefore will I give men for thee, and people for thy life. Thus is the righteous delivered out of trouble, and the wicked comes in his stead. *Prov.* 11. 8.

Ezek 9.

2 King. 3. 14

Prov. 21. 18

SECT.

SECT. IX.

OH but we see it otherwise often, that those you call righteous are not delivered. And what more sure then sight?

Ob.  
Sol.

First, sight (though the most certain sense) may be deceived about its own object, if it want a clear middle. For example: A man beholds a staff, part through the clear ayre, and part through the dark water, and so deems it crooked, when indeed it is straight: So the purblind world beholding the Christian life thorough the dark middle of prejudice, judgeth it miserable and disconsolate: not knowing that to the righteous there ariseth light out of darknesse, joy out of grief, good out of evill, comforts out of crosses, and those equivalent to deliverances. Those mentioned in that little book of Martyrs Heb. 11. though tortured and tympanized, yet they would not be delivered, that they might obtain a better resurrection. It was never merrier with the three children then in the midst of the furnace where the son of God was walking with them. Jacobs heart was never so light as when his head lay hardest.

ισχυρωσι.  
δυνατ.

Dan.3.  
Gen.28.

Secondly, there is a double deliverance: One keeping us from the evill, and another keeping us under it, that it shall not hold us, much lesse hurt us. And this later way, at least, every of Gods Jewels is made up and delivered. For, though ye have layne among the pots, all burnt and swooty, yet shall ye be as the wings of a dove covered with silver, and her feathers of yellow gold. Delivered then the righteous are, we see, though not delivered. That they are not here fully freed from trouble, they may thank themselves in a great measure. For as the subjection of the creature to us depends upon our subjection to God; and our peace with men upon our keeping peace with him, Job 5. 23. So our subjection to God, and peace with him here being only inchoate and imperfect, we recover our safety from the creatures and peace with men, but in part, and imperfectly. But look what is wanting therein, is recompensed with spirituall peace even here, Job. 16. 23. how much more hereafter?

Psal.68.13

And say that God suffer his Jewels to be killed all day long, and counted as sheep to the slaughter: yet precious in the eyes of the Lord is the death of his saints, and neither life, nor death, shall funder them from Gods love in Christ Jesus. So that if they scape not his sword without, yet they shall scape the terror within, which is that that sets an edge upon the sword, and makes it enter into the soul. The godly man shall be able in the worst times to call his soul to rest with David, and to comfort himself in the Lord his God in a common combustion, then when others shall be at their wits ends, and even mad again for the sight of their eyes, and perplexity of their spirits. Death, he knowes is the worst that can befall him, and that (ever since it ran through the veins of Christ crucified) is so sweetened unto him, that he is little or no whit amazed at the fore-going gripes, which are but as the throwes of Child-birth, by which the soul is borne out of this lothsome body into endlesse felicity. Oh therefore the safety and dignity of a true Christian, whom very pain easeth, whom death reviveth, whom dissolution uniteth, whom lastly his very corruption preserveth, and sin glorifieth!

Psal.116.15  
Rom.8.

Psal.116.7  
1 Sam.30.6  
Luc.21.  
Deut.20.

As for our full deliverance from all annoyances, we growe within our selves and with patience wait for it, even the redemption of our bodies Rom. 8. 23, 24. And when that happy day once begins to shine forth, then look up if ever, for your redemption draweth nigh, Luc. 21. 28. The Lord Christ will then lift up your heads as Pharaoh did his Butlers, take you from the prison to the palace, and restore you to your ancient honours and offices lost in Adam: as to be Kings, Priests, Judges, Benchers &c. He shall say unto you then as once to Israel, Behold I will tettele you after your old estates, and will do better unto you then at your beginnings, and ye shall know that I am the Lord. This meditation setled David exceedingly Psal. 17. where having spoken of the men of this world, which have their portion here, he presently subjoynes, As for me, I shall behold thy face in righteousness, I shall be satisfied when I awake (that is, out of the dust of death)

Pecatum tametsi non bonum, tamen in bonum. Aug.

Ezek.36.18  
Psal.17.15

- death) *wish thine image*. This also kept *Jobs* head above water, when else he had been overwhelmed with floods of affliction. *I know that my Redeemer liveth, &c. And though after my skin worms destroy this body, yet in my flesh I shall see God.* Daniel 12. 1, 2. Though things be otherwise darkly delivered, yet when the Jews were to lose land and life, then plainly the Resurrection is named. And *Heb. 11. 35.* we read of some that were tortured, not accepting deliverance, that they might obtain a better resurrection. *I know*, saith *Martha*, that my brother shall rise at the Resurrection, at the Consolation, saith the Syriack Translator. And well he might call it the Consolation to the righteous, for these prerogatives and priviledges that shall befall all such in that day.
- Job 19. 25, 26  
Joh. 11. 24

## SECT. X.

1. First, a glorious resurrection of their dead bodies, by vertue of the mystical Union they have with Christ. The bodies of the Saints, though sundred from their souls for a season, are not separated at all from Christ; as neither was Christs body sundred from his Deity, when laid in the grave. A substance there is still preserved, by a secret influence, proceeding from Christ as a head. This substance is (by rotting in the grave) refined, and shall by the same influence be raised incorruptible. This rotting of the body is but as the rotting of corn under the earth, that it may shoot up into an harvest, or as the melting of a battered piece of plate in the fire, that it may be brought forth of a better fashion. Hence they are said to sleep, and to sleep in Jesus, and to be dead in Christ, who shall raise our vile bodies, and make them like unto his glorious body, &c. like unto the Angels in heaven, *Mat 22. 30.* may like unto God himself, whom they shall resemble as children do their father. Hence they are called, *children of the resurrection*, in a like sence, as when God raised up Jesus again, he said, (as the Apostle *Paul* applies it) *Thou art my Son, this day have I begotten thee, Act. 13. 3.* Reprobates also shall rise again (though some of the Ancients, grounding upon that, *Psal. 1. 5.* thought otherwise) but after an other manner, by another mean, and for another end. They shall be dragg'd, as malefactours out of the prison of the grave, and driven before Christs tribunall, by vertue of his judiciary power, and of the curse of the law, to be tumbled thence into torment, *Rev. 1. 7.* but the Elect shall be raised, as members of Christs body, by vertue derived from his Resurrection, *1 Cor. 15. 20, 22, 45.*
- Luke 20. 36
- לא יקומו  
Psal. 1. 5. pro  
quo Gratus in-  
terpres reddi-  
dit, ex ἀναστ-  
σουται, unde  
postea emana-  
vit eorum er-  
ror qui resur-  
recturos nega-  
runt.  
Mali resurgent, sed non beneficio resurr. Christi, sed illius maledictionis vi quo die comederis, in rieris, ad condemnatio-  
nem. Malcolm.

2. A second priviledge they shall then have, is priority in the Resurrection: for the dead in Christ shall rise first, and those that are alive and remain shall be caught up, together with them, in the clouds to meet the Lord in the air, *1 Thes. 4. 16, 17.*
3. Thirdly elevation, or lifting up the head for joy, when all the wicked shall wail for wo, and look gaffly: their hearts failing them for fear of what will follow. The godly shall then stand before the Son of man, with much courage and confidence, *Rom. 8. 33, 34. Luk. 21. 36.*
- Revel. 1.  
ἐξουσίαν καὶ  
ἐξουσίαν  
Luk. 21. 36  
ἐξουσίαν  
Consistatis, i. ita apparentis ut iudicis vultum & sententiam sustinere possitis. Beza.

4. Fourthly, Collection by the Angels, who shall easily discern them from the rest, as the servants of the house do their masters harvest, or as the corn from the tares: their lively looks also shall distinguish them.
5. Fifthly, Assumption, to meet the Lord in the air, and ascension in a cloud, in manner as Christ himself ascended. For as birds being hatched do flie lightly up into the air, which being egges were a heavy and slimy matter: so the bodies of Gods Elect (which by nature are massie and ponderous) being hatcht, as it were, by the Resurrection, shall be made pure, powerfull, nimble, and able to mount up into the heavens.
- Mat. 24  
1 Thes. 4. 16, 17.  
Zanch. de oper. Dei.

Sixthly



Sixthly Aggregation, or gathering together to the signe of the Son of man, that flag, not of defiance, but of deliverance, that he shall then hang out, those colours that he shall then display for an ensigne or royal standard, that his people may repair unto, not to give battle to the enemy, but to share with the Conquerour, to divide the spoil, and take part in the triumph. 2. Cor. 2. 14.

Seventhly, Collocation, or placing them at his right hand, as Solomon did his mother for honour-sake, when the goats shall be on the left. Math. 25. 33. where our Saviour seems to allude to that in Deut. 29. 11. where the six free-born tribes blesse the people from mount Gerizim on the right hand, and the six other curse from mount Ebal on the left.

Eightly, Inchoation, or taking beginning of the judgement from them. For the separation being made, then shall the king say (first) to them on the right hand, *Come ye blessed*, &c. glad to see them, as Jacob once to see Joseph, or as ever any father to see his childe, that had been long absent. Thus, as judgement here began at Gods house, inasmuch as the *righteous scarcely were saved*: so there, the judicial sentence shall take beginning from the righteous, who shall thenceforth be saved with a mighty salvation: to the utmost Heb. 7. 25.

Ninthly, Commemoration or an honourable recital of all their good parts, and practises (as once of that good womans that washt his feet with her tears, and wiped them with the hair of her head) together with an open declaration of all their righteousness desired or done 2 Cor. 5. 10 and that with such fervency of affection in the judge, that he will see and set forth nothing but their goodness, not so much as once mentioning their faults and frailties Math. 25. 34 to 41. For in this day of making up his Jewels, *he will spare them as a man spares his own son that serveth him*: their good works onely shall follow them. Rev. 14. 13.

Tenthly Pronunciation of that sweetest sentence of absolution, *Come ye blessed of my father*, inherit the kingdom prepared for you, from the foundation of the world. A speech that breathes out nothing else but crowns, scepters, kingdoms glories, beauties, Angelical entertainments, beatifical visions, unutterable extasies, sweetest varieties, felicities, eternities.

Lastly, Execution of the sentence, and first upon the wicked. For although the godly shall first be sentenced, yet the wicked shall first be executed, and all for the saints sake.

1. That they may rejoyce when they see the vengeance, being wholly swallowed up with a zeal of Gods glory Psal. 58. 10. and 79. 10.

2. That they may more fully acknowledge the greatness of their own felicity, in the sight of the others remediless misery. For these *shal go away into everlasting punishment*, into eternity of extremity, but the *righteous into life everlasting* Mat. 25. 45. They shall not onely sit with Christ as Assessours and approvers of this righteous sentence, but the judgement once ended, they shall triumphantly ascend with him into heaven, and there enjoy the most exquisit and unmixed pleasures, the highest pitch of preferment, plenty without want, and fulnesse without satiety. For their apparel it shall be long white robes (washed in the blood of the lamb) such as betoken perfect purity, clarity, dignity, and festivity. For their habitation, they are stately Mansions in a lightsom city. For their company, the sacred Trinity, the glorious Angels, the crowned Saints. And if it be such an honour to converse familiarly with kings, and great personages, what is it then with the King of glory, and all those heavenly courtiers, to enjoy the company of the blessed Patriarches, Prophets, Apostles, Martyrs, Confessours, our dearest friends and acquaintance, whom it is probable we shall know, as Adam did his wife upon the first sight in paradise, and as Peter and John did Moses and Elias in that glimps of heavens glory they had in the monnt? Sure it is, we shal perfectly love them as our selves, and rejoyce in their happiness, as much as in our own, whereby our joyes shall be according to their innumerable number, multiplied and increased.

Next for their dignity, and glory, they shall sit upon Christs throne with palms in their hands, and crowns on their heads. Now beyond the excellency of a crown mortal mens wishes extend not. But the crown we are speaking of is a crown of glory 1 Per. 5. 4. A crown of righteousness. 2 Tim. 4. 8. A crown of life 1am.

1. 12. an incorruptible crown 1 Cor. 9. 25. A crown not consisting of some pre-

6.

Math. 24.  
Carter. Hist.  
Christi in Mat  
24. 31.

τῶ θριαμ-  
βουοντι ημεας  
2 Cor. 2. 14.

7.

8.

Math. 25. 34.  
Eis to parter-  
las. Ita ut  
nihil ad eam  
salutem possit  
amplius des-  
iderari Beza.  
in loc.

9.

Luk. 7. 44. 45.  
46.

10.

Math. 25. 34.

11.

Math. 19. 28.  
1 Cor. 6. 2. 3.

Rev. 6. 9, 10.

Ioh. 14. 2.  
Rev. 21. 23.

Ἰδὲ Πίστε-  
καὶ Πάουλ-  
καὶ πάντες  
οἱ Ἀποστόλοι  
Ἰδὲ Δαβὶδ  
Ὑψ. Christ.

cious

Corona signifi-  
cat absolutio-  
nem, consum-  
mationem &  
perfectionem  
& evinciendo  
capiti destina-  
tur, quæ & ab-  
solutiss. & emi-  
nentissima pars  
est. Sculter.  
et pp̄nta p̄n-  
tatur.  
2 Cor. 12.4.

Cant. 3.11.

Psal. 16.3.  
Sap̄ sub attri-  
ta laur̄ar sapi-  
entia veste.  
Heb. 11  
Sic Bruii ba-  
culus apud  
Plutarch: cu-  
jus intus soli-  
dum aurum  
corneo velaba-  
tur cortice.  
Joh. 6.  
Esay. 53.2  
U: templo Dei  
corporaliter in  
eo habitantes.  
Ber.

Cant. 1.5.6.  
vide Plin. lib.  
6.c.28. & So-  
lin. cap.36  
Psal. 83.3.  
See Prov. 15  
24

Rev. 2  
Jam. 2.5

Πρόκατος  
Χρυσός  
Syllanum vo-  
cabat Cæsar.  
Dio.  
Aët. 12.

ious thing without us, but of royal excellency, such as wherewith our souls and bodies bedight and adorn'd shall out-shine the sun in his strength: what shall I say more? but indeed why do I say so much? For as one being asked what God was, answered, *Si scirem, Deus essem.* So if I should undertake to describe heaven, it were requisite, that I should have been at heaven. And yet he that had been there (St. Paul I mean) could say no more then that he had heard there wordless words, words unspeakable, not possible to be uttered. And when he doth speak of heavens happinesse, he commonly useth a transcendent kinde of expression, as finding words too weak for such a purpose.

Lo thus shall it be done to the man whom the king immortal will honour in the day when he makes up his Jewels. Consider him well, as God bad the devil do *Iob*, and know that there is none like him in the whole earth again. Goe forth (saith the spouse) and behold King *Solomon*, with the crowns wherewith his mother crowned him, in the day of his espousals. So say I, behold the godly Christian as crowned with all the forenamed priviledges and prerogatives: look upon him as once the city of Shushan did upon *Mordecai* when the king would do him honour, and then tell me whom you have to esteem and account of, to set up and side with, to prize and prefer in your best affections and expressions: Not the rich, but the righteous, not the great, but the gracious, not the worlds minions, though never so accomplished with all the ornaments of nature, art, pollicie, preferment, but Gods Jewels and darlings, righteous and religious persons, those excellent ones of the earth, in whom was all Davids delight, and should be ours also. Despise them not for their outward meannesse: the true treasure is carried in earthen vessels, and there may be a precious pearl in a leathern purse: *Iohn Baptist* had a girdle of skin about his loins, and *Elias* was a rough hairy man, for his outward habit it was coarse and homely. Those ancient worthies went about the world in *shipskins* and *goat-skins*, but they were like the Ark whose out-side was of goats-hair, and badgers skins, but the inside pure gold. Christ himself whom that Ark typified, was hid for awhile under the carpenters son. The carnal Capernaïtes could see nothing in him more then in another man, how can this man, said they, give us his flesh to eat? he had no form, nor comeliness, saith that Evangeliſtical Prophet, and when we shall see him, there is no such beauty that we should desire him. And yet in him the God-head dwelt bodily, that is, personally: and in him were hid all the treasures of wisdom and worth *Colos. 2*. And the like may be said of many a poor Christian cast out by the world as unworthy their company or countenance, but readily received, and highly honoured by God himself the blessed spirit, and all men that have their senses exercised to discern good and evil. But as the root of *Iesse* was rugged and unsightly, so are his branches, many of them. Howbeit the kings daughter is all glorious within, that's her comfort, black she is, but comly as the curtains of *Solomon*, as the tents of *Kedar* which were rough, but rich, as pitch in the deserts of Arabia. Gods servants are called his *Hidden ones*. According to the fashion of the wealthy, he pleaseth himself in hidden treasure. It is enough that his own eyes behold his Jewels, and such to whom the father shewes them. The ideots of the world set a very low rate, a light price upon Gods precious ones: but its all the wit they have, for wisdom is above to the foolish, saith *Solomon*, he cannot skill of it. It sufficeth to wisdom that she is justified of her children, who know how to do her reverence, in what garb soever she please to shew her self. *I know thy poverty* saith Christ to one of the seven churches, but that's nothing. God hath chosen the poor of this world, rich in faith, to be heires of his kingdom in Christ. Who can have the face to despise any one for his outward wants and indigence, when *Abraham* the father of the faithful, and heir of the world, had not a foot of land, that he could call his own, more then a burying-place? when Christs mother was not wealthy enough to bring a lamb for her purification? when Christ himself had not twentypence at hand to pay the tribute money, nor a pillow to rest his head on, when tired out with hard toile and travel? And who o't'other-side would admire any for his worldly wealth, and outward magnificence, when *Pharaohs* horses had costly trappings *Cant. 1.8.* and the *Midianites* camels had chaines of gold about their necks? *Iudg. 8.26.* when *Dives* ruffles in his filkes every day, and *Herod* glitters in his cloth of silver: who yet to the eye of heavenly wisdom were no bet-

ter

ter then so many stinking carcases stuck over with flowers, magnified dung, gilded rottenness, golden damnation? who knowes not how sharply St. James takes up the partiall Christians of his time, for admiring mens ease, wealth, and pomp, rather then grace, and true spirituall worth? This, saith he, is to despise Christs poor, and to be judges of evill thoughts. Vertue is a thousand Escucheons saith one, and it is grace alone that animateth and ennobleth, all other good parts and abilities, which else are but as a glasse bugle, saith Hierome after Tertullian, to the pearle of price, or as gold to brasse, saith Barnard; and a little of the palest and counterfeit gold, is far better then much of the finest and brightest brasse: so is the meanest of Gods servants better then the most magnificent glorious worldling that ever trod upon earthly mould, and so let us esteeme them.

Tanti vitrum?  
quanti Margaritum?  
Melius est pal-  
lens aurum  
quam fulgens  
aurichalcum,  
Ber. in cant. 6.  
Davids desire,  
by Rob. Abbots

Mr. Fox, when he was asked whether he knew a certain poore man who had received succour from in time of trouble, answered, I remember him well: I tell you, I forget Lords and Ladies to remember such.

SECT. XI.

Exhortation to practise holinesse, that is so honoured.

Fourthly, are those that are found faithfull so highly honoured in heaven? This, me-thinks, should much raise the price of religion, and bring godlinesse into greater request amongst all those that would be of any reckoning, or repute with God at that day. It will go to the hearts of ungodly men, I wot well, to see some of all sorts sitting down with Abraham, Isaac, and Jacob, in the kingdome of heaven, and themselves shut out amongst dogs: to see such as they would have disdained to have set with the dogs of their flocks, to be set then upon thrones judging their judges, and having power over the Nations, to binde their Kings with chaines, and their Nobles with fetters of iron; To execute upon them the judgments written, and yet this honour have all his Saints (Psal. 149. 8, 9.) For know ye not, saith the Apostle, that the Saints shall judge the world? yea the angels. Who would not therefore rule with God, as Judah, by labouring to be faithfull with his Saints? Hof. 11. 12. We see with what a deal of eagerness, honours and offices, rich prizes and great places are sought and pursued after. Balaams asse never gallops fast enough to fetch in profit and preferment. Set but a wedge of gold in sight, and Ioshua that could stop the course of the Sun, cannot stay Achan from courting and catching at it. And yet what are riches, and honours, but golden gyves the Noble miseries of this wretched life? And what do they that are to set upon them (with the neglect of heavenly honours, and that wealth of a better world) but prefer the onions of Egypt, before the bread of angels, paltry pibbles before precious pearles, thick clay before pure gold, counterfeit coine before true treasure? Oh see and bewaile this so great a folly in your selves and others: and (for future) learne to cover spirituals, to be greedy of grace, to encroach upon God for more and more of his favour and fellowship as Moses did. Exod. 33. 12, 13, 14, 17, 18, 19. & chap. 34. 9. To be ambitious of peace 1 Thess. 4. 11. And of pleasing God 2 Cor. 5. 9. To seek for honour and glory by well-doing Rom. 2. 7. To be zealous of the better things 1 Cor. 12. 31. To pursue after the perfect knowledge of Christ, having it as it were in chase (as St. Paul had Philip 3. 4. .) as the hunter hath his prey, or as the persecuter hath him that he persecuteth. He had once been mad in persecuting the saints Acts 26. 11. And breathed out threatnings, lay panting, as it were for breath, like a tired wolfe. Acts 9. 1, 2. Now when God had turned the streame, he was judged by some as mad the other way. 2 Cor. 5. 13. Whilst, knowing the terrour of the last day, he perswaded men, and in the meane-while, he laid his policy and bent his best wits (as the word there signifies) to keep a good conscience, that richest treasure, and most precious Jewell, that ever the heart of man was acquainted with.

Use 4.

Rev. 21. 8.  
Job. 29.

1 Cor. 3

In cepeet allium  
impenfa 1600  
talenta in pyra-  
midum una ex-  
truenda refert  
Herodot.  
Viri boni avi-  
ditas tuta est.  
Sene. epist. 23.  
Φιλονησιδαι  
Ambitiose quip-  
piam contende-  
re, sic ut re non  
patiatis ab alio  
vinci. Eras.  
Ζηλῶτε Σump-  
ta est metapho-  
ra à προcis Ζε-  
λοῦσις. Beza.  
Διῶκω.  
Act. 24. 15.  
ἐν τῷ τοῦ fu-  
bandi χρόνῳ  
interca duui  
resurrectionem  
expecto. Beza.  
ἀσκήσω πνοή.  
ἀντιποιμαίνω.

Z z z

SECT.



## SECT. XII.

why.

Psal. 14.2

Ier. 5. 1,2

And deus est  
deus est est ap-  
pau. Dig.  
Luc. nā accen-  
si hominem  
querebat  
et fipus  
Ipsa bestia  
bestia fore est  
homo ratione  
viger. et ra-  
tione non vi-  
vens. Bern in  
Cant. 5. Rati-  
one homines  
in: entis reli-  
gione homines  
hominibus an-  
testant. Boet:  
de consol. 1.4.  
prof. 3. Ultra  
homines prove-  
nit probitas so-  
la, infra homi-  
nem destruit  
improbitas ib.  
περὶ τὴν ἀρετὴν  
ex Διδ. 89.  
v. Hom.

Chap. 20.

Viri annis pan-  
nifq; obfui.  
Melancthon  
apud Job.  
Manl. loc. com.  
pag. 361.

Prov. 18.23

**T**O quicken you to the pursuit and practise of this duty. Consider that Grace is the only thing that God looks after in this world. God looked down from heaven saith David, upon the sons of men, to see, not who were wealthy, witty, mighty, magnificent &c. but to see if there were any that did understand or sought God. And he bids the Prophet Jeremy run to and fro through the streets of Jerusalem, to see if he could finde a man, that is, a righteous man that feareth God and kept his commandments: *Hoc est enim totus homo*, for this is the whole man, saith Solomon. And it is as if he should say, He is not a compleat man that's voyd of Gods holy fear, framing him to obedience, though otherwise never so well accomplished. This is that whereby one man doth as far excell another, as any man excels a beast, saith Bernard and Boetius. The righteous is more excellent then his neighbour, saith Solomon, let him dwell where he will. He is of better birth and breeding, of better alliance and attendance, of better place and office, of higher degree and dignity. The Holy Ghost stileth such the Nobles of the earth Ps. 16.3. honourable personages Psal. 45. 9. plants of renown, Esay 5.3. privy-councillours to the great King Psal. 25. 14. Princes in all lands Psal. 45. 16. Kings and Priests to God Rev. 1. 5. yea higher then heathen kings Psal. 89. 27. and better then those mighty Monarks Dan. 7. 37. Where it is very remarkable, that the Prophet having set forth the greatnesse and glory of the Princes, Potentates and mighty states in the four Monarchies, comes to speak at last of a kingdome which is the greatest under the whole heaven, and that is the kingdome of the saints of the most High.

Hence is it that God himself makes a challenge to all the world besides in the behalf of his Israel Deut. 33. 29. Happy art thou O Israel: who is like unto thee O people saved by the Lord! meaning indeed, that no Nation under heaven, how happy so ever, was comparable to them. And hence it is also that the kings of the earth shall bring their glory to the church (as Constantine did) and coming to see, (as Theodosius did) an excellency in grace, a beauty in holinesse above any outward trappings, they shall leave the throne and palace to seek the sweet delights of the faithfull, and to sing their songs, Psal. 138. 4. 5. *Aeneas Sylvius* relates of Ingo King of Draves and Veneds, that making on a time a stately feast, he invited thereunto all his Nobles (at that time Pagans) together with a multitude of poor christians. His Nobles he set in his hall below, and those poor Christians with himself in his presence-chamber, giving them all royall entertainment and attendance. At which when his Nobles wondred and stomacked, he told them this he did, not as he was King of Draves, but as King of another world, wherein these poor ragged people should be his compeeres and fellow-Princes. These Heathen Nobles might haply stumble hereat, as the Saracen Prince once did at a like speech of Charles the great. His custome was to have ever at his meals a board of beggers, feeding not farr from his table. This Prince Aigoland (for so was the Saracens name) coming gallantly accompanied to the French Court, pretending that he would be baptized, and become a Christian, and being feasted by King Charles, asked what those Lazars and poor people were? Answer was returned, that these were the friends and servants of our God, whom we Christians worship. Whereupon he speedily departed, desperately protesting, that he would not serve that God which could keep his servants no better. This man knew not that God hath chosen the poor of this world, rich in faith, to be heirs of his kingdome of glory. Smyrna the poorest of the seven Churches hath the richest price set upon it. The poor man indeed speaks supplications, and the rich man answereth him roughly. The world despiseth the poor though never so vertuous, as the Prodigalls elder-brother did him, This thy son saith he, not this my brother, he disdaineth to call him brother, because of his poverty. So doth not the Lord Christ.

Christ. Of Queen *Elisabeth* it is said, that she hated no less, then did *Mithridates*, such as maliciously persecuted vertue forsaken of fortune. The poorest bondslave ( if a free-man of Christ ) when he suffers hard words, and ill usage from his master for well-doing, doth herein finde acception with God. *1 Pet. 2. 19, 20.* Be a man never so poor in estate, if withall he be poor in spirit, and pure in heart, the kingdome of God is his, *Mat. 5. 3.* Gods kingdome indeed is not of this world, commeth not by observation, neither consisteth in meat and drink, in pomp and outward splendour, but in righteousness and peace ( as did that of *Melchisedech* ) and joy in the holy Ghost, unspeakable and glorious joy, concerning which hear him that had felt it, and spoke by experience: Certain it is ( saith a late Reverend Writer ) that if a man were crowned with the royall state and imperial command of all the kingdomes upon earth: if his heart were enlarged to the utmost of all created capacity, and filled with all the exquisite, and unmixed pleasures that the reach of mortality and most ambitious curiosity could possibly devise, and might ( without interruption and distast ) enjoy them the length of the worlds duration, they were all nothing to the precious and peerlesse comforts of the kingdome of grace, but even for an hour. I speak the truth in Christ, and use no hyperbole, the spirit of all comfort, and consciences of all true christians bearing me witnesse. Hitherto He and I cannot better conclude this discourse, then he doth that, with a little alteration. Be we all entreated with a proportionable zeal and fervency to incline and enlarge our affections to the pursue and practise of so excellent and glorious a happinesse, that God may guide us with his counsell, and afterwards receive us to his glory *Psal. 73.*

*Candens Elfa. fol. 531.*

*Quales sunt pleriq; vera Ecclesia cives. Beza.*

*Mr. Boltons Disc. of true Happ. Epist. dedicat.*

SECT. XIII.

*Let the Saints see their dignity, and be thankful.*

**L**ASTLY, let Gods Jewels be hereby excited to a double duty.  
1. *Let them be joyfull in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouths, and a two-edged sword be in their hands Psal 149. 5, 6.* Let the brother of low degree rejoyce in that he is exalted ( to that Christian parity spoken of *Colos. 3. 11.* ) but the rich in that he is made low: that is, that he is taken off from that high esteem he once had of outward honour and excellency before his conversion: whereas now he seeth they are but fading flowers, things not worth the while: and is therefore called upon here to rejoyce in that true treasure, that fellowes him with his poor brother, poor in purse but rich in faith, before him haply in the best things, though far behinde him in worldly wealth and worship. The best is, that in Gods kingdome money bears no mastery, ( as that Martyr said ) neither is there respect of persons with God, but in every rank and degree of people, he that feareth him and worketh righteousness is highly accepted in heaven. One such shall stand before him to turne away wrath, as *Abraham* and *Lor*, when ten thousand Sodomites shall not be looked upon. And this is that that may stay up the heart of a poor despised christian against all the contempts and oppositions of the ungodly. God is his gold and his portion for ever *Iob 22. 25.* Neither doth any covetous person so entirely love his gold ( his god ) and so set by his hid treasure, as God doth by his dear children: He will surely see to his own ( will not every Infidell do as much ? ) and makes up his Jewels safe in the golden Cabinet of his gracious providence; as he did *Noah* in the Ark, *Jeremy* in the prison-court, *Luther* in his *Pathmos*, as he called it &c. God will one day right their wrongs, and clear their innocency, bring forth their righteousness as the light, and their judgement as the noon-day. The Church in the *Canticles* was wounded by the watch-men as an evil-doer, judg'd as a dishonest woman, whose feet would not abide in her house, no not in the night-season: they beat her, and took away her vail, branding her thereby with a note of infamy and disloyalty to her Lord, and husband whom she went to look out *Cant. 5. 7.* All which notwithstanding the daughters of Jerusalem, the

*life.*

*Jam. 1. 9, 10*

*Ad. 10.*

*Psal. 94*

*Ez. 23:25, 26*

truely religious, disctened her beauty in the dark night of her tribulation, and confessed that she was fair and glorious, *Chap. 6.1.* Christ also passing by her former remissenesse, and unworthy usage of him, professeth that she was as amiable in his eyes as ever: her hair, teeth, temples, all, as fair and well featured, yea that she was fair as the Moon, cleer as the Sun, that Sun of righteousness, having blotted out all her sins, as a cloud, *Isa. 44.22.* so that none of her transgressions could be found: though looked for, *Jer. 50. 20.* but every tongue that rose up against her should she condemn, *Isa. 54.17.* Further, he hath provided that every body do love and honour his people, he hath given a charge to that end in diverse scriptures. Now what is wanting in men, himself will make up, honoring & pleading for them in the hearts of their very enemies, who cannot but be confounded many times, and stand amazed at the height of spirit, and resolution that possesseth their hearts, and at the sober and undaunted majesty that shines in the faces of those that fear the Lord. Now if he say, *Grace, Grace* unto us, it should suffice to encourage us in building the towre of godlinesse. Yea it should make us hold out, to lay the very last stone thereof with joy, *Zach. 4.7.* being vexed at nothing more then at the vile dulnesse of our hearts, that are no more affected with these indeleble ravishments.

## SECT. XIV.

*Let the Saints see their duty and be carefull.*

1 Pet. 2.9

Mat. 5.14

*Qui in excelsa  
atatem agunt,  
eorum facta  
cuncti mortales  
noverunt. Salust.  
ad Casarem.*

Αγιων.

2 Thel. 3.2

*compact of  
meer incon-  
gruities.*

*Εδωκε  
λαμπες οι  
δηλοι θε-  
οανειροι.*

Naxian in

Mat. 19

*Ideo deteriores  
sumus, quia  
meliores esse  
debemus.*

1 Sam. 6.3

*In maxima li-  
berate mini-  
ma licentia.*

*Salust. Deus  
in circuitu  
sanctorum.*

*ακριβως πα-  
ει ποεις ακ-  
ρον βαλειν.*

Ephel. 5.15

*το περιποι-  
ου μεν εσθε.  
πως ευχου-  
μενος αιδως  
τις διδ.*

*Posse & nolle  
nobile est.*

*Beneficium poi-  
stulas officium.*

2. Next, as Gods servants must see their dignity, and take comfort in it, so must they also look to their duty, and take care about it. And this to walk worthy of the high and heavenly vocation wherewith they are called: remembring alwayes, that they are a chosen generation, a royall priesthood, a peculiar people, the light of the world, the salt of the earth to season the rest, a city seated on an hill, conspicuous to all the countrey. The Sunne may go as soon unseen, as they unobserved: there are that watch for their halting, and snatch at any thing, whereat they may snarl and cavil; be it but an indiscreet speech that falls from such, it's enough to break down the banks of blasphemy. Oh labour to silence these absurd men, to stop an open mouth, to cut off all occasion of obloquy. Any spot is spied in white apparrell, and the least stain doth evil upon a royall robe. A small flaw in a jewel is a great blemish, and so is a small defect in a Christian. His heart is made pure by the blood of Christ, and fine white linen is sooner and deeper stained then course rags. Therefore are such worse, saith *Salvian*, though they be no worse then others, because they ought to be better. Adde hereunto, that it is some singular thing that God requires of his servants. He will take that from Philistines, that he will not brook from Israelites; who thought they might carry Gods Ark in a new-cart, as those Pagans had done before them, but they payed for their presumption. Greatest States afford least liberty. His Saints are round about him, and, like good Angels, they stand always in the presence of their heavenly Father. All holy circumspection therefore and exact walking is required of them, even an excellency above ordinary. Every Calling hath a comeliness appertaining to it. The Scholler behaves himself otherwise then the clown, the Courtier then the carter, the Prince then the peasant: so should a Christian otherwise then an unbeliever, then a profligate professor, a carnall Gospeller. He should walk nobly, bravely, gallantly, worthy of God, and as becometh a Saint, considering that of *Bernard*, in every enterprize of his, *an liceat, an deceat, an expediat*: whether the thing be lawfull, seemly, suitable to his state. Not stretching alway to the utmost of his chain, lest he break a link, but beating off a solicitation to sinne, as *Nehemiah* did to cowardize, *Shall such a man as I do it?* God forbid that I should part with my patrimony, said *Naboth*: that I should leave my fat, and my sweet, said the Vine in *Joshams* parable: that I should flinch from my colours, having set my hand to Christs plow: that I should flinch from my colours, having taken his presse-money, disgrace his house, being received into his retinue. Great things are bestowed upon me, great things are expected from me. Every mercy calls for duty: every



every deliverance commands obedience. God hath elected me for a vessel of honour, shall I defile my self with the kitchen-stuffe of uncleannesse? He hath bought me with a price: shall not I yeeld my self up to his service? He hath adopted me for his childe, shall not I carry my self as a childe? he hath sanctified me by his spirit, shall I pollute his temple? He hath inrighted me to a kingdom, and keeps a crown for me, shall I lay it to gage for ever trifle? shall I say with *Eſau*, what is this birth-right? Oh let there be no root of bitterneſſe, no profane perſon amongſt you, as *Eſau*, who for one morſel of meat ſold his birth-right, and is therefore ſo often branded for it with *This is Edom*.

## CHAP. III.

*God is a Father to all his faithfull ſervants.*

*And I will ſpare them, as a man ſpareth his own ſon that feareth him.*

**V**Hat gracious reſpects and high honours the God of heaven puts upon the perſons of them that fear him, both ſmall and great, hath been ſaid already. That which follows in the text, concerneth their performances. For every childe in Gods houſe know's his own work; in doing whereof as there is great reward, ſo there is no little favour ſhewed him, in caſe it be not all out ſo well done. For I will ſpare them, ſaith the Lord of hoſts, as a man ſpareth his own ſon that ſerves him, I will be no leſſe propitious unto him, then is the moſt indulgent parent to his moſt obedient childe. *Videmus ergo &c.* We ſee then, ſaith judicious Calvin, the Prophets purpoſe in this precious promiſe.

1. That they ſhal ſerve God, and ſerve him as ſons do, that is, ingenuouſly and freely.
2. That God will graciously accept the ſervice of ſuch, taking in God part from them what they are able, and pardoning the reſt.

Theſe are his notes upon the text, and theſe ſhall be ours.

1. That God is a father to all his faithful ſervants: He looks upon ſuch as ſerve him in ſincerity as upon ſons and daughters.

2. That he will ſurely ſhew like mercies and mildneſſe to his children in their faults and failings, in their wants and weakneſſes, as the kindeſt father would do to his deareſt ſon that ſerveth him.

For the former point: The promiſe of pardon is here fitly made *ſub patris parabola*, ſaith Gualther, under the ſimilitude of a father. And the ſenſe is thus much, ſaith another Interpreter, : although I ſeem for a time to the blinde moles of the world, to be negligent of thoſe that are diligent about me, of my beſt, and buſieſt ſervants; yet I think upon them ſtill as my deareſt children, and when I may be thought moſt careleſſe and cruel towards them, then am I a moſt propitious and ſin-pardoning father, fully reconciled unto them in Chriſt, for there comes in the kinred, according to that of our Saviour in his meſſage by Mary to his diſtreſſed diſciples after his reſurrection, *I aſcend unto your father, and my father*, mine and yours, and therefore yours becauſe mine. For as many as received him, ſaith St. Iohn, to them he gave priviledge to become the ſons of God. And again, when the fulneſſe of time was come, ſaith another Apoſtle, God ſent forth his ſon (his natural, onely begotten ſon) made of a woman (and ſo by perſonal union of the two natures in one Chriſt, his ſon by a new relation, according to that, This day have I begotten thee, and all to the end,) that we may receive the adoption of ſons. That we which by nature were children of wrath, and by practice, children of the devil, might by divine acceptation and grace be made the children of God: who had predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved One.

*Pal. 115. 13.*

*Pal. 19. 11.*

*Doſt.*

*Deus nobis eſt, Pater, & nos ſibi reconcilia- vit in Chriſto Calvin in loc.*

*Figuiet in loc.*

*Iohn. 20. 17.*

*Ioh. 1. 12.*

*Gal. 4. 4.*

*Eph. 1. 4. 5.*

## SECT. I.

Reasons hereof drawn from the causes.

Reas. 1.

**I**N which heavenly Text, we have the first and chief ground of this doctrine, drawn from the causes of our spiritual sonship.

1. The fundamental and original cause, Gods decree of election by grace; we have an act for it in Gods eternal counsel. *According as he hath chosen us in Christ before the foundation of the world &c.* For which cause also the predestinate are called the Church of the first-born who are written in heaven. *Heb. 12. 23.* And whom he did foreknow, saith Saint Paul, them he did predestinate also to be conformed to the image of his son: like him in glory, as well as in sufferings, like in being sons, as he is a son, that he might be (even according to his humanity) the first-born among many brethren.

Rom. 8. 29.

2. The meritorious and procuring, or working cause of our adoption, is here set forth to be the Lord Christ, in whom he (as a father) hath blessed us with all spiritual blessings in heavenly things *Eph. 1. 3.* but all in Christ, and all in this order. A christian by the Gospel is made a believer. Now faith after an unspeakable manner engrafteth him into the body of Christ the natural son, and hence we become the adopted sons of God: it being the property of faith to adopt as well as to justify, *ratione objecti* by means of the object Christ, upon whom faith layeth hold. *For ye are all the children of God by faith in Christ Jesus Gal. 3. 26.* Children, I say, not by creation as Adam is called the son of God *Luk. 3.* because he was produced in the similitude of God; but by marriage and mystical union with Christ the second Adam, the heir of all, who hath

1. Laid down the price of that great privilege *Heb. 9. 15.* even his own most precious blood, redeeming us thereby that were under the law, that we might receive the adoption of sons *Gal. 4. 5.*

2. He hath sealed it up to us by his spirit, that earnest of our inheritance *Eph. 1. 13.* called therefore the spirit of adoption, and the spirit of Gods son (as springing out of his death, and procured by his intercession) *For because ye are sons, God hath sent forth the spirit of his son into your hearts crying Abba, father.*

Rom. 8. 15.

Joh. 16. 14.

Gal 4. 6

3. Here is the motive and impulsive cause: and that is the good pleasure of his will, his absolute independent grace and mercy was the sole inductive. He giveth us this dignity, saith St John in his Gospel. And what more free then gift? he sheweth us this love, saith he in his epistle, because it was the time of love, that we should be called the sons of God. So that our Adoption is not a privilege purchased by contract of justice, but an inheritance cast upon us of free grace and goodness. The Lord shew mercy to Onesiphorus in that day when our adoption shalbe crowned with its full accomplishment. Lastly here we have the final cause of our adoption, *the privilege of the glory of his grace.* This is the end God propounds to himself in this, as in all other his works, as having none higher then himself, to whom to have respect, for he is the most highest. God hath made all things for himself, yea the wicked also for the day of evil: *viz.* for the glory of his justice and power (as he told Pharaoh *Rom. 9. 17.*) but especially of his grace: sith all that his justice doth in the Reprobation of some, tendeth to this ultimate end of all, that the riches of his grace may be the more displayed in the election of others.

Joh. 1. 12

1 John 3. 1.

2 Tim. 1. vlt.

Rom. 8. 23.

Prov. 16. 4.

## SECT. II.

Reasons from the effects of his father-hood.

Reas. 2.

**A** Second reason followeth from the effects, and those are no lesse demonstrative of the point then the causes.

These are 1. Gods fatherly affections. 2. His expressions, both which speake him a father to all his.

For

For his affection, first, to his people: Albeit they be but his Adopted children, yet he loves them more then any naturall father doth his own bowels. Hence he is called *the father* by an eminency, as if there were no father to him, none like him, none besides him, as indeed there is not originally and properly. Called he is *the father of all mercies*, the fountaine of all that mercy; that is found in any father: all is but a spark of his flame, a drop of his ocean, Yea he is stiled *the father of all the fatherhoods in heaven and earth*. Whence also our Saviour, Call no man, saith He, your father on earth, for one is your father, even God. To enter comparison in some few particulars.

First a father loves freely, not so much for that his child is witty, or wealthy, or wel-favour'd, as for that he is his. There needs no other argument to a father but that, this is my child. So is it with God. *Deut. 7. 7. Ezek. 36. 32.*

Secondly, a father loves hugely: there is an ocean of love in a fathers heart: he loves his child as well if not better then himself; as *Joab* twitted *David* with his excessive love to his unnaturall *Absolom*. There is also an immense, incomparable, incomprehensible love in God toward his children, an hyperbole, an excelsse of love, a love passing knowledge *Eph. 3. 19.* And that passeth all the dimensions. It is higher then heaven *Psal. 36. 5.* deeper then hell *Psal. 86. 13.* longer then the earth, and broader then the sea *Psal. 98. 4. & Psal. 104. 24.* a transcendent, boundlesse, bottomlesse love, truly exalted above the love of naturall parents, which yet is wonderous great. *Psal. 103. 13. Esay. 49. 15.* But infinitely short of Gods love, it makes not the tith of it.

Thirdly, a father loveth constantly and unchangably, yea though his child be never so untoward and disobedient, as *David* did his *Amnon*, and his *Absolom*, even to the last of them did he love them. So, and much more then so doth God his children. For as himself is an everlasting father, so is his love everlasting. *Esay 9. 6. & 49. 14.* His compassions faile not. *Lam. 3. 22.* He cannot grow out of kinde, nor be weary of loving. Having loved his own, saith the evangelist, to the end he loved them. *Ioh. 13. 1.* Frown he can, if need be, hate he cannot: hide his face he may for a while, but his heart is ever earning towards them, his bowels are turned within him, his repentings are kindled together: soe ere them he doth (other-whiles) with the rods of men, but the sure mercies of *David* he will never take from them. Naturall parents may prove unnaturall: not so our heavenly father, he is all bowels: they may hate where they loved, they may loath whom they liked; but he rests in his love. *Zeph. 3. 17.* He hates putting away. *Hof. 2. Davids* father and mother may cast him out, but then God will gather him. Father *Abraham* may forget us, and *Israel* may disown us. *Esay 63. 16.* But God hath said, I will not leave thee. I will not not not forsake thee. The Fathers and governours of the Church may, under a faire pretence of zeale, cast us out, and say, let the Lord be glorified: but then shall God appeare to our joy, and they shall be ashamed. *Esay 66. 5.* The fathers of our flesh are mutable, and fickle-minded, but with the father of light is no shaddow of change, his love lasteth to all eternity without any alteration.

### SECT. III.

Other reasons from the effects of his fatherhood.

**N**Ext, as Gods affection to his children is more then fatherly, so are his expressions and provisions for them too.

For, 1. Besides his eternall electing them to the adoption of children *Eph. 1. 4.* It was he that took us out of the womb *Psal. 22. 9.* that we might not ( *Ephraim*-like that unwise son) stay over-long in the birth, and dye before we saw his marvellous light. It was he that baptizd us into his own name, whereby we are called as a childe by his fathers.

2. He loves the very places they first breathed in the better for their sakes *Pf. 86. 7.*

Jam. 1. 11.

Eph. 3. 15

mat. 23. 12

Paternitas, paternela.

Math. 23. 9

Patriam amat

quisque, non quia

magna, sed quia

sua. Sen. ep.

66. sic et pro-

lem

De mercatore

pro filijs suis

duobus capis

seipsum offe-

rente, ut filijs

servatis ipse

interficetur; lege

Sozom. lib. 7. cap. 24.

Hof. 11. 8

Psal. 89.

Esa. 57. 7, 8, 9.

Act. 20. 21

Rom. 1

Psal. 27. 10

Isa. 54. 17.

Heb. 13.

Jam. 1. 17

Hof. 13. 13

Isa. 54. 17.

Math. 23. 19



Zech. 7. 14  
 Rom. 4. 13.  
 Psal. 89. 12

and the very ground they tread upon. Hence Judæa, the seate of the church, is called a delightfome land *Mal. 3. 12.* the glorious land, the land of desires or ornaments *Dan. 11. 41.* yea Canaan, for this, is called the whore world, and Tabor and Hermon is put for the East and West of the world.

Esay 66. 11  
 Act. 7.  
 Ezek. 36. 25

3. He chargeth all sorts, as they love him to love his lambs, his little ones, to handle them gently for his sake. He feeds them with sincere milk streaming from those full-strutting *breasts of consolation*, the *lively oracles*; he brings them forth *butter in a lordly dish* *Judg. 5. 25.* he makes them ready and unready, as new-borne-babes, lulling them asleep in a holy security, shifting them in their scapes by the *clean water* of his spirit in their sanctification, and the clean linnen of Christs righteousness in their justification. He keepeth them from fire & from water, the fire of temptation which the Dragon spews, and the water of persecution which he spews out of his mouth, as a flood, to drown the travelling church, and to devour her babe as soon as it was borne.

Rev. 12. 4, 15

1 Thes. 2. 7

All this God doeth for his children as soon as they are any thing. Afterwards, as they grow up to any bignelle, he beares them in his bosome as a *nursing-father bears the sucking child* *Num. 11. 12.* carries them in his armes till such time as they can go *Esa. 46. 4.* guides them with his eye when they begin to finde their feet (I taught Ephraim also to go, taking them by their armes *Hos. 11. 3.* leads them in his hand, as a horse in the wilderness *Ez. 63. 13.* If the way be too rough for their tender feet, or too long for their short legs, he lifts them over by his spirit, he chargeth also his angels to bear them in their hands, who are as glad of such an office as the servants are to get their yong master in their armes. It's certain that no yong Prince goes better guarded and attended then a childe of God. *Heb. 1. ult.*

Gen. 47. 12  
 Luk. 15.  
 Αὐτὸς ἀγαθὸς  
 πατὴρ νουθετῶν  
 ἐδιδόκεν ἡγιασ-  
 ται. Ding:  
 apud Plutarch.  
 Prov. 15. 15

Next for their diet and apparrell: God feeds his children with the *kidneyes of wheat*, with the hidden Manna, with the bread of life, with the best of the best, fat things *full of marrow*, wines *on the lees well refined* *Isa. 25. 6.* Thus he nourisheth them (as *Ioseph* did his fathers family in Egypt) as a *little child is nourished*. And for apparrell they have it of the finest. Bring forth the best robe, and the best ring &c. the righteousness of the saints, even the red upper-coat of Justification, and the white under-coat of sanctification. They are ever in their holy-day cloaths, their festivall apparrell every day-being the christian mans holy-day, and he having within him a continuall feast.

Θεοφιλικῶς  
 Prov. 1. 4  
 ἐλέγχου.  
 Ioh. 16. 8  
 Eph. 5. 9  
 Cant. 2. 4  
 Such comfort  
 there is in  
 Christs pre-  
 sence,  
 (though but  
 in the womb)  
 as it made  
 Iohn to spring.  
 Luc. 1.  
 Shindler: Pen-  
 teg Buxtorf.  
 Lexic. Carw:  
 Harm.  
 The North is  
 a nipping-  
 wind, the  
 South a che-  
 rishing wind,  
 but both for  
 the saints. D.  
 Sibbes.

6. For their teaching and tuition, they are all taught of God *Esay 54. 13.* who 1. by his word makes them *wise to salvation*, gives *subtlety to the simple*, and to the *yong man knowledge and discretion*. 2. by his spirit of revelation *convinceth* them of their false principles, refells their fallacious reasonings, unteacheth them the devils learning, and then leads them into all truth and goodnesse: for the *fruit of the spirit is in all goodnesse, righteousness and truth*. And of this teaching speaketh St. Paul 1 Thes. 4. 6. and St. Iohn 1 Epist. 2. 27.

7. Next for their delight and recreation, he allows them his garden to walk into, his wine-cellar to go down into. He plealeth himself wondrously in their company, be they but two or three of them, he is in the midst: as once he made the third with those two going *Emaus*. He sets them between his legs (as it were) so some read that text *Deut. 33. 3.* *He loved the people* and (as an effect thereof) *they sat down at thy feet*, or, *they were set between thy feet*, as the fathers darlings. Moreover, when he hath them there, he *rejoyceth over them with joy*, yea he *rejoyceth over them with singing*. *Zeph. 3. 17.* like as earthly parents dandle, dance, and sing their little ones upon their knees.

Further, he is wondrous choyce and chary of his children, so that he cannot abide the *cold wind should blow upon them*. *The sun must not smite them by day, nor the moon by night*, and what wind soever blow, whether North or South (and what more contrary then those?) they must blow good to Gods children *Cant. 4. ult.* In a word, he thinks nothing good that he hath to himself, except they may share a part. And is not this the part of a loving parent?

8. Lastly, for matter of maintenance, and outward subsistence, your *heavenly father knowes that ye need these things also* *Mat. 6. 32.* and it's enough for you that he knowes it. He holds them to hard-meat sometimes, but then they have it of free-coft, when the wicked pay deare for their tid-bits, and dainty morsels.

morsels. Their meat is sawced, and their drink spiced with the wrath of God, *Iob* 20. 14. their very table is a snare to them. The Inne-keeper gives his guests the bests dishes, but reserves the inheritance for his children: so here, God gives his people mony in their purses, so much as will serve turne to beare their charges home, to buy them necessaries, and to keep them true men at least; though they have not to lavish and riot, because he knows their weaknesse that way; and therefore holds them (mostly) to straight allowance. Not out of niggardize, I must tell you: for he could beteeame them more meanes, and so he doth also to some of his better children, that have grace to use it, and make them friends with it. But the lesse he allows them here, the more he layes up for them in heaven. *Psal.* 89. 28, & 31, 19. And when they are once come to the full stature of a man in Christ (for now they are in their nonage) the whole inheritance shall be given them of the father *Rom.* 8. 16. They shall have power over all creatures *Rev.* 2. 26. and possession of that new heaven and new earth. 2. *Pet.* 3. 13. And if these be not the expressions and provisions of a bountifull father, pray y' what is?

SECT. IIII.

God no Father to the wicked, what ever they pretend to him.

NOW for Application, Doth God the Lord look upon such as sons and daughters as sincerely serve him? How then (think we) doth he look upon all such as serve not God but Mammon, as serve not the Lord Christ but their own bellies their base lusts, this present evill world, nay the God of this world, whose works they do, and will do, and are therefore of their father the devill. This, saith St. *Iohn*, entitles the devill to a man; for he that commits sin is of the devill, that's flat: And again, In this the children of God are manifest and the children of the devill, He that is borne of God doth not commit sin. Well he may slip into it of infirmity, and at unawares *Gal.* 6. 1. A sheep may slip into a slough, but delights not to wallow in it. He doth not work iniquity on set purpose, he doth not sell over himself to sin with *Ahab*, he doth not hire out his members as weapons of wickednesse, working all uncleannesse with greedinesse. No, this is not the guise of a childe of God, but of an impe of hell, of a brat of fathomlesse perdition. They have corrupted themselves, saith *Moses*, their spot is not the spot of his children, they are a perverse and crooked generation. And yet who so forward as these to claime kindred of the Almighty, to fawn upon God, and call him father? Wilt thou not from this time (saith He to Idolatrous Israel, that had in this behalf an whores forehead, a wainscot face hatcht all over with impudence) wilt thou not from this time cry unto me, My father, my father, art thou not the guide of my youth? Will he reserve his anger for ever? will he keep it to the end? Here were good words: *Sed quid verba quero, facta cum videam?* How canst thou say, thou lovest me, when thy heart is not with me? Behold, saith God in the same place, thou hast spoken and done evill things as thou couldest, thou hast polluted the land with thy whoredomes and wickednesse, and hast thou yet a face to call me Father? Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God 2 *Iob.* 9. He that walketh not in the steps of *Abrahams* saith, hath not *Abraham* to his father *Rom.* 4. 12. what-ever he pretends to him with those braving Jews. *Iob.* 8. Tell me not here that God hath blessed you, as a father, sustein'd you with corne and wine *Gen.* 27. 37. given you of the fatnesse of the earth, and of the dew of heaven &c. for *Esa* had as good a portion as this, and yet a cast-away: and *Abraham* gave the moveables to the children of the concubins, whom he lesse respected, but *Isaac* had the inheritance.

Oh but we are children of the free-woman, borne and bred in the bosome of the church, and enjoy many outward priviledges. So did *Esa*, and yet was hated of God, so did *Iudas*, and yet a firebrand of hell.

Neither is it any such businesse, as many make of it, that they have had their *Christendoms*. For unlesse they be withall baptized with the holy Ghost and with fire, with

Use. 1.

*Math.* 6.  
*Rom.* 16.  
2 *Cor.* 4. 4  
*Ioh.* 8.  
1 *Ioh.* 3. 8  
*Ver.* 9. 10  
*Gal.* 1. 19

*Rom.* 6.  
*Eph.* 4.

*Deut.* 32. 5

*Judg.* 16. 15  
*Ier.* 3. 2, 3, 4, 5.

Obj.  
Sol.

Obj.  
Sol.

Obj.  
Sol.

*Mat.* 3.

- Esay 47. *With the spirit of judgement and of burning, whereby they have so put on Christ, as that they are become the children of God, by faith in him, Gal. 3. 26, 27. Its pity that ever Font-water was spilt upon their faces. Saul was circumcised, and yet David calls him Cushite, or Ethiopian; and unregenerate Israel is to me as Ethiopia, faith God, Amos 9. 7. and as Gomorrah, Esay 1. 10. notwithstanding all their externall services, and ludibrious devotions. Christ shall one day rid his house, and wash his hands of all such unworthy hang-byes, and powerlesse pretenders. Depart from me, shall they hear, to their everlasting amazement. Go, get ye to the gods whom ye have chosen. Look to the rock from whence ye were hewen, and to the hole whence ye were digged: see what your father the devil will do for you, for He take no further charge of you: his work ye have done, and his wages ye shall have. And sith ye have runne out with the Prodigall, and loathing such wholesome fare as my house afforded, ye have fed hungerly on those murthring morsels of iniquity, the devils husks, therefore shall they stick in your throats, like the envenomed arrows of the Almighty, thoroughout all eternity.*
- Psal. 7. Title.
- Esay 51. 1

## SECT. V.

*Terrour to those that maligne or misuse Gods children.*

- U/c. 2. **B**ut secondly, is God a Father to all faithfull Christians? how ill-advised then are all such as either by their violent hands, or virulent tongues, misuse or maligne them? yea, that offer them the least affront or offence, despite or displeasure? For know they not whose children they are, and to whose charge they belong? Shall not God avenge his own, though he bear long with them? Very Infidels and worse will defend their own. Very beasts will see to the safety of their young ones, and spend their lives freely for their rescue. Amongst fowls, the Phoenix is famous, and the Pellican much more, for reviving her dead birds, with her heart blood. Now, is there mercy and good nature in a man, in a bird, in a beast, in the creature, in the unreasonable creature also, and can we without blasphemy, or extreme injury, imagine worse of God? It's more then evident to him that hath but half an eye, or doth observe any thing at all in Gods word, or works, that as he taketh notice of smallest curtesies, even to a cup of cold water, to requite them, so of their least or lightest indignities, and injuries to repay them, be it but a frown or a fump. Cain shall answer it before the Lord, if he but lowre upon Abel. Miriam shall be a leper seven dayes at least, and stand ashamed of her fathers spetting in her face, if she but mutter against Moses. An Ammonite, or a Moabite shall be bastardized, and banished the beauty of holinesse, the threshold of the Sanctuary, to their tenth generation, merely for an omission, because they met not Gods first-born Israel with bread and water in the wilderness: How much more because they hired Balaam to curse him, Deut. 23. 3, 4. which when he could not do, God turning his curse into a blessing unto his children, *because he loved them*, verse 4. yet for that he shewed his good-will to have done it, and moreover taught Balac to lay a *stumbling-block* before Gods Israel, to eat things sacrificed to Idols, and to commit fornication, Rev. 2. 14. therefore was he slain by the sword of the Lord. For is she not our sister? should he make our sister a whore? said those two brethren in iniquity: which if it seemed a sufficient plea to them, (as likewise to Absalom, in the behalf of his sister Tamar) for that barbarous and bloody massacre, how shall the Lord drench and drown the sword of his justice in the bowels of such as wrong his children to his face, and do them all the despite that may be? what will they force the Queen also in the house? will they offend Gods little-ones, rake into his bowels, pollute his presence with the slaughter, or but misusage of his children? Had Zimri peace that slew his Master? Hath ever any waxed fierce against God and prospered? Look to it, all ye that smite any child of his, either with hand or tongue. 'Twere better a millstone were hanged about your necks, and your selves drowned in the depth of the Sea, then that ye offend one of these little-ones, if a beleever. For I tell you (Christ tells you) that in heaven their Angels do always behold the face of their heavenly Father, waiting for a commission to do speedy execution on the enemies of his children.
- It is a Spanish proverb: He that wipeth the childs nose, kisseth the mothers check.  
Gen. 4.  
Num 12. 14
- Gen. 34. 31
- Esth. 7. 8
- Job 9. 3
- Mat. 18. 6, 10

SECT.



SECT. VI.

Try your title to God as a Father: Marks.

**E**Xhortation, and first, to try our title to God as a loving Father, by our care to serve him as obedient children. There be sundry distinctive notes of a child of God sparfed here and there, up and down the Scriptures: but that in the Text shall suffice for the present, and it is infallible. I will spare them, as one spares his own sonne that serves him. Every sonne then of his serves him, we see, and not as a slave his Lord, but as a son serves his father. How's that?

Use 3.

First, cheerfully and willingly: Every one that is born of God, serves him with gladnesse, Psal. 100. 2. loves to be his servant, takes hold of his covenant, counts it his meat and drink to do the will of his heavenly Father, in whose house therefore he hath a name better then of a sonne or daughter, Esay 56. 6.

1.

Next, reverently, with a filiall fear and awfull respect to God as his father, whose favour he finds better then life, and whose displeasure he fears, and hath felt more bitter then death, Heb. 12. 27. 1 Pet. 1. 17. Psal. 2. 11. How fearfull is this place, said Jacob? where yet he had seen visions of love.

2.

Gen. 28

Thirdly, confidently and with an humble boldnesse, as well assured of his Fathers both assistance and acceptance: treating with him ever and anon by affectionate prayer (as God hath no dumb children) and making his requests known unto him with affiance of acceffe, and successe in all his suits: which the phrase of crying Abba, Father, also importeth. See Heb. 4. 16.

3.

Sincerely, and entirely, both 1. For subject, not having a heart and a heart, (as that desperate Neapolitan said, he had one for God, and another for the devil) not carrying two faces under a hood, (as one wittily saith of Haymo and Remigius:) which double-dealing is most detestable in a child toward his father, (we say of an arrant dissembler, He would not spare to cozen even his own father) and no good child will offer it. But serving him with singlenesse of heart; yea with all the heart, and all the soul: presenting our bodies also, as a whole burnt sacrifice, which is our reasonable service, yea glorifying him with both our spirits and bodies, which are the Lords: Not offering to detain from him that hath bought us with a price, any part of his purchase; for why should we lie to the Holy Ghost? All Gods children are such as will not lie, Esay 63. 8. but obey from the heart that form of doctrine, whereunto, denying themselves, they have been delivered, rather seeking to be good, then seeming to be so. 2. For object: Every true child of God obeys his father in all, as well as in any part or point of duty. He is a doer of righteousness, 1 Joh. 3. 10. a fulfiller of all righteousness, Mat. 3. something (at least) he is doing at it, as he is able (and this distinguisheth him from a child of the devil, saith St. John) he follows after it (as Solomons expression is) as a man follows his trade, wherein use makes mastery: he lifts at the latch, though he cannot do open the door: he shews his good will, and is humbled for his failing: when either he misfeth of his work, or marres it in the manner. So purifying himself by the practise of mortification, as God is pure, in some truth of resemblance, and all out of a right hope, that he is his child, 1 Joh. 3. 2, 3.

Dent. 10. 12  
Rom. 12. 1  
2 Cor. 6. 20

Act. 5. 3, 4

Rom. 6. 17

1 Joh. 3. 10

Constantly, and unweariably. A good child will be serviceable to his father, in whatsoever he can, so long as they two shall live together. Semblably, Gods children serve him in righteousness and holiness, all the dayes of their lives. Thus David, as he swore himself to Gods service, and promised to dwell in his house for ever, without shifting his service, so he performed it accordingly: for he served out his whole time, as an Apprentice to the trade, Act. 13. 36, 22. and spent all his dayes (after he was once bound) in doing all the wills of God, one as well as other.

5.

Luk. 1. 75

Θαλασσαν

Lastly, unanimously with the rest of his fellow-servants, with one consent, and one shoulder, as the scripture speaketh, Zeph. 3. 9. observing our Lords last charge, the same in effect with that of Joseph to his brethren: Fall not out by the way, but bee at peace among your selves, loving one another out of a pure heart fervently. For, by this shall your selves know, that ye are my children, 1 Joh. 3. 10, 13. and

6.

by

Heb. 4

by this shall all men know, that ye are my disciples, if ye love one another: and seale up this love by stirring up your selves, among your selves, to love and good workes.

Lo, These are the signes of such a servant of God as he will own for a son, and account of as a Jewell to be made up in his Magazine. If ye be such, ye are made for ever: As if otherwise

## SECT. VII.

*Settle this, that ye are Gods children, and how.*

1 Pet. 1.3  
Gal. 5.211 Cor. 6.10: 11  
*Homo templum  
Dei: Deus ara  
hominis.*2 Cor. 6.16,  
17, 18.

**M**Y second Exhortation is, that ye give no rest to your eyes, nor sleep to your eye-lids, till you have secured and settle this to your selves: it being a matter of that moment, that without nothing can be safe, nothing comfortable. Now to become children of God there is no other way under heaven, then to passe thorough the narrow womb of repentance, and be born againe. For flesh and blood cannot inherit: and all unrighteous persons are utterly excluded from the benefit of Adoption, 1 Cor. 6. 9, 10. *And yet such were some of you: but ye are washed, but ye are sanctified, but ye are justified.* And how justified? but by the name, that is, by the merits of the Lord Jesus Christ apprehended by faith, which adopts as well as justifies? And how sanctified? but by the spirit of our God, whose office and operation it is, to transfuse the divine nature into us, and to erect that faire fabrick of the new man in our hearts for a temple to himself; that he *may dwell in us, and walk in us*, yea secretly and sweetly say to us, being now separated from all ill courses and companies, *I will be a father unto you, and ye shall be my sonnes and daughters*, saith the Lord Almighty.

## SECT. VIII.

*Let all Gods children know their Father: and how.*

Use. 4.

Hof 4

Isa. 1.2,3  
Deut. 32.6  
Psal. 14.3  
Esa. 64.7  
Judg. 18. 24  
Isa. 65. 1  
1 Chron. 28.9

**I**Nstruction to all such as are received into the number of Gods children, as never they expect his blessing, or respect their birth-right, to discharge that duty that this dignity calles for.

And first to know their father: So to know God as a child doth his father, not only with an apprehensive but an effective knowledge, that unites the heart unto him, labours not only after an union, but a unity with him. We are all by nature like runagate children, who would never have kept neer their parents house, but assembled themselves by troopes, in harlots houses, with the prodigall, where whordome and wine, and new wine hath taken away our hearts: the things of this life are so neer and naturall to us, so present and pleasant, that we cannot ascend into heaven to learne wisdom, to get the knowledge of the Holy One, Prov. 30. 3, 4. The spirit of fornication hath so befotted us, that we have not so much as a mind to look toward God. Hence that complaint. *I have brought up children, and they have rebelled against me.* The ox knoweth his owner, and the asse his masters crib, but Israel doth not know; my people doth not consider. *Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father &c?* But there is none that understandeth, and seeketh God, none that stirrith up himself to take hold of God &c. Gracelesse and heedlesse impes we are all, that will not once take knowledge our of father, or cry after him though lost, as Micah did after his lost idols: albeit we have so tasted of his sweetnesse, and he hath said, *Behold me, behold me, unto a nation that was not called by his name.* But thou, Solomon my son, know thou the God of thy fathers, yea God thy father: for, *I will be his father and he shall be my son*, said the Lord to David.

2 Sam.

2 Sam. 7. 14. We use to say (and we have it from the Greeks) that he is a wife child that knows his father. But he is no child of God, that knowes not him for his father. I write unto you babes, saith St. Iohn, because ye have known the father. Lo he is not yet a babe in Christ that hath not some knowledge of this, that God is his father. True it is that the most gray headed, and most experienced Christian knowes but in part, and imperfectly; because he is taught but lamely, we prophecy in part 1 Cor. 13. 9. we see here but as in a glasse obscurely, we see but Gods back-parts, the later end of his traine: we hear of him here by the hearing of the eare, but it is no more then as the later end of a sentence, or so much only as the Echo refounds. But we must be getting and growing in this grace, even in the knowledge of our Lord Jesus Christ. He is the brightnesse of his fathers glory, and the expresse image of his person. The beam of the Sun is not so like the body of the Sun, the character on the wax is not so like the seal that imprints it, nay milk is not so like milke, as Christ is like his father. He is up and down the self-same that his Father is: they differ in nothing, but that the one is the father, and not the son; the other is the son, and not the father. Hence that of our Saviour to Philip, when he said, Lord shew us the father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayest thou then, shew us the Father?

Telemachus  
apud Homer.  
Odys. a.  
1 Ioh. 2. 13

ὡς ἐν ἀνίγ-  
ματι.  
Exod. 33.  
Isa. 6.  
2 Pet. 3. 18  
Heb. 1. 3  
ἀπαύρασμα.  
Lumen de lu-  
mine.

Christus est  
alius à patre,  
non aliud.

Ioh. 14. 8, 9

The very same All-powerfull God, who in fellowship of his sacred person hath a soul and body glorified, the same spirituall nature is the nature of the Father: As if the same soul and body that is in you, were communicated with the person of your child. Well might our Saviour therefore say, If ye had known me, ye should have known my father also. Iohn 14. 7. Oh learne and labour therefore to profit more and more in the mystery of Christ, to know him better in his natures, in his offices, in his workes both of Abasement and Advancement, of Humiliation and Exaltation: but especially to know him as St. Paul did (for the other you may easily know out of every Catechisme) to know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death Phil. 3. 10. This is the excellency of the knowledge of Christ Jesus ver. 8. this is life eternall Ioh. 17. 3. We know no more of God and his will, then we practise, and have experience of: Christ is said to know no sin, because he did none: and Eli's sons knew not the Lord; (though priests) because they feared him not: they detained the truth, they knew, in unrighteousnesse, as those Philosophers did Rom. 1. 18.

# SECT. IX.

Let them thankfully acknowledge his free grace in their adoption:  
and why.

A Second duty we owe to God as his children is thankfull acknowledgement of that never-enough adored depth of his singular love in our Adoption. The absolute and independant freedome of his grace herein was such, that without any the least colour of cause, or shew of reason in us, without any defect on his part or desert on ours, He drew us out of the most vile and servile condition that could be, into the glorious liberty of the sons of God. David was to be gathered to his fathers, and it was therefore a singular favour to him that he should have children to sit upon his throne after him. But God is the King immortall, as St. Paul stiles him, the everlasting Father, as Esay, and therefore needs no son to succeed him. But if he did, he had a son of his own as like him as is possible, whom also he hath set as King upon his holy hill of Sion. Amongst men, those that have children of their own, if they adopt another mans childe, it is commonly because their own are unfit for succession either from some bodily weaknesse as not likely to leave issue, or for basenesse of spirit, and badnesse of behaviour, as incapable and unfit for government. Now none of all this can without horrible

Psal. 132. 11  
Esay 9. 6  
1 Tim. 1. 17  
Psal. 2.

A a a

blasphemy



blasphemy be said of the Lord Christ. But admit the case had so stood with God, that it had been requisite he should have adopted any for his sons, and heirs, the good Angels might have drawn away his affection from us by their holiness, or the evil angels his compassion, for their wretchedness: or he could, for a need, of very stones have raised up children to himself, to be heirs of his kingdom in Christ. It was his will only, and nothing else, that moved his will to set his love upon us, as we may see both in the type *Deut. 7. 7.* and in the truth *Eph. 1. 5.* Surely as there was no defect or need in him, so there was as little merit or desert in us. For whereas in the civil adoption (as when *Pharaohs* daughter adopted *Moses*, *Mordecai* adopted *Ester*, *Jacob* the two sons of *Joseph*) there is something in the Adopted that moveth the Adoptant: either some outward inducement, as kindred, beauty, favour &c. or some inward, as the gifts of the minde, understanding, ingenuity, hopefulness &c. there was nothing at all in us to move God to such a mercy. For outward respects, there was neither kindred to incite him (for *our father was an Amorite, our mother a Hittite*: we were the sons of the perverse rebellious woman, as *Saul* reproached *Jonathan*) nor yet beauty to intice him, for we were in *our blood*, in *our blood*, in *our blood*, when he spread the skirt of his garment over us, and said unto us, *Live*. Blood is so many severall times there named, to note our extreme filthiness: so little amiable were we when he set his love upon us.

Ezek. 16. 3, 4,  
5, 6.  
Christ calls  
his spouse  
first his Love,  
and then his  
fair one.  
Gal. 2. 10.  
Homo est in-  
versus decalo-  
gus.  
Eph. 2. 1, 2.

συγκαλησ-  
ται.  
Gal. 3. 23.

And for any inward motive, grace (which is the only thing that God looks after *Psal. 14. 2.*) is not at all to be found in the natural man. Nay he stands accross, and is quite contrary to it; as being acted and agitated by the devill, and held captive, as a slave by him, at his pleasure. Lo, this was our estate, thus the Lord found us when he came to adopt us. And indeed Adoption (to speak properly, as it is a borrowed terme from the civil law) imports as much. For it is the taking of one for a son, who is, for present, in some servitude to another. And so Lawyers distinguish it from Arrogation, which is, say they, the chusing of one for a son that is free, his own man, & not under the command of another. But such (alass) was not our case: for both Jews and Gentiles were *shut up under sin*, full shut up close prisoners in the devills dungeon, whose works we did, as slaves, and could not but do them, whose image we bear, as sons, and could not but resemble him: being as like the devill, as if we had been spout of his mouth, and had perished together with him in our own filth and blood like that forlorne infant, *Ezek. 16.* had not he of his mere grace and goodness, when it was the time of loves, said unto us, *Live*, yea when we were weltring in our blood, he said *Live*. Oh let the deep and due consideration of this matchlesse mercy and free favour ravish and stir our hearts, to greatest cheerfulness and thankfulness: let it swallow up all discontents, and make us send up many an humble, joyfull, and praisefull heart to him.

## SECT. X.

*Let them honour their father: and how.*

Mal. 1. 6

Οι υιοί  
θεοῦ  
ἐφ' ὅτι.  
Hiero.

1 Sam. 2.

Psal. 24.

A Third duty we are to performe to God as a father is Reverence, according to that in the Prophet, *A son honoureth his father. If then I be a father, where's mine honour?* and that in the Decalogue, *Honour thy father and thy mother*, which, saith St. Paul, is the *first commandment with promise*. Promise, I say, of long life to him that (by honouring them) lengtheneth his parents life. Reverence and loving respect to parents never went unrecompenced, as in *Japheth*, *Isaac*, *Ruth*, others: much lesse shall that to God: for, *them that honour him he will honour*.

Here then we are 1. to have an high and honourable esteem of God in our hearts: lifting up, and laying open those everlasting doors, that the King of glory may come in, and come in state, in his own likeness. Ignorant people cast him into a dishonourable mould as it were: they have bald and base conceits of God: they think him altogether such a one as themselves, or worse: they change the  
glory

glory of the incorruptible God into an image made like to corruptible man &c. they dishonour him, and therefore he gives them up to passions of dishonour, or vile affections. For as a king will take it ill to be entertained no otherwise by his subjects, when he comes amongst them, then if he were some Knight or meaner man: so will God, when we have low conceptions of him, when we glorifie him not as God, when we enlarge not his roome, and let him in-dwell richly in us, when we conceive not of him as the *only potentate*; represent him not to our thoughts in the apprehension of one that is in and of himself All-sufficient, Omnipotent, onely wise, and in Christ our most merciful father, yet still *our father in heaven*; who without respect of persons judgeth according to every mans works: whom therefore if we call father we must passe the whole time of our sojourning here (till he send for us home) *in fear*. Lo this is to honour God in our hearts. And this is that, that is required so often in scripture, under the term of magnifying God, or making him great, and of glorifying God, or making him glorious: so he is pleased to account of it, when we get so far, as to conceive of him above all creatures: and that is when he comes into our hearts as a king of glory, far above all the glory that can be found in earthly princes.

2. We must honour him in our speeches, both to him, and of him.

1. In our prayers to God, we must take unto us words, neither too curious, nor too carelesse, we must *speak supplications*, with the poor publican, we must address our selves unto him in lowliest manner, as the Prodigal did, *Father I have sinned against heaven and before thee, I am no more worthy to be called thy child*. A servants place in thine house is too good for me. Briefly, our words to God in prayer must be, as the words use to be of a childe to his father, humble, earnest, and direct to the point, avoiding *vain babblings*. This is to be *sober in prayer* 1 Pet. 4.3. when considering that God is in heaven, and we on earth, considering the infinite distance, and disproportion between him and us, therefore our words *are few*. We are allowed to parle with God by prayer, to use an holy and humble familiarity, and to come boldly unto the throne of grace; but yet we must so couch our petitions, that all needless hear tlesse repetitions, superfluous endlesse digressions, tedious and unnecessary prolixities be carefully avoided. Humble and pithy prayer findes freer access to God, and returns with better successe to us.

2. As we must thus honour our heavenly father in our speeches to him, so in our speeches also of him to others. Take heed, that we take not up that great and terrible name of his, unreverently, lightly, loosely, disrespectfully: for he hath vowed that he will hold none guiltlesse, he hath sworn that no vain swearers, or other dishallowers of his name shall ever enter into his kingdom. Reviling of parents was banishment by *Pluo's* laws, death by Gods laws Exod 21. 17. How shall they escape that bore thorough the glorious and dreadful name of God, to fling it in their common talk as filthy dogs do stinking carrion; that swear in *jest* and not in judgement; that play with oaths as apes do with nuts, not considering that there is a large roll of ten yard long and five yards broad full of curses against the swearer, and that shall rest upon his house, which he calls his castle, and where he thinks himself most secure. Zach. 5.2. Oh what will become of those hellish mouthes that belch out blasphemies against him. (whom yet they daily call *Our father which art in heaven*) so ordinarily and so openly, that some of them are become very *inter eltions* of speech to the vulgar, and other-somemere phrales of gallantry to the braver, as one complainerh. How should we grieve at this, as those good men did when *David* was reviled by *Shimei*, how should our hearts rise to hear our heavenly father thus dishonoured? surely good blood will not belie it self.

3. God is to be honoured as a father in our whole conversation, remembring that we are ever in his eye: and should therefore walk before him in an holy bashfulness, as ashamed and afraid to do any thing unworthy of his presence, or that may give him discontent. It was ordered in Moses law, that when any went forth of the camp to ease nature, they should dig a hole with a paddle, and cover their excrements: And why? For the Lord thy God walketh in the midst of thy camp, therefore shall it be holy, that he see no unclean thing in thee, and turn away from thee Deut. 23. 13, 14. Now there was more in this law, then every man looks unto. Sin is the souls excrements: St. *Iames* therefore calls it the super-

Psal. 50. 21.  
Rom. 1. 13.  
26.  
πρόθυμα  
ἐννοήσω.  
2 Cor. 6. 15

1 Pet. 1. 17:

Verba nec leſſa  
ſint nec neg-  
leſſa.

Eccles 5. 2.  
ἐν τρυφῇ  
interparſance  
1 Tim. 2. 1.  
Omnino oportet  
nos orationis  
tempore curiam  
intrare celeſtem, in qua  
Rex regum  
ſteſſo ſedet ſolio  
&c.  
Quant à ergo  
cum reverentia  
quanto timores  
quanto illac  
humilitate accedere  
debet epulo ſus  
procedens &c  
repens vilis rannuncula?  
Bern.  
Lev. 19. 12.

S. Edw. Sande.

Iam. 1. 21.  
 H. b. 1. 13.  
 Amos 3. 3.  
 2. Sam. 12. 9.  
 Act. 10. 33.  
 ἡμεῖς ἡμεῖς  
 H. b. 4. 13.  
 Gen. 27. 12, 41  
 Prov 17. 2.  
 as Samuels  
 and Elie's sons  
 as Jonathan  
 the son of  
 the son of  
 of Manasseh,  
 or, of some  
 copies have  
 it, the son of  
 Moses. In ac-  
 curatissimis li-  
 bris Nun suf-  
 perferunt ju-  
 pra alias line-  
 as in signum,  
 cum hieram  
 adesse vel abes-  
 se posse, ut fit  
 Et filius Moysi  
 Et Manassis  
 2 Reg. 21.  
 istius, prae sapia,  
 huius imitatio-  
 ne. Buxtorf.  
 Tiber. Amam  
 Coronis.

fluity of naughtiness, in reference to the dung of the beasts that were slain in sacrifice. Now God is of purer eyes then to behold sin with patience, in his own especially: for *can two walk together and they not be agreed?* David is grievously threatened for despising God his father, that is, for daring to do that before him, that he would not have done before a child of a dozen yeers-old. *Cornelius* and his company set themselves as in Gods view, looked him full in the face, and carried themselves accordingly: so must we, remembling that all things are *naked and open before the eyes of him, with whom we have to do.* *Iacob* feared to displease his father; lest he should get himself a curse, and not a blessing: yea that profane *Esau* would not offer to attempt any thing against *Iacob* his brother during his fathers dayes, for fear of displeasing him. *Epaminond* is rejoyced in nothing more, then that he had done noble exploits, and attained great victories: whiles his parents were yet alive, that they might share with him in the comfort and credit thereof. Oh let it be our constant care so to carry our selves, that we may not shame our fathers house, as *Solomons* fool, but to get him honour from others *Mat. 5. 16.* that they may see and say that we are the seed that the Lord hath blessed *Esay 61. 9.* It is not for noble mens sons to be lingering and lodging in the stable or gate-house, (that's a place for grooms and hindes) much lesse to be found filling muck-cart. the No more doth it sute with the sons of God to be loading themselves with thick clay, to have their hands elbow-deep in the world, to busie themselves about many things with neglect of the one thing necessary, to run squeaking up and down the world, as rats and mice good for nothing but to devour victuals. This is not to walk worthy of God their father, and of Christ their elder brother.

## SECT. XI.

*Let them resemble their father, and wherein.*

M. Rob. Har-  
 ris  
 Math 23.  
 ὁ λόγος ἐνεδύ-  
 σαντο τὴν Κοι-  
 σαντίνον, ἐμ-  
 πρέπουτες  
 ταῖς τῷ πα-  
 τρὶ καλλω-  
 πισμασιν.  
 Euseb.

**G**ods children must resemble him, as well as reverence him. The child is but the father multiplied; the father of the second Edition, as One speaketh, like him ordinarily, both in countenance and condition. The Pharisees were so like their fathers they were the worse again. *Isaac* trod in his fathers foot-steps, and heyled him, even in his infirmities, *Gen. 26. 7.* *Constantines* sonnes exactly resembled their father in his good parts and practises. We must also be followers of God as dear children. 1. In light, 1 *Joh. 1. 5.* being transparent as a chrysell glasse with a light in the midst of it. 2. In love, *Ephes. 5. 1, 2.* for have we not all one father, *Mal. 2. 10.* *Ephes. 4. 5, 6.* love therefore as brethren, 1 *Pet. 3. 8.* fall not out by the way, *Gen. 45. 24.* let there be no difference, for we are brethren, and the Canaanite is in the land *Gen. 13. 7, 8.* How can we look our father in the face, or expect his blessing, when we know that he knowes there is dissention amongst us? Oh how happy and pleasant a thing it is, brethren to be at unity; there surely it is that God commands the blessing *Psal. 133. 1, 3.* He never came at *Abraham* that we read of till the breach betwixt him and *Lot* was made up again; live therefore at peace, and the God of love and peace shall be with you. 3. In mercy *Luk. 6. 36.* loving them that hate us, blessing them that curse us, doing good to them that persecute us: for so shall we be the children of our heavenly father, who doth good both to the just, and to the unjust, causeth his sun to shine, and his raine to fall, not onely upon flowers, and fruit-trees, but also upon briers and thorns of the wilderness, such incarnat devils, as march up and down the earth with hearts and hands as full as bell, with al manner of malice and mischief. Such a child of God was *Elisha* that feasted his enemies, & *Steven* that prayed for his persecutours, and that *Mary*, that when he could not obtain a fair hearing before *Steven Gardner*, cryed out. Send me to my prison again among my frogs and toads which will not interrupt me, whiles I pray for your Lordships conversion. 4. In sanctifying the sabbath, *Exod. 20. 11.* *Esay 56. 5, 6.* by resting not only from corporal labour, but spiritual idleness: as God rested on that day from creating, and yet works hitherunto in preserving and upholding all things by the word of his power. The baser sort



fort of people in Sweth-land do alwayes break the sabbath, saying that its onely for gentlemen to keep that day. And in many places amongst us Gods sabbaths are made the voyder and dunghill for all refuse busineses. But the Pharisees (taking it for granted that Christ had done that he could not justifie on that day, (wherein they were mistaken) rightly conclude: *If this man were of God he would not have broke the sabbath day*: this not the guise of Gods children. 5. Lastly, in all holy life and pure conversation, according to that, *Be ye holy as I am holy, pure as I am pure, perfect as I am perfect*. Our lives should be as so many visible commentaries upon Christ's life: we should preach forth his vertues, and expresse him to the world in all his imitable praises, and practises. Then we are said to *walk in Christ*, yea, *to walk as Christ walked*, when we resemble him; not as an image doth a man in out-ward lineaments onely, but as a son doth his father in nature and disposition, in affection and action. Our utmost good consists in communion with God, and conformity to him: in keeping inward peace with him that *he abhor us not, because of the provoking of his sons and of his daughters Deut. 33. 13.* and in seeking and keeping (if it be possible, and as much as in us lies) peace with all men, and holiness; for such shall both see God (which is not every mans priviledge,) and be counted and called the sons of God *Muh. 5. 10*: they shall have both the comfort and credit of divine Adoption.

David's desire  
by Rob. Ab-  
bot. p 16

2 Cor. 7. 1  
1 Pet. 1. 14, 15

Coloff. 2. 6  
1 Joh. 2. 6

Heb. 12. 14

# SECT. XII.

*Let them love their Father: and how to expresse their love.*

**I**F God be our Father, it's but fit we should love him; God having tied parents and children together with cords of love, saith *Nazianzen*. Love, I grant, though of a fiery nature, yet (contrary to the nature of fire herein) descends rather then ascends. Hence, grandfathers oft love their grandchildren better then their own. But love should (and in good children doth) ascend also. It is but reason they should reciprocate, and return their parents love for love: do not publicans the same, *Mat. 5. 46*? Do not our clothes warmed by us, warme us again? That God loves all his with a love more then Fatherly, hath been abundantly proved above. *God so loved the world, that he gave his onely begotten Son*. This is a *fic* without a *ficnt*: there is no sufficient similitude in nature to expresse it by. Herein, if ever, he made naked unto us the bowels of his Fatherly affection, as in an anatomy. God so loved his Son, as he gave him all the world for his possession, *Psal. 2.* but he so loved the world, that he gave Son and all for its redemption. Thus (O ye finfull sonnes of men) Gods bowels are open unto you, his heart is enlarged. *Yee are not straitned in him, but yee are straitned in your own bowels. Now for a recompence in the same, (he speaks unto you as unto his children) be ye also enlarged. Amate amorem illius, saith St. Bernard.* Oh love, that love of his, who for love of thee coupled his love to thy love, by abasing himself, by advancing thee, by uniting the light of his eternity to the mire of thy mortality. Whom therefore *having not seen, ye love, saith Peter, 1 Epist. 1. 8.* and *My love was crucified, said Ignatius.* And, I love thee dearly, O Lord my God, saith *David*. And again, O how I love thy law! O how amiable are thy Tabernacles! he even wondereth at his own love, and vents himself by an exclamation. For, *Amor Dei est extaticus, nec se scit esse sui juris, saith One.* There is a two-fold love, (and both due to him in whom there is a concurrence of all attractives, and retentives of our love) 1. Of *Desire*; this is an earnest longing after that which wee beleeve would do us much good, if we could attain to it. 2. Of *Delight*, or complacency, when having attained that which we desired, we hugge and embrace it, and solace our selves in the fruition of it. Now Christ, (the Everlasting Father, *Esay 9. 6.*) must have both these, and that in the highest degree: For he is *white and ruddy*, white in his life, and ruddy in his death, *the chief of ten thousand, or the standard-bearer of ten thousand.* For as the tallest and goodliest men use to carry the Ensigne, to display the Banner, or Standard: such is Christ: All excellency is invested in him, all good is conveyed unto us by him, all love is therefore

5.  
φιλάτεω ὁ  
συνέδωκε Θε-  
ὸς πλείας τῆ  
ἀγάπης τῆ.  
Aui magis a-  
mant nepotes,  
quam suos libe-  
ros. Heildfeld.  
Cōs amoris  
amor.  
Joh 3. 16

2 Cor. 6. 11,  
12, 13  
Conjungendo  
lumen suae  
aeternitatis  
limo tua mor-  
talitatis. Bern.  
"Εγὼς δ' ἐμὸς  
ἐσαύρωμαι.  
Psal. 18. 1  
Psal. 119. 97  
Psal. 84. 1  
Pinkes Serm.  
of love.

Cant. 5. 10  
ὄφει καλὸν  
φιλῶν ὄφει.

Non bene con-  
veniant nec in  
una sede mo-  
rantur Majes-  
tas et Amor.  
Juvenal.  
ἡ δὲ θεοῦ ἀγάπη.  
1 Pet 2. 21

Afts & Mon.  
fol. 1438.  
lb. 1430.

Ib. 805.

Pinkes Serm  
of love. p. 21.

D. Sibbes Ser  
on 1 Cor 2. 9.

Vix diligitur  
Jesus propter  
Jesus. Aug.

due from us to him. We say that Majesty & love cannot dwell together, beca use love is the abasing of the soul to all services. But its otherwise in Christ. Majesty and love could cohabite in his heart, & hereof he gave us the best assurance, when the Lord of life was crucified to death. Love is most teen in suffering: as it self is a passion, so it is tried rather by passions then actions. He sealed up his love both by doing and dying for us: leaving us a *Copie* to write after, (as St. Peter hath it) to do whatsoever he bids us to forbear whatsoever he forbids us, and to lay down our dearest lives for his sake, if called thereunto, according to that: *For thy sake are we slain all the day long, we are in deaths often.* Ye were every haire of my head a man, (said *Ardely* the Martyr, to bloody *Bonner*) I would suffer death in the opinion and faith I am now in. The heavens shall sooner fall, then I will forsake my Christ, said *William Flower*. My wife and my children are so dearly beloved unto me (said *George Carpenter* burnt at *Munken*) that they cannot be bought from me for all the riches and possessions of the Duke of *Bavaria*: but for the love of my Lord Christ I will willingly forsake them. *He that loveth father or mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me* Math. 10. 37. If a man hold not the Lord Christ worthy of more love then his dearest friends, he hath no part in him. All our love must be bestowed upon him as most worthy, there is not one particle of it to be bestowed on any other thing. But then he gives us our love againe, and then we may disperse it here and there, and love other things: but no otherwise then as they convey love to us from Christ, and may be meanes of drawing up our affections to Christ. My love unto my Saviour (saith one) although it came occasionally and impulsively from my love of my self, yet it is terminated principally in his glory, though accessorially likewise, as he is contented it should, in mine own happinesse. But it is a kind of miracle (saith another) in evill, when we love other things besides God; or better then God, baser then our selves: It is as much as if a river should turne backward. What a base thing is it for a man to suffer such a sweet streame as love, to run into such a sinke? And a little after, It was a miracle, saith he, that the three young men should be in the midst of the furnace, and be there as if they were in another place, no hotter. And it is as much a miracle, that men should be in the midst of all encouragements to love God, and yet love any thing more then God. He is absolutely good, and so is to be loved absolutely and for himself, but all other things in him, and for him, as our friends are to be loved in the Lord, and our foes for the Lord. This is child-like indeed.

### SECT. XIII.

*Let them depend upon their Father, both for prevention of evill,  
and provision of good.*

Phil. 4. 6.

2 Sam. 13. 4

1 Pet. 5. 5.  
Psal. 55. 22.

Rom. 8.  
Qui misit uni-  
genitum immi-  
misit spiritum,  
promisit vultum  
quid tandem  
tibi negaturus  
est. B. I. de tem.

**L**Astly, learn we to depend upon God as a father, for both prevention of evill and provision of good. *In nothing be carefull, but in all things make your request known to God with thanksgiving, saith Paul.* And marke, that he bids us bring our thanks together with our request, to have the one as ready as the other, for we are sure to speed. *Why art thou then pale and leane from day to day with carking cares, and disquieting feares of this or that danger? Art not thou the Kings son?* and will he deny thee any thing thou askest? Cast all thy care upon God, for he cares for thee. Roll both thy self upon him, and thy *Gift* upon him, saith *David*: that is, whatsoever thou wouldst that God should bestow upon thee, cast it first upon him by faith and it shall be effected: he shall bring it to passe. Away with the spirits of bondage to feare againe: we have now received the spirit of Adoption, whereby we cry *Abba* father: yea, for an unquestionable pledge of his infinite love, he hath given us his son: how shall he not then together with him, give us all things also? That's *St. Pauls* argument. If ye which are evill can give good things to your children, how much more wil your heavenly father give to them

them that ask of him? that's our Saviours argument. Whereunto let me adde this.

God made himself known to be our gracious and provident Father; before we could know our selves to be his children. He formed us in the womb, cruddled us there like cheefe, curiously wrought us in those lowermost parts of the earth, (as an Artificer, when he hath some speciall piece of work to do, retires into some private room out of the sight of others) whilest we were there, he filled two bottles of milk for our entertainment into the world: whereinto we no sooner came; but he entred into covenant with us, to be our God and Father: hee signed and sealed this covenant by the Sacrament of Baptisme, the solemne seal of our adoption: And all this before ere we knew what was done unto us. And will hee now forget to do us good, when we know and acknowledge him, when we pray unto him; and by faith depend upon him? It is not possible. He feeds the fowls, and clothes the lillies, to whom he is no father: And will he not much more do so for you, *Oh ye, small faiths*. A child whiles he hath his fathers favour cares for nothing; never troubles himself to think where he shall have his next meal, or a new suit of clothes: let him but please his father, and those things shall be provided to his hand. Again, let a child walk in dark and dangerous places, so long as he hath hold of his father he fears not. Did we but stirre up our selves to take hold of God, wee should be secure, yea though we walked in the vale of the shadow of death, with *David*: we should never be heard to say, (as Heathens that have no interest in God) *What shall we eat? or what shall we drink? or wherewith shall we be clothed?* so long as our heavenly Father knows that we need all these things, and will not fail to provide them in a competent measure. The men of Gods hand, it may be, shall have more then wee, because they have their portion here with the prodigall. But we need not envie them that: for it is but an estate for life, granted them in the utmost and most remote part of our inheritance. Will a child think much a father should give a pension for life, out of this, or that, whiles he hath far greater things left him; yea the inheritance also of that, out of which an annuity is granted for a time to some other? *Children ought not to lay up for their parents; but parents for their children*, saith the Apostle. And, Oh how great things, saith the Prophet, hast thou laid up in store for them that fear thee! Now, will he give us a crown, and deny us a crust? provide heaven for us, and with-hold earth from us? Ask onely and it shall be given you: the earth is the Lords, and the fulnesse thereof. In your Fathers house is bread enough. Shall the prodigall call so confidently for his childs part? shall *Esaú* go so roundly to his father for the blessing? And do we stand doubting whether we were best speak, or hold our tongues? and not fall down with *Ester* before *Ahasuerus*, or with *Achsah* before her father *Caleb*, and beg the upper-springs of spirituall blessings, and the nether-springs of temporall comforts? which he with-holds, haply, for a time, with an unwilling willingnesse, that he may hear of us, and have our prayers: which, though never so poor and imperfect, yet he is much taken with, as a naturall parent is with the prating, and stammering of his own, above all the plain speech of all the children in the Town besides.

Mat. 6  
A Christi-  
an is crow-  
ned not  
only in his  
cradle with K.  
James, but be-  
fore he is  
born, as Sapo-  
res K. of Per-  
sia was. For  
his father dy-  
ing, left his  
mother with  
child, and the  
Persian Nobili-  
ty set the  
crown on his  
mothers bel-  
ly, acknow-  
ledging there-  
by her issue  
for their  
Prince. Heyl.  
Geog. p. 64  
Mat. 6  
ἐκ τῆς μητρὸς.  
Psal. 23. 3

Psal. 17

2 Cor. 12. 14

Luk. 15. 12  
Gen. 27. 34

#### SECT. XIV.

*Comfort of Adoption: where are shewed the Priviledges of sonnes;  
privative, and positive.*

Comfort to all Gods faithfull servants: they are sonnes and daughters to the Almighty: and count you that a small matter? Is it nothing to be son-in-law to a king, saith *David*? What pains did *Jacob* take night and day to be but sonne-in-law to *Laban*, who changed his wages ten times, and ever for the worse: *Joseph* and *Daniel* were for their good service highly advanced, but not adopted. But every servant of God is a sonne, and every sonne an heir. Great was the glory of our first Parents in Paradise, had they held it: and yet if they had, what had they gotten, more then a confirmation of their present estate, or at most, the reward of their service, wages for their work? they could never have attained to this

Use 5.



Joh. 1. 12.  
ἐξ υἱοῦ.

this honour, to be the sons of God. This St. *Iohn* in his gospell calls a dignity, an eminency, a royalty. And in his first epistle, he stands and wonders, as transported with an extasy of admiration at it 1 *Joh.* 3. 1. And well he might: For this (saith the psalmist) is to be set above the Kings of the earth, it interesteth and inrighteth a man to the inheritance of heaven and earth. The possession of the earth is as yet deteyned from Gods children by the wicked for a time, as the promised land was from *Israel* by the Amorites: but they have great things meanwhile in reversion, even heaven with all its happines, whither they may comfortably look up and boast, on better ground then *Nebuchadnezzar* did of his Babel. Is not this mine inheritance? Am I not kept by the power of God to that salvation reserved for me in the heavens? Yea they may comfortably lift up their eye: (as God bid *Abraham*, toward heaven, and tell the stars if he were able) so they their glorious priviledges. This, *Moses* well understood, and therefore chose rather to suffer as a son, then to scape as a bastard, he preffer'd the reproach of Christ before the honour of being the son of *Pharaohs* daughter, and the possibility of being heir to two kings, as *Iosephus* relates it. He was faithfull in all Gods house as a servant: but that was not all. For the servant abideth not in the house for ever, as the son doth. Moreover, the kings of the earth take tribute of their servants and subjects, but their children go free *Mat.* 17. 26. Behold, Gods children are all manumitted by Christ, and possessed of a twofold freedome.

1 Pet. 1. 4

Heb. 11.

Joh. 8. 35

*Multi plures  
sunt gratie pri-  
vative quam  
positiva Gerson*

Rom. 8.

Joh. 14. 18

*Hic cum triste  
aliquid statuit  
sit tristis et  
ipsa. Cuius fere  
penam sumere  
parata est:  
Ovid. 2 de  
Pont. eleg. 2.  
To say, God  
hath cast you  
off, because he  
hath hid his  
face, is a falla-  
cy fercht out  
of the Devils  
Topicks.*

*Janua vita  
porta celi Bern.*

1. Privative from the dominion, and damnation of sin, from the rigour and irritation of the law, from the captivity and cruelty of the devill, from the danger of death, and horreur of hell &c. This is a priviledge far beyond that of a citizen of Rome, which yet might neither be suffered to beg, nor be bound with thongs *Act.* 22. 29. And this is that the Apostle calls the *glorious liberty of the sons of God*, as elsewhere he couples Adoption with glory *Rom.* 9. 4. includes it in glory *Rom.* 8. 30. and puts it for glory *Rom.* 8. 23. Freed Gods children are not (I confesse,) of crosses and corrections, for then were they bastards and not sons. He scourgeth every son whom he receiveth, but he never leaveth them *orphans*, helpelesse, comfortlesse. In the midst of desertion (the forest kinde of affliction) they may, nay they must call him *Father*, and ask him blessing. *Esay* 64. 7, 8, 9, and he knowes not how to say them nay, coming unto him in that name, and under that notion. Should a parent see his sick childe pant and look pittifully, cry out (as once the *Shunamites* son to his father) O my head, my head! my heart is sick, my head is heavy. I am weary with paines: what shall I do? where shall I rest? &c. He could not turn his back upon him and neglect his moans: much lesse could he continue to strike him, lifting up his feeble hands for mercy, and looking upon him with watery eyes; but would rather set himself to seek out, and to do him all possible ease and comfort. And shall not the God of all mercy, and the Father of all consolation pity his poor children that are distressed, or diseased, and send deliverance? Will he not melt over his childe, and burn his rod? Will he not hold him up with one hand as he did *Iacob*, when he beats him down with the other? will he not look through the chinkers to see how we do, when he hath shut us up close prisoners? will he not deal by us as the mother deals by her little one, makes him beleeve she will cast him away to the puttock, or pitch him headlong into the pool, when yet she keeps fast hold on him?

2. Positive, and so he is made a free-denison of Jerusalem that is above, and possessed of all the priviledges of that supernall city. See a brief extract of them in that 1 *Cor.* 3. 22, 23. *All things are yours?* A very large charter; All illuminations, inspirations, gifts and graces of the spirit, gifts of Gods ministers and the abler sort of Christians, all these are not more their own then yours to use; you have title to them, and interest in them, and may claime them for your own: Whether *Paul*, or *Apollo*, or *Cephas*, or the world, you are heirs of it together with faithfull *Abraham*: Or life, grace to spend it well, or death, to the wicked a trap-dore to hell, but to the saints an inlet into eternall happines, or things present, all occurrences are sanctified to you, or things to come, heaven waits for you, hell hath nothing to do with you. Thus *all is yours*, as the Apostle there reiterates it, though not in possession (unless it be in our Head) yet in use, in

right

right or by way of reduction, as we say, the worst things are Gods childrens: they are heirs of the kingdom saith James, heads destinated to the diadem, saith Tertullian. Their privileges as sons, are fitter to be beleaved, then possible to be discourfed. And this should make them hold up their heads, but not too high, and be cheerfull, but not, withall, scornfull.

Jam. 2. 5  
Sermo non va-  
let exprimere,  
experimento  
opus est. Cbrys.  
Lati finis

non securi, gaudentes in spiritu sancto, sed tamen caventes à recidivo. Bern.

## CHAP. V.

God will pity and pardon his people their wants and weaknesses.

*And I will spare them as a man spareth his own son that serves him.*

How graciously God will deal with his dear children in respect of their pious performances, is here sweetly set forth by an exquisite simile, from the dealing of an indulgent father with his obsequious childe, *I will spare them*, saith he, nay that's not full enough; *I will pardon and pity them*, I will commiserate and compassionate them, as Pharaohs daughter once did the forlorne infant she found among the flags. *I will use clemency and shew kindnesse unto them*, And how? *As a man doth to his own son that serves him.*

Shindler: Pen-  
tag. miserebor,  
misericordia  
commovebor.  
Figuer. Cle-  
mentia utar.  
Trem. polan.  
In quo duplex  
est amoris ratio  
dyc. Figuer  
De Carulone  
filio à patre  
Machao ob  
contemptum  
cruci affixo le-  
ge Just. lib. 18.  
Heb. 13. 18.

In which comfortable expression there is a double declaration (saith an Interpreter) of Gods fatherly affection: as thus. We cannot but shew love even to a stranger that observes us: As o' tother side, we dislike and detest even a son that slights us. But a son, and a serviceable son, what father can chuse but love and like well of? And shall God, the father of all the father-hoods in heaven and earth shew lesse love to his obedient children that are *obedientes* willing at least to keep a good conscience, and are faithfull in weaknesse, though weak in faith? No: but he will kindly accept of what they are able, and remit the rest: *He will spare them, as a man spareth his own son that serves him.*

Than the which I know not what the good Lord could have spoken more effectually for the setting forth of his own fatherly compassion, or for the setting of our hearts in found consolation. Take it thus,

God will surely shew like mercy and mildenesse to his obedient children in their faults and faculties, in their wants and weaknesses, as the kindest father would do to his dearest son that serves him.

Doct.

### SECT. I. 2. 3. 4.

Reasons from God, out of Micah. 7. 18, 19.

This is no new doctrine for (besides that the Text is for us in so many words almost) the man whose eyes are open hath said it, *He hath said, who heard the words of God, who saw the visions of the Almighty; God seeth no iniquity in Jacob, nor transgression in Israel.* See he doth ('tis true) for he is all eye, and all things are naked and open before him. Yea he seeth enough in the best to provoke the eyes of his glory. For though the crow think her owne bird whitest, and some parents can see nothing amisse in their children, as David in his Adonijah: yet he charged his Angels with folly, and the stars are not pure in his sight. *How much less man that is a worme &c.* He is neither so blinde as not to behold, nor so fond as not to mislike the least fault in his best childe. For he is of more pure eyes then

Num. 23. 21  
Πανόραμος  
Θεός.  
1 King. 1. 6  
Jeb 4. 18. 24  
25. 5. 6

to

Habuc. 1. 13. to behold evil in whomsoever, with approbation: he cannot look on iniquity, and not shew his displeasure. All which notwithstanding, the truth of this point is irrefragable, and the text alledged is no lesse firm then plain for us: God seeth no sin in his children. For, besides that, he will never throw them to hell, (which is the just hire of the least sin) it's often seen, that he never so much as corrects them, no not with the rods of men, for innumerable sayings and infirmities.

But winking at smal faults, as we say, nay passing by the transgressions of the remnant of his heritage, like as a father pitieth his children, (and pardoneth them their childifhnesse) *so the doth lord pitty them that fear him.* Lo, he pitieth them, not punisheth them. Or if he do proceed to correction (as he must other whiles, such is our frowardnesse) yet amidst all, he knoweth our frame, he remembreth we

Psal. 103. 13.  
14.

Esay 2. 22.

are but dust, a peece of earth neatly made up, that we carry our souls as a light in a paper-lanthorne, that our breath in our nostrils, is every moment ready to puffe out, and that therefore if he should alwayes chide, *the spirit would fail before him,* we should soon faint, and swoon under his hands; wherefore he deals not with us after our sins, nor rewards us according to our iniquities. But as a man chasteneth his son (saith *Moses*, and he would have us wisely to consider of it too) *so the Lord thy God chasteneth thee.* Deut. 8. 5. Break their stomackes he will, but not their bones: their hearts but not their heads. And albeit they, (such is their peevishnesse under the rod) give up all for lost, and make desperate conclusions upon their corrections, as *Grason* did, yet the foundation of God remaineth sure, The Lord knoweth who are his, he knows their souls in adversity. I said in my haste, I am cast out of thy sight. Here was a poor prayer. And yet thou heardest the voice of my prayer (poor though it were) when I cryed unto thee Psal. 31. 22. So Zion (when under the laith) sud, The Lord hath forsaken me, and my God hath forgotten me.

Judg 6. 13.  
2 Tim. 2.

Esay 49. 15. 16

Can a woman forget her sucking childe, that she should not have compassion on the son of her womb? yea, she may forget, and some Tigresses have done it, yet I will not forget thee. Behold, I have graven thee upon the palms of my hands &c. Look how a natural mother turns her childe out of doors for dabbling himself, or some other threwd turn, and with a thump on the back bids it be gone a begging, yet when the childe begins once to make a lip, whimper and set up his lure, she takes him in again, and puts him in her bosom: the very like dealing we may read of in God with *Ephraim*, his dear son, his pleasant childe Hof. 13. 1, 2, 3. &c. *Ephraim* of trembling and tender conscienced became a flagitious offendour, a desperate idolater. Ver. 1. 2. And was not it high time then to take him in hand? therefore, they shall be as the morning cloud, as the early dew, as the chaffe before the whirl-winde, as the smoke out of the chimney. No lesse then utter desolation is threatened against them. But the Lord soon repents him concerning his servants, witness the words following. Yet I am the Lord thy God, from the land of Egypt: I am thy sole saviour. Here's now mercy in the midst of judgement. Oh but they abuse mercy, forget their God and sin again: Ver. 6. Why therefore God threateneth them again with a more terrible judgement, Ver. 7, 8. Behold I will be unto them as a Lion, and a leopard, as a bear bereft: I will rent the kell of their hearts, and devour them. Oh fearful condition! who would ever think of such, but as of deplored and desperate, yet see the sequel. O Israel, thou hast destroyed thy self, but in me is thy help. Ver. 9. Thou hast done thy utmost utterly to undoe thy self, but yet I have thought of a way for thy help, I will be thy king: where is any other that would save thee (as I do) in all thy cities? And albeit thou art an unwise son, yet I will binde up thine iniquity (as a cancelled bond) and hide thy sin Ver. 12. And although the travels of a sorrowful woman be upon thee, such is thy dulnesse in not coming off roundly with Gods work (with those lively Israelitish women, *Exod.* 1. 19.) but staying too long in the birth, which might justly be thy death, as it was *Rachels*, yet I will ransom thee from the power of the grave, I will redeem thee from death. Ver. 14. Ey but for how long? might they say: I shall be (likely) breaking out again, and then thou wilt undoe me, after thou hast done me good. No, saith God, repentance shall be hid from mine eyes. He will not cast away a perfect man, saith *Bildad* Job 8. 20. The Lord will not cast off for ever, saith *Jeremy*, but though he cause grief, yet will he have compassion, according to the multitude (or, the magnitude) of his mercies.

Lam. 3. 31, 32.

And



And this was that miracle that amused, so and amased the Prophet Micah, chap. 7. 18. who is a God, saith he, like unto thee that pardoneth iniquity, and passeth by the transgression of his heritage? He retaineth not his anger for ever. And will ye know a reason? That text supplies us with two, (for failing) and both from God. 1. He delights in mercy. 2. He provides for his own glory; as occasioning hereby his pardoned people to praise him, for present, saying as here who is a God like unto thee &c. and to trust him for future. He will turn again, he will have compassion upon us &c. Thou wilt perform thy truth to Jacob, &c. ver. 19. 20.

## SECT. II.

The reasons are of two sorts. First respecting God.

First, God will, father-like, pitty and pardon his poor people, because he delights in mercy. Now delight will do any thing as we say. If the sun delight to run his race, who shall stop him? If Solomon delight to search out the secrets of wisdom, what shall be hid from him? If Samson delight in Daliance, what will he not dare to do for it? If Abashueub delight in Esther, what may not she have of him? If the Lord delight in us saith Caleb, then he will bring us into this land of giants, and give it us. As, if he hath no delight in me, said David, behold here I am, let him do to me, as seemeth good to him. But now the Lord doth delight in every David, and will shew him, yea, seal up unto him the sure mercies of day. He delights in mercy saith the Prophet: yea, such a mercy, saith the Apostle, he rejoyleth against judgement, and glories over it, as over his adversary whom he hath subdued. Hence it was that he erected himself of old, not a judgment-seat, but a mercy-seat in the midst of his people, as one that settled himself to shew them mercy. When the Judge sate him down in the gates of Israel, it was to do justice. When the scorner sits him down in the chair of pestilence, he will scoff to some purpose: so now that God sits in his mercy-seat, he will surely shew mercy with ease, yea a multitude of mercies. When a man hath settled himself in his seat, it's supposed he is at ease, and a small matter shall not raise him. God is never more at ease, (as I may say) and better pleased, then when he is in his mercy-seat, in his throne of grace. Hence he is said to rise out of his place, to punish the inhabitants of the earth for their iniquity. Esay 26. 21. and to do his work his strange work, when he is to do justice. Esay. 28. 21. It is an act neither so proper to him, for it is his strange work, nor so pleasant to him, for he riseth out of his place to do it, which is a kinde of diseasement, and a pain, to him especially, from whom mercie flows as freely and as naturally as light from the sun, hony from the comb, water from the well-spring. He quits himself in it, as well afraid thereof, he rests in his love, and will seek no farther Zeph. 3. 17. This mercy-seat was the cover of the Ark, where the two tables of the Law lay: to note the blessednesse of those that receive mercy, their iniquity is forgiven, their sin is covered. Again from this mercy-seate, scituate not between the Seraphims, (those flaming executioners of justice Isa. 6.) but between the Cherubims, as ministers of mercy, the Lord shewed himself, and gave forth the lively oracles, as St. Steven stiles them. Once he spake from the burning bush, or smoaking mountain, so terrible that Moses himself said, I exceedingly fear and quake; This was mount Sina in Arabia. But we are come to mount Sion &c. and upon all the glory now there is a covering, or mercy-seat Isa. 4. 5. The tabernacle of God is with men, and he will dwell with them, Rev. 21. 3. Jerusalem (which is from above) is now called the throne of the Lord, and all nations flock unto it, Jer. 3. God puts them among the children of his love, and saith to each of his, Thou shalt call me, my father, and shalt not turn away from me. Therefore are they before the throne of God (answerable to the ancient mercy-seat) serving him day and night in his temple. Rev. 7. 15. Where the Angel of his presence Jesus Christ offers their services, powring in of his incense with the prayer of all Saints, upon the golden altar which is before the throne Rev. 8. 3. And hence it is, that the good Lord pardoneth every one that pre-

Reas. 1.  
Psal 19. 4.  
Ecclef. 7. 25.  
Numb. 14. 8.  
2 Sam. 15. 26.  
αγαπᾷ καὶ χῆ-  
ται.  
Jam. 2. 13.

Psal. 1. 1.  
ἐν καρδίᾳ σου  
λοιμὸν Sept.

Heb. 4. 16.

Psal. 32. 1.

Act. 7.

Heb. 12. 21.

Jer. 17. 19.

pareth

2 Chr. 30. 18,  
19.

pareth his heart to seek God, though he be not cleansed according to the purification of the Sanctuary: that he winks at small-faults, shall I say? and spares them as a man spares his own son that serves him? nay that he pardoneth iniquity, and passeth by transgression or treason: he retaineth not his anger for ever (seem he never so much displeased) and all because mercy pleaseth him: which puts the prophet to his pathetical exclamation by way of wonderment. *Who is a God like unto thee &c.*

## SECT. III.

Reas. 2.

*Creta Jovis est imago auribus carens, ait Plutarchus. Non enim convenit audiri ab eo quenquam, qui omnium dominus sit, & princeps. Plut. Mor. Lucianus fingit cancellos in celo, per quos Jupiter certo tempore homines respiciat: quo solummodo tempore petentes exaudiantur. Psal. 48. 10 Tollens iniquitatem, peccatum & scelus: sic enim exprimitur magnitudo clementia, quod non levibus tantum delictis det veniam, sed graviss. quibusque sceleribus. Calvin. ὁ ἀπελευθερώσας. 1 Tim. 1. 14*

And that is the rise of our second Reason from God, who therefore spares his people, as a father his childe, that they may 1. praise him for present, yea for ever: that he may fill their mouths with laughter and their tongues with triumph: that they may say among the heathen, *The Lord hath done great things for them*: that they may say among the saints, *Their Rock is not as our Rock, our enemies themselves being judges.* Oh who is God like unto thee! The Gods of the Nations are idols. And we know that an idol is nothing, and that of nothing, nothing comes: of such dung-hill deities no mercy is to be expected, they cannot work beyond the sphere of their activity. But our God is in the heavens, and as the heavens are high above the earth, so great is his mercy toward them that fear him. He is a great God, and a great King above all Gods. And as himself is great, so is his mercy, and so also is his glory. For, according to thy name O Lord, so also is thy praise unto the ends of the earth. Now what is Gods name? Heare it from his own mouth. *Iehovah, Iehovah, God, mercifull and gracious &c. forgiving iniquity, transgression and sin*, that is, all sorts of sins though never so heavy, never so heinous: Naturall pollution, actual transgression, stifneckt presumption; all sins, and blasphemies shall be forgiven to the sons of men, saith our Saviour: how much more the involuntary slips of the saints, their unavoidable infirmities, their sins of daily incursion, for which also there is provided a pardon of course, it needs no more but suing out. *It is the glory of a man to pass by a transgression*, saith Solomon Prov. 19. 11. And it makes no lesse for the glory of God, that he pardons the iniquity of his people, that he multiplyeth pardons, as they multiply sins Esay 55. 7. that where grace aboundeth, then doth grace superabound, or abounds to flowing over, as the word there signifieth: that they cannot commit more, then he will remit. Surely hereby the power of our Lord appears to be exceeding great, and, as true as he liveth, all the earth is thereby filled with the glory of the Lord, as it is Num. 14. 17, 19, 21. He maketh his wonderfull works to be remembred, saith the Psalmist, and that, in nothing more then this, that the Lord is gracious and full of compassion Psal. 111. 4. This makes his people sing and shout *Hallelujah, O praise the Lord, for he is good, for his mercy endureth for ever.*

## SECT. IIII.

Reas. 3.

Psal. 36. 10

Eccles. 1. 8

Next, as they praise him for the present, so they trust him for the future (which is the greatest honour they can do him, as the thistle in *Ionathans* parable could tell *Iudg. 9. 15.*) sith every former mercy is a pledge of a future, and every old mercy draws on a new (as the links do one another in a chain) if we break not off their course by our unbelief and diffidence. *O continue thy loving kindnesse*, saith David. It is in the Hebrew, *O draw out thy loving kindnesse to the full length.* Gods mercies to his are a continued series, there is a concatenation, a connexion between them. As a spring runneth after it hath run, so doth God spare his, after he hath spared them. The eye is not weary of seeing, nor the eare of hearing, no more is God of shewing mercy. Hence Gods servants have usually argued from what they have had, to what they should have: as David, Paul, and the church here in *Micah*. She had praised God for his clemency

clemency in pardoning her sins, and therefore confidently concludeth for power against sin: If God will cover it, certainly he will cure it. The same mercy that moved him to pass by the transgression of his heritage, will make him turne againe, and have further compassion upon us (say they) in subduing our sins, and casting them all, as a stone into the mighty waters, so that we shall see them no more, any otherwise then the Israelites saw the Egyptians, dead on the shore. And all this he will do for his truth and mercies sake to Jacob and Abraham, for his promise and covenants sake to our fathers of old. Our fathers trusted in thee, they hoped in thee and were not confounded. Oh who is a God like unto thee &c? *All nations will walk every one in the name of his God, we also will trust in the name of the Lord our God for ever, and ever.* And these are the reasons respecting God.

Mic. 4. 5

SECT. V.

6. Reasons respecting the Saints themselves, wee are 1. pure in heart.  
2. perfect in Christ.

A second rank of Reasons respect the Saints, who are 1. Pure in heart 2. Perfect in Christ, and therefore spared, as a man spares his own son that serves him.

First, Gods people are pure in heart: they are washed, they are justified, they are sanctified by the name of our Lord Jesus Christ, and by the spirit of our God. Now: *Yet God is good to Israel, to the pure in heart, Psal. 73. 1.* Yet for all the sorrow: Yet for all their faults and frailties: which, forasmuch as they disallow, and disclaim, bewail and out-grow, therefore they are not laid to their charge. *Iob* was a patient man, yea he is set forth as a pattern of patience, notwithstanding all his frowardnesse, notwithstanding he made so many knots, and brake his thread so oft as he did, God accounts of him as if he had spun an even thread of patience all the time of his temptation. *David* had his faults as great as another; and yet because he was upright in the main, God testifieth of him, that he had followed him with all his heart, and done only that that was right in his sight. 1 King. 14. 8. *Solomon* at Gibeon climbs those disallowed hills, the high-places, and yet loves the Lord, and is loved of him. God will not see weaknesses, where he seeth truth: so pleasing a thing to him is sincerity in his service. With one breath doth God report both these: The high-places were not removed (that was a great fault no doubt) nevertheless *Asa's* heart was perfect all his dayes. Such is the mercy of our God to the pure in heart, to those that study purity, that he will not suffer our well-meant weaknesses to bereave us of his favour: he rather pittieeth then plagueth his children for the infirmities of upright hearts. A slender service, a small chare, though but bungled at by a child, is much set by of the father. And a bridegroom thinks nothing the worse of his bride, for a little dirt she hath got, being about some foul chare, it being such especially as she may wash off at pleasure. We have a fountain alwaies open where we may wash and be clean, and a dayly propitiation for dayly transgression, even Jesus Christ the Righteous: in whom

Reas. 1.

1 Cor. 6. 11  
Austin answered roundly when one upbraided him with the sins of his youth, *Quæ in reprehendis ego damnavi.* And when One twitted Beza with his youthly wanton poems, he replied. *Hic homo invidet mihi gratiam Christi.*

2 Sam. 12. 25

2 Chro. 15. 17

Zach. 13. 1.

1 Joh. 2. 1

SECT. VII.

The Saints are perfect in Christ.

Secondly, our wants are covered, and our works perfected and refined from all the filth and flesh that cleaves unto them. For although the Saints are not so pure in heart, but that their sanctification is still spotted and imperfect; yet their justification by Christs righteousness imputed, is absolute, and without blemish:

Reas. 2.

B b b

According



2 Cor. 5. 21

1 Cor. 1. 30  
Jer. 23. 6

Zach. 3. 4, 5

Σικαιδωτα  
των αγίων.Daniels Hist.  
of England.

1 Cor. 12. 12

According to that, *He hath made him to be sinne*, or a sinne-offering, for us who knew no sinne, that we might be made the righteousnesses of God (as *Osander* vainly dreamt) but that perfect obedience both active and passive, of the Son of God, performed unto his Father: by whom he is made unto us *wisdom*, *righteousnesse*, &c. yea, *Jehovah our righteousness*: Which one Name of his would answer all our doubts and objections, had we but skill to spell all the letters in it. This righteousness of Christ (made ours by imputation and acceptance) is that white raiment, *Rev.* 3. 17. wherewith being clothed, the shame of our nakednesse doth not appear: for it is full broad, large, and wide enough to cover all our imperfections. This is that broyered work, and those bracelets wherewith the Church in *Ezekiel* being bedight and bedeckt became perfectly beautifull, even to admiration. These are those *jewels of gold, with studs of silver*, made us by the whole Trinity, *Cant.* 6. 9. that best robe of the prodigall, that cloth of gold and needle-work-vesture of the royall daughter, *Psal.* 45. 9. that fair mitre, and change of raiment of *Jehoshuah* the high-priest; when the Lord took away his filthy garments, and clothed him with better, although Satan, at the same time, stood at his right hand, had the upper hand of him, because (as some will have it) his accusation was as true as vehement.

In short, these are the *righteousnessees of the Saints*, *Revel.* 19. 8. the pure Lamb of God having covered us with his own fleece, and, as it were exchanged suits with us: clothing himself with our nature, that he might again clothe us with the *divine nature*: so that Christ puts on us, and we put on him, (as once *Edmund Ironside* and *Knute* the Dane did by exchange of garments, sealing up thereby a sure peace) Christ becomes ours, and we become Christs, and both together make up but one mysticall Christ. For as the body is one, and hath many members: and all the members being many, are but one body: so also is Christ, that is, mysticall Christ, the Church. Now to bring what hath been said home to the point in hand; Look how that King could remember no hostility in *Themistocles*, whiles he saw in his arms the smiling countenance of his own sonne and heir, whom he had taken up: And as *David* could discern no defect or deformity in lame *Mephiboseth*: whiles he beholds in him the feature of his friend *Jonathan*: so neither doth our heavenly Father regard our infirmities, whiles he looks upon us in the face of Christ, and finds us framed anew, according to the image of Christ, in whom he is abundantly well-pleased.

## SECT. VIII.

Let none suck poyson out of this sweet Point.

Use 1.

AAs 1. 18

Deut. 32. 5  
Phil. 2. 15

FOR Application: Of this comfortable point, we may well say as the Prophet doth in another case, *Esay* 28. 9. *To whom shall we teach this Doctrine? who is fit to hear and receive it?* This is meat for children, not offal for dogs, not draff for swine. Let it therefore be limited to Gods children that fall of infirmity, not laid hold on by his enemies, that go on in iniquity. And that they may not, let us bound the point, and mound it too, that no beast break thorow to this mountain of mercy, lest he be thrust thorow with a dart: that no oxen nor asse fall into this pit, by turning Gods grace into wantonnesse, lest at length he fall into the bottomlesse pit: that no spider suck poyson out of this flower, lest he burst, and his bowels gush out with *Judas*, and so he go to his place. In a word, that none stumble at this good word of God, being disobedient thereunto, *1 Pet.* 2. 8. lest he stumble and fall, and never rise again, *Hos.* 14. 9. Which to prevent, two things would be considered. First, that though all men have their spots, and therefore deserve not to be spared, yet as wicked mens spots are not the spots of Gods children, so neither is their speed. For their spots first, Hear what God saith of the one; *They have corrupted themselves, their spots are not the spots of my children, they are a perverse generation: As of the other; They are*, saith he, *blamelesse and harmlesse, the sonnes of God, unspotted in the midst of a wicked and wayward genera-*

generation. Where it is easie to observe, a flat opposition, a palpable difference. The naturall man is all overspread with the bright spot of sins-leprosie. *Spots they are* and blemishes (saith St. Peter) in the abstract, *sporting themselves with their own deceivings, having eyes full of adultery, and that cannot cease to sinne.* Such an habit and even necessity of sinne they have, by long trading, contracted; that if the Ethiopian can change his skin, or the leopard his spots, then may they also do good that are inured to evil. Sinne is in such no otherwise then spots are in a leopard, not by accident but by nature: such as no Art can cure, no water wash off: For why? they are not in the leopards skin, but in the flesh and bones, in the sinews, and inwards. And this (to say truth) is the case and condition of us all by nature. Whence also it is, that the just man slips seven times a day, and, in many things we offend all, saith St. James, Apostles and all: and that none can say, his heart is clean. Howbeit, though a godly man sin, yet he doth not commit sin, he doth not sinne sinningly, for his feed remaineth in him. The oil of Gods Spirit wherewith such a one is anointed, setteth the colours (which are of his own tempering) so sure on, and maketh them cleave so fast together, that it is impossible he should return to his own hue. Christ also, that offereth himself without spot to God his Father, hath so purged their consciences from dead works, that they thenceforth serve the living God acceptably, *lifting up their faces before him without spot; yea they are steadfast, and need not fear,* Job 11.5. Lo, this is the comfortable condition of the children of God. This is their spot on earth, and this is their speed in heaven. But now the ungodly are not so. Neither their spot nor their speed is as that of the Saints. For, first, the lepers lips should be covered according to the law: their breath is infectious and offensive. *To the wicked God saith, What hast thou to do to declare my statutes, &c.* Psal. 50. 16. Our Saviour suffered not the devils to speak, because he needed not the service of such: high words besit not a fool, saith Solomon. Even David himself (till thoroughly purged from his two more grievous finnes) was suspended from the comfort of the covenant, and disabled for holy duties, Psal. 51. 15. For, know ye not, saith He, that the Lord hath set apart the godly man for himself. And thence inferres, the Lord will hear when (as such a One) I call unto him. But if I regard iniquity in my heart, the Lord will not hear me. If I cast but a leering look toward some lust, or have but a moneths mind to it. If there be in me but an irresolution against any evil, much more a deliberate purpose to run into it; God, that cannot see evil, will not hear the prayers, nor bear the manners of such a David. How much lesse of gracelesse and profane persons, whose whole lump is leavened, whose whole hide is spotted, whose whole frame is corrupted, being evil, onely evil, and evill continually. Who, lastly, are so transformed into sinne, that it is even predicated of them: according to that of the Prophet; *What is the transgression of Jacob? is it not Samaria? And what are the high-places of Judah? are they not Jerusalem?* God as he seeth no sinne in his children, so he seeth nothing else but sinne in others: Their morall virtues are with him but *splendida peccata*, glistering finnes: their civil praises nothing set by, Jer. 8. 8. Sinne in such is said to be the *old man*, as if sinne were alive, and the men dead: as if they were totally turn'd and transform'd into finnes image. What marvel then though the Lord be farre from the wicked, when he heareth the prayer of the righteous, Prov. 15. 29. They sacrifice flesh for the sacrifice of mine offerings and eat it, but the Lord accepts it not. Now (even amidst their sacrifices) will he remember their iniquity, and visit their finnes, Hof. 8. 13. Where it is remarkable that in scorn He calleth their sacrifices *flesh*, ordinary flesh, such as they sell in the shambles. See the like, Jer. 7. 21. And in a like sence, Hof. 9. 4. *Their bread for their soul shall not come into the house of the Lord*, that is, the bread for their naturall sustenance. The Prophet speaks thereof that meat-offering, Levit. 2. 5. appointed for a spirituall use; yet called the bread for their life or livelihood, because God esteemed it no other then common-meat. Semblably, such (now-adayes) as come in their finnes to the Lords Supper, they receive the bare elements, and because no more, a curse with them. *Obed-Edom* was blessed for the Ark, the Philistines cursed: wheresoever the Ark came amongst them, there came destruction. The ordinances, if they be not proper to men, are deadly. God saith of those that frequent them, as Solomon said of

2 Pet. 2. 19

Jer. 13 23

Non datur malum punicum in quo non inest granum putre, dixit Crates. 1 Joh. 3. 9 μακαριον εστωσι.

Quia non indigebat immundorum laude. Neque enim speciosa laus in ore peccatoris. Theophyl. in Luc. 4. 3. 1 sal. 66. 16 In Græcorum sacris sacerdos exclamabat. τίς τῷ θεῷ; quis hic? Respondebant qui aderant. πολλοὶ τῷ θεῷ: τε ἀγαθοὶ. Eras. ἐπεὶ πᾶσι ὁμοῦ. Act. 13. 8 In fermento tota jacet uxor. Plaut. Mic. 1. 5. Tabulus quidam paulo supra Ciceronem prator fuit: honor in proelio improbus, ut ejus nomen non hærrens sed vitii esse videretur. Lips. antiq. lect.

Panem Domini, non panem Dominum.

1 Kin. 1. 52.

*Adonijah*, if he will shew himself a worthy man, there shall not an hair of him fall to the earth : but if wickednesse shall be found in him, he shall dye.

## SECT. VIII.

*Reproof of such as censure hardly of God*

Ulc. 2.

Luk. 19. 21. 22

Num. 14. 3.

Gal. 5. 3:  
Rom. 6Neh. 8. 10.  
Psal. 119. 24.  
2 Cor. 12. 9.

**N**Ext here's ground of just and sharp reproof of sundry such, as being otherwise very honest and good people, are yet herein much to be blamed and censured that they censure so ill of God, worse of themselves, and worst of all others.

For God first, they repute and report him an austere man, a strict and severe Lord, a hard and rigorous task-master, such as reaps where he sowed not, gathers where he scattered not, exacts more then he affords requires more then they are able to perform. Now if they were ungodly and irreligious men that thus quarrelled their Lord, as once those murmurers in the wilderness were, that esteemed Gods house a prison-house, of greater bondage and baseness then Egypt it self, it were the lesse to be wondered at, and the better to be born withal. For such being out of Christ are yet under the rigor and coaction of the law, as it requires perfect obedience, and that by their own strength : which because it is impossible, as now, they die without mercy. But for a childe of God that is no longer *under the law but under grace*, that hath Christ formed already in his heart, of whose fulnesse he hath received grace for grace, that hath the spirit of God for his guide, the joy of God for his strength, the word of God for his learned counsel, and the grace if God to be sufficient for him ; sufficient, I say, to supply that which is wanting, to forgive that which is committed, to impute Christs righteousness, to uphold him in his weaknesses, to raise and restore him in his lapses, and in all to spare him as a man spares his own son that serveth him, what reason is there that such a man should complain of a hard master, or cry out of an unreasonable task ? indeed if God would accept of no service, but that which is perfect, bear with no failings, though never so involuntary, cast out every such thing as were not cleansed according to the purification of the sanctuary, there were no dealing with him, no standing before him, no encouragement to come anear him, in his works and worships. *If thou Lord shouldest mark iniquities*, saith the Psalmist, *O Lord, who should stand ?* But there is forgiveness with thee, that thou mayest be feared, that is served (which else thou wouldest not.) And upon this ground let Israel hope in the Lord, (not run away from him and repine against him as Cain did, for that were to add iniquity to their sin, as Samuel told the terrified people 1 Sam. 12. 20, 21, for with the Lord there is mercy, (the most powerful attractive Rom. 12. 1. to those that have not put off humanity : whence the cords of kindness are called the cords of a man Hos. 11. 6. not to be drawn to God by them, is bestial) and with him is plenteous redemption, a cornu copia of comfort, a horn of salvation, enough and enough for us all, were we never so many of us. *He shall redeem Israel from all his iniquities*, Psal. 130. 3, 4, 7, 8. Be not ye therefore murmurers against God, as some of them also murmured, and were destroyed of the destroyer : sith those thins were written for our admonition upon whom the ends of the world are come.

## SECT. IX.

*Reproof of such saints as censure hardly of themselves, and their performances.*

1 Cor. 10. 10.  
11.

**S**Econdly, such of Gods servants as are here censurable as censure over-hardly of themselves, as if no children, because not obedient in all things, as it were meet. These are those over much wicked Eccles. 7. 17. (according to some) that



that will needs condemn themselves to die before their time; think too vilely of their own persons and performances, denie, if not, belie the work of Gods grace in their hearts, not wisely distinguishing betwixt nullity of grace and imperfection, weaknesse and utter want of it, to their I know nor how great spiritual hurt and hinderance.

These consider not that the law admits of a dispensation in the gospel, that the tenour of the new covenant requires no set measures of grace, and that if there be a willing minde. God accepts according to that a man hath, and not according to that he hath not; takes any thing in good worth where there is a desire of doing better, and for the rest spares us as a man spares his own son that serves him. Away then with that male-contented sowerneesse seen in some saints also, Gods whinnels you may call them; for they are ever crying and pining, when they should rather sing at their work, and rejoyce in their priviledges: this would please their father best, as if a man have ever a little cricket among his children that will be merry and make him merry, this is the fathers darling. Oh blessed are those that dwell in thine house, saith *David*, they shall be alwayes praising thee. *Psal.* 84.4. And for nothing more, surely, then for this fatherly and gracious disposition towards thy poor servants that desire to fear thy name, are willing in all things to keep a good conscience pleasing God. Lo the very will to do well pleaseth God, if sincere, and seconded with strifes, and attended with grief for coming short of what we should do. Hearty humiliation under weaknesse in well-doing, is as true a signe of sanctification, and fruit of conversion as abilitie to do better.

Neh. 1.  
Heb. 12. 18.

Now I demand, which of Gods children doth not thus much? and whether in doing hereof they cannot, or at least may not finde sweetest acceptance, and surest recompence? Consider, is not *Abraham* said to have sacrificed his son, because he would have done it? And for *David*, had not he for his bare purpose of building God an house, this promise made him, that God would build his house for ever? And albeit that very purpose of his was ignorantly and fondly taken up, as wanting warrant from God, *2 Sam.* 7.7. yet the Lord both graciously approves it, for thou didst well, saith he, *in that thou wast so minded* *2 Chron.* 6.8. and bountifully rewards it, by fulfilling that with his hand, that he had promised with his mouth, as *Solomon* thankfully acknowledgeth. God takes not advantages against his servants, as he might, but makes the best of every thing where the heart is upright.

Heb. 11. 11.

1 Chron. 6. 14

The good women that came with their spices to embalm our Saviours dead body, should have known that God would not suffer his holy one to see corruption, that his body could not have putrified: it was their ignorance, and yet they are commended for their good intentions. So afterwards, when they came to look for the living among the dead, they deserved a chiding for not remembring what he had foretold them of his resurrection, but receive a comforting from the Angels. *Math.* 28.5.

Psal. 16.

Luk. 24. 1.

The preparations of the heart are of great price with God *Esay.* 55. 1. *Jer.* 50.2. Hath he not promised to blesse our buds, so that we shall grow up as the willows by the water-courses, to be as the dew to his people, to that they shall grow as the lilly, and cast forth their roots as Lebanon. *Hos.* 14 4,5. to open a door to such as have but a little strength, and such a door as none can shut? to supply all our necessities out of the riches of his glory? Hath he said all this for our encouragement, who is the *Amen*, the faithful and true witnesse, and shall we not by faith subscribe & seal to it? Do we yet doubt and demur with *Zachary*? do we yet stagger at the promises with *Sarah*? do we question Gods either power or patience with *Moses* at Meribah? Oh take heed lest a promise, nay a covenant (which is a whole bundle of promises, like a cluster of the grapes of Canaan) a league of love being left us; any of us should seem to fall short through unbelief *Heb.* 4.1. Certain it is that God, that will bear much with his children in other cases, can least of all brook their unbelief. For this is as for a childe to question his fathers love, though he protest it never so deeply, which is an extream-provocation. Hence his severity to his best servants, for offending in this kinde. *Zachary* shall speak no more

Esa. 44. 2,3,4.

Rev. 3. 8,9  
Phil. 4. 19.

Luk. 1

Heb. 11. 11

Deut. 32. 52

1 Cor. 10. 11

Colos. 2

Prov. 25. 16

words for nine moneths, because he beleevd not the Angels words that spake good unto him. *Sarah* is checkt for her laughing at the unlikelyhood, though she overcame the doubt, judged him faithfull that had promised, and by her faith received power to conceive seed. Those two disciples going to *Emaus* heard, *O foolies and slow of heart &c.* and the other eleven were reprov'd for their unbelief. *Mar. 16. 14.* *Moses* also and *Aaron* were deny'd the comfort of an earthly Canaan, because they beleev'd not God to sanctify him at the rock *Rimmon*. Now all these things hapned unto them for types to us, and are written for our admonition &c.

Be not ye therefore unbelievers, but beleve: turne not the back of the hand to the promise, that as a staffe should support you: spoile not your soules by a cruell modesty, by a false humility of the comfort God affords you: but *having found honey, cate it*: beleve the prophets and ye shall prosper: see your names written in this and other precious promises: and if ye cannot out-reason the devill who seekes to unsettle you, yet out-will him, and say, I will not be blasted out of my beleife, I will not cast away my confidence, or be drawne from the hornes of the Altar Christ Jesus. If I must dye, I will dye at his feet who hath promised to spare me, as a man spareth his own son that serveth him.

## SECT. X.

*Reproove of such as uncharitably censure others.*

Jam. 3. 1

Esay 65. 5  
Jude 19.

Luk. 9. 54

**L**ASTly, such are here met with as superciliously censure others, for those things that God is content to passe by and pardon in them: that will needs be *many masters*, as St. *James* hath it, and judge another mans servant: that step into Gods seat of judicature, and presume to passe hard sentence upon their fellow servants, because not so forwardly and forth-putting as themselves forsooth. Yea, there want not such unbridled spirits as stick not to forestall the angels office of severing the elect from the reprobats, to condemne the race of the righteous, to excommunicate them for some frailties and infirmities out of their consciences and companies, yea to unchurch them and to unbrother them in a passion: despising Christs little ones, casting dirt on his Jewels, and estranging themselves from such in affection, in countenance, in society, for every small infirmity: as if they were akin to those hypocrits in *Esay* that cry, *stand apart*; or those wandring starres in St. *Jude*, that separate themselves, sensuall, having not the spirit, which yet they make great boasts of; or at least, to those inconsiderat sons of *Zebedee*, who would needs have set fire from heaven straight, &c. were therefore told, *ye know not of what spirit ye be*. Not of his spirit surely that came not to be served, but to serve, not to judge, but to save.

For cure of this corrupt humour, Consider.

Zach. 4. 10

Heb. 10. 24

1. Is this to be followers of God as deare children, and to walk as we have him for an example? Or would you be content God should deale thus rigidly with you? I trow not. He seeth noe sin in his children, such is his love, and shall we be juster then God? Christ will not quench but cherish the least spark of grace that is in any; and shall we be wiser then Christ? The holy ghost disdaineth not to dwell in the darke and smoaky chambers of their hearts; And shall we be holier then he? who is this that hath despised the day of small things? for they shall rejoyce &c. saith God to those Jewes that wept and slighted the second temple. *Hag. 2. 3.*

2. The Authour to the *Hebrews* bids us study one another, and take notice of such things only in our brethren, as may whet on love, not that engender dislike, Pitch upon such things as are amiable, and passe by the rest. This is love, and this is to be like unto God who is love. There was nothing good in all *Sarahs* speech *Gen. 18. 12.* but only this, that she calles her husband *lord*: and yet for this, God praiseth her, setting it as a pearle in a gold-ring to her eternal com-

commendation 1 *Pet.* 3. 6. There was nothing almost but sin in *Rahabs* entertainment of the spies, and in the midwives excuse to the King, and yet *Rahab* is re-gifted among the ancient beleivers, and God builded the midwives houses, that is, gave them children (as some interpret it) in lieu of their care for preferring the Hebrew children. Nay for a patern of ingenuity and candour to us, he gives the very devills also their due, praising in them what is praise-worthy, when he stiles them *principalties, powers, Rulers &c.* who yet sin against him of malicious wickednes. And shall we unchristianly conceal, or but dissemble the better parts and practises of our weaker brethren, and fasten only upon that they may draw on dislike or disaffection? This is with the crow to light upon carrion, and prefer it before sweeter food. This is with the fly to fasten on the sore, passing by the sounder places of the body. This is with the vultures, to hunt after dead carcasses, and with swine turn'd into a garden, to root in the muck-kill, if any such be there, not once taking notice of the fruits and sweets. Sure it is, that if a man should do nothing else but pore upon his own infirmities, he would, in short space, loath and abhor himself with *Iob*: how much more if God should break up that sink of sin that is in us, as in *Judas*, should we never be able to abide the stench thereof.

Rivet in *Exod.*

Vultures ad male olentia feruntur.

3. Is it not sufficient that the wicked censure us for hypocrites, factionists, humourists &c. watch for our haltings, making a man an offendour for a word, and turning aside the just for a thing of nought *Esay* 29. 21? barking and blaspheming for every small matter, but that we must thus fall out amongst our selves, and thus foule upon one another? Is it not enough that the Pharisees quarrell Christs disciples for not fasting, but *Iohns* disciples must joine with them, and be first in the quarrell? *Mar.* 2. 18, *Mat.* 9. 14. should'st thou sit and speak against thine own mothers son? *Psal.* 50. 20.

Res commiseranda cum pij fratres &c. Carw: in loc.

4. Consider lastly, the evill that redounds here-hence to our selves. For a censorious christian subjects himself to the judgment both of God *Mat.* 18. 34. *Iam.* 3. 4. and men, *Mat.* 7. 1, 2. *Luke* 6. 38. Good men will suspect such, bad men scorn them, and all shun them, and desire to be rid of them. Besides, it may be just in God to leave such to themselves, and to give them over to the power of the like temptation, or worse, *Gal.* 6. 1. that they may learne to lend that mercy too thers that now they are compell'd to borrow of others.

Scalig: dere poet: cap. 16. gives this proud and unmannerly censure. *Gorbii bellua: Scoti non minus: Angli perfidi.*

*inflati, feri, contemptores, solidi, amentes, inertes, inhospitales, immanes.* One comes after and censures him thus: His bolt you see, is soon shot, and so you may happily guesse at the quality of the Archer.

## SECT. XI.

Exhortation to put our selves into Gods service.

**T**Hirdly, this Doctrine may serve for justification: and first to those without, that are yet to chuse their master; let them learne to pitch upon God alone, and to put themselves, as soon as may be, into his service: sith he looketh upon every servant as a child, and useth them accordingly. Time was when the kingdom of heaven suffered violence, and men throng'd into it. when the people were so forward to serve God with the best of their substance, that they brought more then enough for the works of the Tabernacle *Exod.* 36. 6. When men called upon themselves and one another, with *Come, let us go up to the house of the Lord &c.* In which voyage they passed from strength to strength, went many a deare mile, and many a weary step, till they came to see the face of God in Sion. And yet how did they see it otherwise then in the dark glass of the ceremonies, and not with that evidence of vision and nearnesse of acquaintance that we now see and serve him? Time was when the people in *Ioshua's* dayes were set to serve God. And notwithstanding he told them, *Ye cannot serve the Lord: for he is a holy God, he is a jealous God, he will not forgive your transgression, nor your*

Ufe. 3.

Esay. 2. 1

Psal. 84.

Iosh. 24. 18.

sin:



Eſay 56.6

Pſal. 110. 2, 3

Exod. 25. 2

*ſin*: which was enough in likelihood to have quailed and cooled them, yet they reſolutely replied, *Nay, but we will ſerve the Lord*, as not knowing how better to prefer themſelves, or provide for their poſterity. How is it then that we ſeek not after his ſervice, that we hire not our ſelves into his houſe, ſith his work is ſo fair, his wages ſo great? that we put not our necks under his yoke, ſith it is ſo eaſy? that we bear not his burden, ſith it is ſo light (no more burden to a man then wings are to a bird?) that we love not to be his ſervants, ſith he rules with ſo much love and lenity? that we come off no more roundly with his buſineſſe, as a free-hearted people, ſith he is content to take up with ſo little? But we are ready rather to ſhift off that little as *Ionaſ* did his journey to Niniveh. *Virtus volentium nulla eſt*. He that does good with an ill will, does ill. God ſtrains upon no man, *Exod. 25. 2.* neither likes he that ſervice that is wretched from us, as *Pharaoh's*, or wrung out of us as verjuice is out of a crab. He loves a cheerfull giver: and therefore when he calls for an offering, he wills that every man give it willingly with his heart. And that none may pretend cauſe to hang off, ſee how low he ſtoops. Content he is to accept of a lamb or two for a ſacrifice. And if that be too much, and a man want means for a lamb, let him bring a pair of turtles, or two ſmall pigeons, and it ſhall be taken. Or if he cannot reach to that, a handfull or two of flower, with a corn or two of ſalt ſhall ſuffice. *Levit. 14. 10, 21, 31, 32.* And it is often repeated for the encouragement of weak ones. Looke, *what a man is able, according to his ability, even what his hand is able to reach unto*, and it ſhall be accepted. Now is not this motive ſufficient to ſet in, and go on to lay the laſt ſtone of Gods ſpiritual building with joy? He rules not over his ſervants with rigour, as the Egyptians did over the Iſraelites: he puts them to no drudgery, as the Iſraelites did the Gibeonites: but meaſuring the deed by the deſire, and the deſire by the ſincerity, he takes all in good part that they do willingly, though never ſo weakly: And for what's wanting in their work, he ſpares them as a man ſpares his own ſon that ſerves him. To conclude this firſt Exhortation, He requires no more of us then he gives, and gives ſo much as ſhall ſuffice to his acceptation. How is it then that we ſtand here idle all day long, and do not lay our bones to work in his Vineyard?

## SECT. XII.

*Give God the glory of his fatherly goodneſſe.*

**N**Ext, we addreſſe this Exhortation to Gods faithfull children. And ſo this doctrine of his fatherly dealing with ſuch as ſerve him in ſincerity ſhould inforce upon them a threefold duty. 1. of thankfulneſſe to God. 2. of mercy to men, 3. comfortable enjoyment of themſelves. Let God be praised, our brethren pittied, and our ſelves ached.

For God firſt, how ſhould we not only juſtify him from hard ſuſpicions and aſperſions of rigour; but alſo glorify him for his ſingular love to us herein, that he is content to take any thing well at our hands, that is but done with honeſt hearts. To quicken you hereunto conſider 1. that he requires no more of us then he gives. 2. gives us to do what he requires. 3. makes the beſt of that little we do, and remits the reſt.

Firſt, he requires no more then he gives, expects not the gain of ten talents, where he hath given but five, nor of five, where he hath beſtowed but one: but that every man be doing ſomething according to his modell, and meaſure of grace received. *Cursed be that cozener, ſaith the Prophet, that hath in his flock a male, and ſacrificeth to the Lord a corrupt thing.* But he is not accuſed that brings no better, becauſe he hath no better to bring. Of a little God is content to take a little; as in *Jeroboams* ſon, in whom there was found a little good, and God took him for it, and as in the Church of *Philadelphia*, who had but a little ſtrength, and yet for that little is highly commended. and not blamed for any thing as the reſt

Mal. 1. 14.

rest were. Where no gold was to be had, goats-hair was as well accepted. The poor widow went as farr with her two mites, as some other with two millions. And those beggars that never were able to deal an almes, shall yet hear, *Come ye blessed &c.* for ye fed me hungry, clothed me naked &c. that is, ye would have done it if it had laine in your power; and to what ye were able, ye were not backward.

Secondly, he gives us to do that which he requires to be done: which made *Austin* pray; Give Lord what thou commandest, and then command what thou wilt. I will put my Spirit into you, and cause you to walk in my statutes, saith God in the new-covenant. Christ will not break the bruised reed, nor quench the smoaking flax. Every man cannot be a strong pillar, as *James* and *Cephas*, or a flaming torch, a burning and a shining light in Gods house, as *John Baptist*. What though he be but a bruised reed? Christ will not break him. What though he be but a smoaking week of a candle? Christ will not quench him. A smoaking week is offensive to the smell, and is soon quenched, according to that, *Esay* 43. 17. *they are quenched as tow*, which is a thing soon done. But Christ will not do it tho: but he will attemper himself to their infirmity, till he hath supplied them with light more full, and strength more solid: till he hath brought forth judgement to victory, that is, a smaller measure of grace to full perfection of conquest over whatsoever corruption. He will not reject the corn for the chaffe, the wine for the dregs, the gold for the drosse, but purging out all our drosse, and taking away all our rinne, *Esay* 1. 25. he will correct and cure us of all wants and weakneses, till we come to a perfection of purity, *Ephes.* 5. 26. to the full measure of a man in Christ, *Ephes.* 4. 13.

Thirdly, he makes the best of that little we do, when he perceives it to proceed from great love: as in *Mary* that loved much, and out of her love anointed Christs head with that precious ointment. It is likely that she had no further intent then to shew her love in doing our Saviour that honour, usuall at feasts, and to refresh his spirits by the sweet scent of that ointment. But the Spirit of God directed that fact for a funerall-service: and Christ defends her against *Judas* and the rest, that she had done it against the day of his buriall, *Joh.* 12. 7. In the same Chapter, at his triumphant riding into Jerusalem, the children sang, the disciples shout, *Hosanna in the highest*: the Pharisees fret at both, the Lord Christ defends both. The children he defendeth from *Psal.* 8. 2. *Out of the mouth of babes, &c.* the disciples he defendeth from the necessity of their duty, wherein had they failed, the very stones would cry out, *Luk.* 19. 36, 40. And yet the Disciples themselves (how much lesse the children?) understood not what they did at that time. Indeed, when Jesus was glorified, then that they had done these things unto him, *Joh.* 12. 16. But that whether ignorance, or incogitancy was never laid to their charge, through Gods fatherly love, and indulgence to his, whom he spareth as a man spares his own sonne that serves him: and is therefore to be praised of them throughout all eternity.

### SECT. XIII.

*Bear with others weakneses, and forbear harsh censures.*

SEcondly, Let Gods Saints be exhorted to look (as God doth) upon the infirmities of their brethren with a more favourable, and forbearing eye: not thinking it strength of grace to endure nothing in the weaker sort, but bearing with them, and believing all things, straining to a good opinion of them, where there is but the least probability to indure it, *1 Cor.* 13. 7. Take not up every evil report you hear of another from a tale-bearer, as you do wares from a pedler: but frown upon such, and be ready to make apology. In particular. 1. Judge no man by the outward appearance, or common-hearsay: for so you may beseem to condemn a dear child of God, and approve a detestable heretike, an incarnate devil. St. Pauls companions, that were the very glory of Jesus Christ, *2 Cor.* 8. 23. were counted the sweepings of the world, and off-scouring of all things. The precious sonnes

Revel. 3. 7  
Ο οὐρανός σου  
περὶ πλά-  
σιός σου  
Ναζ.  
Quicquid vis  
et non potes,  
factum Deus  
reputat. Aug.

Ezek. 36. 27

Gal 2. 9  
Joh. 5.  
Mat. 12. 20, 21

Joh. 12. 7

Confiteatur Lu-  
therus se esse  
Apollonem, sed  
Lestum, qui  
fidem diabolo  
datam non ser-  
vavit.

sonnes of Sion, comparable to fine gold, were esteemed as earthen pitchers, Lam.  
4. 2. *Athanasius* was impeached by the *Arrians* of adultery. *Basil* by his bre-  
thren of heresie. *Luther* by the Papists of Apostacy. Austere *John* is said to have  
a devil. Sociable *Christ* to be a wine-bibber. And it was the worse because from  
Scribes and Pharisees, whose word must carry such credit with it, as alone to con-  
demn *Christ*. We would not have brought him to thee, were he not worthy of death.  
And whose life must be a rule to others, Do any of the Pharisees beleeve in him?  
Take heed therefore what you hear, and to whom you give credit.

O J. But may I not beleeve mine own eyes? judge the tree by the fruits?  
*Matth. 7.*

Sol. Not alwayes in matter of fact. Our Saviour speaks there of heretikes and se-  
ducers; and bids judge of them by their fruits, that is, by their doctrines and opi-  
nions that are corrupt and carnall. But for point of practise, the best tree doth not  
alwayes bear, or not alwayes alike: An apple-tree may have a fit of barrennesse as  
well as a crab-tree: or the fruit may be nipt sometimes by a frost. God onely  
knows what sap is in the root, what truth is in the heart: and let him that knows it,  
judge of it.

2. Be favourable in sinnes strengthened by naturall inclination, or by long con-  
tinued custome (which is not so easily broke off,) or by multitude of temptations  
and enticements. The best minds when troubled yeeld inconsiderate motions: as wa-  
ter that is violently stirred sends up bubbles: and how often have carnall respects  
drawn weak goodnesse to disguise it self with sinne?

3. Judge no man by that he is in a passion, whether of grief, fear, or anger:  
for these are violent, and have made the holiest in their behaviour little lesse then  
bestiall: witnesse *David* in his fear of *Sauls* fury, in his roaring over *Abolom*,  
and rage at *Nabal*. Passions like kine in a narrow passage ride one upon another;  
and like heavy bodies down steep hills, once in motion they know no ground but the  
bottom. Oh how subject are Gods best Saints to weak passions! and if they have  
the grace to ward an expected blow, how easily are they surprized with a sudden  
foil! Sometimes both grace and wit are asleep in the holiest and wariest breasts:  
and the wisest are miscaried by their passions to their cost. What shiprack of his  
faith and patience had meek *Moses* well-nigh made against the Rock Rimmon. As,  
at another time how did he in a sudden indignation cast away the two-Tables,  
and abandon that which he would, in cold blood, have held faster then his life?  
But passion doth so bemist the clearest judgement otherwhiles, that a man shall bee  
apt to think there is sence in sinning, and that he hath some reason to be mad.

4. Censure not any to be either better or worse for some particular action,  
but consider what his main bent is, and accordingly conceive of him. *David* that  
saith his sinnes were more then the hairs of his head, saith also, (in respect of his  
generall resolution, and full purpose of heart) I have not declined from thy sta-  
tutes, neither is there any way of wickednesse in me. Saint *John* looked upon  
the Lady, and her children, as *elect*, because they walked in the truth, though  
not without some particular stumblings, and aberrations. And Saint *Paul* was  
confident of the *Thessalonians* election, though so compassed with infirmities, that  
he doubted he had laboured in vain, and feared their Apostacy, 1 *Thes.* 3. 5.  
Periwaded also he was better things of the Hebrews, and such as accompany salva-  
tion, though he found them slow of foot, and dull of hearing, and frights them  
with the terrour of the Lord upon Apostates. Who can promise himself free-  
dome from grosse infirmities, when *Aaron* that went up into the mount comes  
down, and doth that in the valley which he heard forbidden in the hill? Gods  
best children may not onely be drenched in the waves of sinne, but lie in  
them for a time, and perhaps sink twice to the bottom, before they recover.  
Sudden indeliberate out-bursts, contrary to the generall bent and purpose,  
break not the league betwixt God and his people, as the robberies done by  
Pirates of either Nation do not betwixt King and King. A good man is ha-  
bitually good when actually evil, and an evil man is habitually evil, when  
actually good. He that goes up a hill, may have many slips and falls, yet is  
still said to be going up the hill, because his face is toward the top. A sheep  
may

2 Joh. 1. 4

1 *Thes.* 1. 4

Heb. 6. 9



may slip into a ditch, as he is leaping over it, yea lye there some time till the shepherd finde it and help it out. Behold, I, even I will both search my lost sheep, and seek them out saith the Lord. I will seek that which was lost, and bring again that which was driven away, and will binde up that which was broken, and will strengthen that which was sick. I will deliver them out of all places where they have been scattered in the cloudy and dark day. Christ the good shepherd tiddeth his lambs, dyed for their ignorance Heb. 7. 7. bare their infirmities Esay 53. breeds a first love in his little ones, and gives charge that none despise them, much lesse discard them, no, though they go astray as David did like a lost sheep. And mark his reasons, God despiseth them not Math 18. 10. but sent his son to seek them, and sets his Angels to tend and look to them; therefore let none set light by them.

Ezek. 34. 11,  
12. 16.  
Rev 24.  
Psal. 119. 176

SECT. XIV.

Take comfort and courage notwithstanding infirmities and failings in the manner.

Lastly, this doctrine methinks might make the servants of God everlastingly merry: it should wonderfully clear up the countenances and cheer up the hearts of all Gods chosen: it should banish and bar out of their blessed souls all their unnecessary scruples, distrusts, dejections and discouragements arising from the sense of their manifold defects, distractions in duty, indisposition, ignorance, forgetfulness, omissions, or failings in the manner.

All which, so long as they are grieved under, grieved at, and striven against, God will never impute unto them: nay, he will spare them as a man spares his own son that serves him. Now how that is they can well tell that are parents of to-wardly and tractable children, that are good-natured, and well-conditioned. And yet they cannot neither, be they never so tender, and their children never so tractable: sith there is no more comparison betwixt their mercy and his, then is betwixt a molehill and a mountain, nay the least drop of a bucket, and the main Ocean. Yea, I dare be bold to say, that all the mercies of all the fathers, mothers, husbands, wives, friends, allies in the world, compared to his mercy, are mere cruelty.

Peccata nobis  
non nocent si  
non placent.  
Augustin.

This makes the Prophet as having no other way to utter it, vent himself by an exclamation, Oh how excellent is thy loving kindnesse O God! The clouds may commend thy faithfulness, the mountaines thy righteousness, the great deep thy judgements, but who or what can set forth thy goodness? Psal. 36. 5, 6, 7. It is beyond all that heart of man can conceive, or tongue of Angels expresse. Having therefore such a mercy to make use of, such a father to do service unto, how is it that we are so dull and disconsolate? how is that we serve not the Lord, with gladnesse, and come before him with singing? Psalm 100. 2.

A son feeling the love of his father, creeps neerer under his wing, or elbow, and is welcom. So here.

Yea, but I am so weak, and worthlesse, that I doubt much whether I am a childe or not.

Obj.

How weak? say thou be no stronger then a childe newly quickned in the womb, the very first-springings in the womb of grace are precious before God. Co. 2. 13. And you hath he quickned, to assure the weak (saith One) that though they be but as the childe that lies in the womb, and have not so much as the strength of a babe new-born, they are accepted with God.

Sol.

Quickned I trust I am, saith another, and born anew to God: but its so little I know, and lesse that I can do, that I have no great joy of my self: for though God spareth some, yet it is as a father spares his son that serveth him.

Obj.

A



work of his hands, so that a little one shall be come a thousand, and a small one a strong nation. I the Lord will hasten it in his time *Esay* 60. 21.

4. You have more cause of comfort in that little you have, then of discouragement in that more that you want: sith it is a far greater work to beget grace where it is not, then to increase it where it is.

Look therefore on others bitterneffe for imitation and incitation, but not for slavish dejection and self-blinding. Disgrace not thine own graces because of other mens perfections and precedencies: but be thankfull if Christ be formed in thee to any degree, and that thou hast any thing to do about God. Only *whatsoever thy hand findeth to do, do it with all thy might.* And then, *be that followeth after righteousness* as a servant followeth his trade whereto he is bound apprentice (though he be far from being his trades-master) he shall have honour and life, honour in earth, and life in heaven. *Prov.* 21. 21.

Yea but displeasing service is double dishonour, because we displease God in that act, wherein he specially lookes to be pleased.

Obj.

I grant that a powerlesse performance of holy duties, proceeding from a spirit of sloth joyned with presumption, so highly provoketh God against his own dear children, that he hath much a doe to forbear killing them, as he had to forbear *Moses* when he met him in the Inne. Ready he is to have a blow at them, as he had at *David* when he brake his bones, and felt his fall to his dying-day. But they that see and sigh under their wants and weakneses with shame and sorrow need not be discomforted. Christ appeares for them in heaven with their names upon his bosom, and their services in his hand, which he not only presents but perfumeth; not only puts them up, but adds weight to them: nonsuting and casting out of the court all accusations, and allegations made against them either by sin or Satan: and drowning their noise by that blood of sprinkling, that speaketh better things then the blood of *Abel*.

Sol.

*Psal.* 51

*Heb.* 12.

This he doth for them in heaven: as on earth, he is touched with the feeling of their infirmities, and hath taken order with their enemies for their security *Joh.* 18. 8. and with their friends for their kinde acceptance, commanding the stronger to receive them into their affections *Rom.* 12. 1. and to restore them in their outstraies *Gal.* 6. 1. promising also to give strength to him that fainteth, and to increase power to him that hath no strength. Even the youths (that trust to their own strength, or to any measure of grace acquired, which is but a creature, and to trust in it, is to trust in the arme of flesh; so those youths) shall faint and be weary: and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength: they shall mount up with wings as Eagles, they shall run, and not be weary, and they shall walk, and not faint. *Esay* 40. 29, 30, 31.

*In regard of the Authours absence, and the misplacing of his Copy, the Reader is desired to referre this Exposition of the 18. ver. of the 3. Chapter to its proper place.*

*Verse 18. Then shall ye returne*] you wicked blasphemers that have slandered Gods house-keeping, and brought up an evill report of his providence and justice; as if in managing the matters of the world, he were lesse equall, or lesse carefull: You, I say, shall returne, not to your right minds by a through conversion, by an entire change of the whole man, from evill to good (alasse for your misery, tis past time of day with you for any such good work:) But you shall alter your opinions, when your eyes are once uncealed by the extremity of your sufferings



Plin.  
Prov. 12. 26  
Eph. 4. 30  
Dan. 11. 21  
Vajall's Chri-  
sti. Socrat.

suffering. (as the Moles eyes are said to be, when pangs of death are upon her) to see and acknowledge a sensible difference between the righteous (ever more excellent than his neighbour, let him dwell where he will: because sealed up to the day of redemption) and the wicked who is but a vile person, an ens (let him be as great as Antiochus Epiphaneus the great King of Syria) between him that serveth God, accounting it the highest honour to be his vassall, as Constantine; Theodosius and Valentinian their Emperours) called themselves: And him that serveth him not, but casteth off the yoke of his obedience, being a son of Belial; and counteth it the only liberty to live as he lists, and not to be ruled by God.

Then shall ye returne ] Then when it is too late, when the day of grace is past, the gates of grace gone over, the gate shut, the draw-bridge taken up. Then shall ye wretched lingerers and loyterers Epimetheuses, postmasters, after-wits, that come in at length with your fooles Had-I-wist, returne, nor as the Prodigall did, who seasonably and savingly came to himself Luk. 15. 17. having bin before utterly bestraght, and quite beside himself, by the deceitfulness of sin, called foolishnesse of madnesse Eccles. 7. 25. nor as those true converts mentioned in Solomons prayer, that bethinke themselves and repent, and make supplication to their judge: But as Judas; who, whilst he playd alone, wan all, but haunted with the furies of a guilty conscience, which would needs make one with him, he repented after a sort, with a penitentie serva Iscariotica, as Pareus calleth it, had some after-thoughts, but not to a transmutation; some inward wamblings, but they boyied not up to the full height of a godly sorrow, and therefore came to nothing. Or, as James Abbes, with his hideous All too late, All too late: So these wicked ones in the text, when they shall see Abraham, Isaac and Jacob in the kingdome of heaven, and themselves thrust out; Lazarus in Abrahams bosom, and their selves in the burning lake; Christs poor despised fellow-sufferers shining forth as the Sun in the kingdome of their father, and themselves cast out into outer darknesse; then shall they change both their minde and their note: then shall their odious blasphemies be driven back again down their throats, and then made to say with Pharaoh. The Lord is righteous, and so are all his people, Esay 60. 21. but I and mine associates are wicked, and therefore deservedly wretched. We once counted the proud happy, but now we see that of David verified which erst we beleevd not: Thou hast rebuked the proud that are cursed: for that they erred from thy commandments. We looked upon the righteous as calamitous, as worms and no men: as the nullificamen populi (Tertullians expression) fit to be set with the dogs of the flock, and as the off-scouring of all things. But now we can vote with that man of God and say, Happy art thou, O Israel! Who is like unto thee, O people, saved by the Lord, the shield of thy help, and the sword of thine excecution! and thine enemies are now found liars unto thee: for thou treadest upon their high places, when they are troden under foot as unfavoury salt. Woe unto us spoilers; for now we are spoiled &c. Who among us shall dwell with the devouring fire? Who can abide with everlasting burnings? Behold the day is come that burneth as an oven Mal. 4. 1. and we are now as stubble fully dried that it may burn the better Nah. 1. 10. We are put away (even all the wicked of the earth) like dresse Psal. 119. 119. thrust away as thorns 2. Sam. 23: 6. placed as vile things under Christs feet Psal. 110. 1. When the righteous shine as bright as silver upon the celestiall shelf (as that martyr said) and turpasse us as farr as the lily doth the thorns Cant. 2. 2. or as the gold doth the coals in the goldsmiths shop: yea they are the throne of Christ Exod. 17. 16. his Jewels Mal. 3. 17. his ornament Ezek. 7. 20. the beauty of his ornament, and that set in majesty ib. a royall diadem on the head of Iehovah. Esay 62. 3. and so they shall one day appear to be, though now they do not, 1 Iob. 3. 2. it shall be no hard matter to discern them.

John Careles.

Between the righteous and the wicked ] Here they are together in the church militant, and ever have been. Sinners in Sion Isa. 33. 14. sacrificing Sodomites Isa. 1. 10. a devill in Christs family Iob. 13. 10. All men have not faith 2 Thess. 3. 2. all the Lords people are not holy Num. 16. 3. that any are, 'tis a just wonder. What is man that he should be clean, and he which is born of a woman that he

he should be righteous? *Iob 15. 14.* None are so but such as are arraigned with that fine white linnen and shining, the righteousnesses of the saints *Rev. 19. 8.* that twofold righteousness *Imputed* and *Imparted*, of Justification and of Sanctification. See both *1 Cor. 6. 11.* and seek after both by Christs Merit and Spirit, by his Value and Vertue. He is *Iehovah our righteousness* *Ier. 23. 5.* and of his fulnesse we all receive *Iob. 1. 16.* He it is that makes us to differ from the wicked of the world, that have hearts full of hell, and are ever either hatching cockatrices eggs, or at best, weaving spiders webbs; vanity or villany is their whole practise. The best among them would serve god, and yet retain their lusts too; as *Solomon* thought he could follow sinfull pleasures, and yet keep his wisdom. And with such we must converse whiles in this world. Tares will be with the wheat, goats among the sheep, righteous and wicked together. God permits it so to be for the glory of his free grace, and for the triall and exercise of his people. Our care must be the greater: for evill men indanger good men, as weeds do the corn, as bad humours the blood, or an infected house the neighbourhood. We must resolve (as *Ioshuah*) to serve the Lord, howsoever: because a difference shall be one day, betwixt him that serveth God, and him that serveth him not. Where we see, that *not serving of God*, not sacrificing is a sinne, *Eccles. 9. 2.* Not robbing onely, but the not relieving of the poor was the rich mans ruin. Not gluttony onely, but overmuch abstinence may overthrow the body. Omission of diet breeds diseases; so doth omission of duties: and makes work for hell, or for the Physitian of our souls. *Let us therefore have grace whereby we may serve God with reverence and godly fear, Heb. 12. 27.* Serve him as old *Zachary* in his Canticle faith we should do, *Luke 1. 74, 75.* First out of sense of his dear love in our deliverance by Christ: whereinto the deeper we dive the sweeter. This will make us love to be his servants, *Esay 56. 7.* fervent in spirit, serving the Lord, *Rom. 12. 12.* Secondly, serve him without fear, slavish fear, serve him with an holy security, in full assurance of his gracious assistance and acceptance; yea though thorough infirmity we misse, or marre his work, yet he will spare us, *Mal. 3. 17.* Thirdly, serve him in holinesse and righteousness, in all parts and points of duty: shew your integrity both for subject and object: not picking or chusing your work, nor sticking at any thing, but willing in all things to please God. He doth not Gods but his own will, that doth no more then himself will. Fourthly, serve him sincerely, in holinesse and righteousness (before him, or, as in his presence.) Set the Lord ever at your right hand; look him full in the face, approve your hearts and lives unto him, do him but eye-service, and it sufficeth. Fifthly, serve him constantly, *all the dayes of your lives*, hire your selves to him for terme of life: why should you desire to shift or fleet? where can you mend your selves, either for fairnesse of work, or fulnesse of wages? *Can the son of Iesse give you vineyards &c.* said *Saul* to his servants, so may God say, Can the world do for you, as I both can and will if you cleave to me with full purpose of heart? Sure it cannot &c.

*Servati sumus  
ut serviamus.*

FINIS.





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## Errata.

### *Faults escaped in the Commentary.*

Page 2. line 30. read in the gall p. 7 l. 5. wall r valley. ib l. 7. Tent r. meal. p. 12 l. 32. spirituell r. spiritfull. p. 15 l. 53. required r. reserved. p. 18 l. 53. r. directly. p. 24 l. 49. Collier r. Caloier. p. 35 l. 28. r. *Non mea sunt.* p. 38 l. 18. lack r. like. p. 41 l. 43. duties r. deities. p. 44 l. 15. sutabler. sutable. p. 55 l. 5. harts r. houses. p. 56 l. 55. Edomites r. Sedomites. p. 60 l. 46. r. deided. p. 62 l. 9. r. blind) shall be darkned. p. 73 l. 11. And r. a pull. p. 77 l. 27. scribes r. stripes. p. 78 l. 13 r. world. p. 92 l. 43. r. acquired. p. 95 l. 42. taking r. talking. p. 107 l. 1 r. *à res.* p. 128 l. 2 r. observing. ib l. 4. priests. day r. devils. day. p. 137 l. 29. r. marred. p. 141 l. 35 r. Deaster. p. 166 l. 38. r. Cyrils. p. 189 l. 56 r. quieted. p. 193 l. 39. r. mansit. p. 194 l. 29. r. relieve. p. 242 l. 23 r. Zegedine. p. 261 l. 38. r. heat-lisse. p. 270 l. 29. r. others. p. 290 l. 18. r. Cabbalists. p. 291 l. 6. r. fat and. p. 295 l. 35. r. alive. p. 296 l. 51. r. Zopyrus & 55. Cyneas & l. 56. r. Pyrrhus p. 299 l. 38. r. Pyrgopolynices. p. 310 l. 40. r. due. p. 314. l. 30. r. thin. p. 315 l. 48. r. promises. p. 316 l. 2. r. right hand. p. 317 l. 3. r. *affatu.* p. 321 l. 32. r. exculed. & l. 34. r. fum. & 35. r. conceived. p. 326 l. 23 r. becagnas; ib l. 6. r. zeal. p. 331 l. 6. r. quartaa. p. 334 l. 8. r. pour out. p. 365 l. 33. r. eat. p. 372 l. 7. r. theirs. ib. 32. dele fin. p. 374 l. 53. r. dejected. p. 384 l. 45. r. well. p. 400 l. 31. r. Poliorcetes. ib l. 35. r. Dissipatores. p. 405 l. 6. r. Leb. p. 420 l. 53. r. devoting. p. 429. l. 47. r. angle. p. 435 l. 6. r. imposture p. 437 l. 34 r. that when. p. 438 l. 18. r. speciall. p. 441 l. 29 r. grievous. p. 445 l. 53. r. mawmers. p. 449 l. 54. r. *nihil.* p. 452 l. 14. r. *Gaius.* p. 458 l. 26. r. bare. p. 459 l. 35. r. premises. p. 465 l. 41 r. listlessness. p. 471 l. 9. r. mad. p. 472 l. 19. r. *certè non.* p. 486 l. 6 r. acclamation. p. 490 l. 40. r. e. rat. p. 513 l. 51. r. crattle. p. 527 l. 33. r. unpassable ib. 58. r. somewhere. p. 548. r. *mors est* p. 550 l. 49 r. few, true, and ponderous. p. 580 l. 43. r. can the waters flow p. 587 l. 46. r. ministry therefore. p. 589 l. 58. r. scattered and shattered. p. 610 l. 12. r. whilome. p. 614 l. 5. r. Of one not at all. ib l. 16 r. glove. p. 616 l. 48. r. they. p. 634 l. 47. r. pestilen. e. p. 635 l. 37. r. contrary to prevent p. 637 l. 8. r. falsifie. p. 642 l. 19. after father *Afa*, adde, *Manasseh* degenerateth into *Abaz.* p. 648. l. 1 r. by Gods good laws. p. 650 l. 35. r. *fleu.* p. 664 l. 24. r. *adulterium.* ib. l. 52. r. light. p. 677 l. 24. r. a flurre. p. 684 l. 16. r. inferiour bodies.

### *Faults escaped in the Righteous mans Repomence.*

Page 695 l. 57 r. caring. p. 708 l. 46. r. character. p. 810 l. 54. r. set and serious p. 823 l. 3 r. vice. p. 824 l. 31. r. trading. p. 825 l. 33. r. he heard and took. p. 843 l. 44. r. we cannot better convince p. 849 l. 36. r. mock. p. 851 l. 18. r. light. p. 852 l. 0 r. fat abroad. p. 854 l. 10. r. jog; ib. 50. r. conservation. p. 860 l. 10. r. teachers. p. 861 l. 16. r. creatures. p. 865 l. 12. r. extracting. p. 871 l. 21 r. with them. p. 876 l. 7. r. from the p. 879 l. 6. r. invifible. p. 883 l. 14 r. *dicere.* p. 890 l. 3. r. frowardnesse. p. 897 l. 38 dele and such. p. 899 l. 28. r. waxed. p. 900 l. 40. r. Doege. p. 907 l. 39. r. coveting. p. 911 l. 33. r. good. p. 927 l. 38. r. setting. ib. l. 41. r. frailties. p. 929 l. 24. r. *David.* ib. 25 r. as rejoyceth. ib l. 41. r. quiets. p. 936 l. 15. r. baffled p. 938 l. 43. r. exhortation. p. 939 l. 38. r. then remembered they that. ib l. 52. r. induce. p. 940 l. 47 r. flow of heart. p. 943 l. 6. r. betternesse. ib l. 53. r. slandered Gods house-keeping.

